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WILSON'S

MACKENZIE COLLECTION.

THE MACKENZIE COLLECTION.

A DESCRIPTIVE CATALOGUE

OF THE

ORIENTAL MANUSCRIPTS,

AND OTHER ARTICLES.

ILLUSTRATIVE OF THE LITERATURE, HISTORY, STATISTICS AND ANTIQUITIES OF THE SOUTH OF INDIA;

COLLECTED BY THE LATE

LIEUT. COL. COLIN MACKENZIE,

SURVEYOR GENERAL OF INDIA.

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BY THE LATE

H. H. WILSON, ESQ.,

SECRETARY TO THE ASIATIC SOCIETY OF BENGAL, &C., &C., &C.

TO WHICH IS PREFIXED

A BRIEF OUTLINE OF THE LIFE OF COL. MACKENZIE AND OF THE STEPS TAKEN TO CATALOGUE AND UTILIZE HIS COLLECTION.

ROYAL ASIATIC SOCIETY BOMBAY BRANCH JACKSON MEMORIAL COLLECTION.

SECOND EDITION
COMPLETE IN ONE.

CALCUTTA, 1828.

MADRAS.—HIGGINBOTHAM AND CO.

By Appointment in India to H. R. H. the Prince of Wales, and to the Madras University.

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PREFACE.

THE frequent enquiries made for the WILSON'S MACKENZIE COLLECTION and the high prices secured for second-hand copies at auction sales, have induced the present Publishers to reprint it. The work has for a long while been quite out of print and even used-copies are scarcely met with. It is now got up in a cheaper, handy form with catch-headings on each page, and in one volume instead of two as originally published. The Index has been carefully revised and enlarged.

Opportunity has also been taken to prefix a brief outline of the life of Col. MACKENZIE, of the steps taken from time to time to catalogue his "Collection," and of the proposals for its utilization.

Should inducement offer, it is intended, at some future date, to print, as a companion volume, the late Rev. WILLIAM TAYLOR'S able reports, on the portion of the "MACKENZIE COLLECTION" transferred to the Madras Government from Calcutta alluded to at page XV.

H. & CO.

January, 1882.

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LT.-COL. COLIN MACKENZIE, C.B.,

AND THE

"MACKENZIE COLLECTION."

COLONEL COLIN MACKENZIE, the collector of the valuable manuscripts catalogued in the following pages, was a native of the island of Lewis. Little is known of his parentage, education or early life. For some time before he came to India, as we learn from the evidence given by Sir ALEX. JOHNSTON, late Chief Justice of Ceylon, before the Select Committee of the House of Commons on the affairs of the East India Company in 1832,* he was employed by FRANCIS, the fifth Lord of Merchistoun, in searching for, and getting together, all available information respecting the knowledge possessed by the Hindus of Mathematics in general and of the nature and use of Logarithms in particular. This was done with a view to enable that nobleman to write a life of his ancestor, JOHN NAPIER, the inventor of English Logarithms: but before the work was completed, LORD MERCHISTOUN died. Mr. MACKENZIE, desirous of prosecuting his oriental researches in India, then applied for and, through the influence of LORD SEAFORTH, whose protègè he also was, obtained an appointment as Cadet of Engineers on the Madras Establishment of the East India Company. He came to India in 1782, just a century ago, with letters of introduction to LORD MACARTNEY, the then Governor, and to Mr. JOHNSTON, who filled an important post at Madura, the ancient seat of a Hindu College celebrated for the extent and variety

* Journal of the Royal Asiatic Society, Vol. I, p. 333.

of the knowledge which its members had acquired in Astronomy, Mathematics and every branch of Indian Literature.

Happily for Col. MACKENZIE, Mrs. JOHNSTON, daughter of his late friend and early patron and wife of the gentleman to whom he had received an introduction, was at this time herself engaged in carrying out her deceased father's intention of indicting the life of the author of Logarithms. For this purpose, she had in her employ the most distinguished Brahmins in the neighbourhood of Madura; and, wishing to avail herself of the Colonel's help also, she and her husband invited him to join them at that station. He did so in 1783. Col. MACKENZIE'S intercourse with the Brahmins impressed him with the idea that the most valuable materials for a history of India might be collected in different parts of the peninsula, and during his residence at Madura, he first conceived and formed the plan of making that collection which afterwards became the favorite object of his pursuit for 38 years of his life, and which is now the most expensive and most valuable collection of historical documents relative to India that ever was made by any one individual in Europe or in Asia.

From 1783 to 1796, the first thirteen years of his Indian career, Col. MACKENZIE was almost exclusively engaged in military and professional duties. These were troublous times when the country was just emerging from famine, penury and war. As he himself states, in a letter to his friend Sir ALEX. JOHNSTON, written in 1817 and quoted in the following INTRODUCTION by Professor WILSON, he was employed towards the close of the war of 1783 in the provinces of Coimbatore and Dindigul; then on Engineering duties in the provinces of Madras, Nel-

lore and Guntur; throughout the whole of the war, from 1790 to 1792, in Mysore and in the countries ceded by the Nizam; and subsequently in Ceylon. These frequent changes and removals from province to province, from garrison to camp and from one desultory duty to another as well as the circumscribed means of a subaltern officer, prevented him giving that undeviating attention to his favourite pursuit it demanded. It was not until his return from the Ceylon expedition in 1796, that accident rather than design gave a fresh impulse to the prosecution of his purpose of collecting manuscripts and information bearing on the Literature and History of India.

Col. MACKENZIE'S plans, the impediments, difficulties and discouragements he had to encounter, and the means used for prosecuting his researches with success are so fully stated, in his own words, in the INTRODUCTION that it is not necessary to refer to them here. Suffice it to note that he possessed favorable opportunities for furthering his wishes by the appointments he then held in the Survey Department. From 1796 to 1806 he was employed in the investigation of the Geography of the Deccan and in mapping the country; and on the completion of this work, he was appointed Surveyor-General of Madras. In 1811, he accompanied the military expedition to Java, where also he was active in collecting manuscripts and in contributing to a journal of Transactions published by the Batavian Society. In 1817 or 1818, the Colonel was appointed Surveyor-General of India.

Col. MACKENZIE left Madras to take up his appointment at Calcutta with his literary and antiquarian collections and with the principal natives employed by him in arranging and translating them, intending there,

to prepare a *Catalogue Raisonnèe* of the whole and to give the translated materials such form as would facilitate their publication. The work was impeded by the death of several of his native Assistants and the illness of others. Meanwhile his friend, Sir ALEX. JOHNSTON, was busy pressing on the Chairman of the Court of Directors the advantages that would accrue to Oriental History and Literature if Col. MACKENZIE were permitted to return to England on leave in order that he might, with the assistance of the savants of Europe, arrange his valuable materials. But in this, both Sir ALEX. and the Colonel were disappointed. Before the matter could be finally arranged, Col. MACKENZIE died at Bengal in 1821 in the sixty-eighth year of his age, leaving untouched his *Catalogue Raisonnèe*, which advancing age, failing health, want of leisure and other impediments, prevented him from preparing.

In the course of his enquiries and during the formation of the collection, Col. MACKENZIE, however contributed from time to time several articles to the leading periodicals of the day devoted to oriental subjects. These are specified at page 8 of the INTRODUCTION, to which the reader is referred for particulars. In a literary way he also helped Col. WILKS in his *History of Mysore* by placing at his disposal several valuable papers on particular periods of history, written specially for his aid and information in arranging the materials for that valuable work. He also appears to have sent home to England, presumably to the Court of Directors of the East India Company, prior to his proceeding to Calcutta, seven folio volumes of materials relating to the geography and history of the country with general and provincial maps. These literary productions may seem to bear a small proportion to

a whole life devoted to similar enquiries, but at all events they shew how very much valuable and interesting information may be gathered from the MACKENZIE's Manuscripts. "It was the character of Col. MACKENZIE," says Sir ALEX. JOHNSTON, "to be diffident of sending anything forth to the world whilst there seemed to be any part of the subject susceptible of more complete elucidation. He was therefore chiefly employed in collecting materials for future works" rather than in prematurely arranging for publication fragmentary papers.

A very large portion of his collection was gathered together personally by Col. MACKENZIE himself during his visits on survey duty to all the most remarkable places between Cape Comorin and the Kistna in Southern India. The whole expenses incurred by that gentleman in this undertaking is vouched by Sir ALEXANDER to have amounted to upwards of 15,000£.

At the suggestion of Sir ALEX. JOHNSTON, and with the sanction of the Court of Directors, the MARQUIS OF HASTINGS, then Governor-General of India, purchased the collection on behalf of the E. I. Company from the widow of the deceased for 10,000£. The circumstances under which Professor WILSON offered to catalogue this collection, and the nature and object of his task are best learnt from his own INTRODUCTION which follows. It exhibits a luminous though brief view of the chief results of the collection and the degree in which it may be expected to illustrate the Literature, Religion and History of Southern India. His catalogue, printed at Calcutta, was published in 1828 and evidences a scholar-like pains-taking execution of the work.

A list of the collections made by Col. MACKENZIE is given at page 14. It embraces works or parts of works

on Religion, History, Biography, Geography, Medicine, Literature and Science, Ancient Inscriptions, Plans, Drawings, Coins, Images and Antiquities, (vases, statues, beads, seals, rings, &c.,) in no fewer than fourteen languages and sixteen different characters. A large portion of this collection,—the Sanskrit, Arabic, Persian, Javanese and Burman books with the Plans, Coins, Images, Sculptures, &c., as well as several volumes of manuscript translations were sent to England in three separate batches in 1823 and 1825 and on a subsequent date. The whole of the books and tracts in the languages of Southern India and the Inscriptions were lodged in the Madras College Library in 1828. These latter, of which a classified list is given below, were for the most part palm leaves, and many of them in duplicate and triplicate.

In Tamil, there were 192 manuscripts comprehending the following subjects :—

Pauranic and Legendary History	44
Local History and Biography	39
Plays, Tales, Poems, &c., including religious and ethical compositions	72
Philology	10
Astronomy and Astrology	14
Medicine	10
Arts	3

In Telugu, 156 manuscripts :—

Pauranic and Legendary Literature	36
Local History, Biography, &c.	23
Poetry, Plays, Tales, &c.	82
Philology,	9
Astrology, Medicine and Mechanics	6

In Hala Kanara, 99 manuscripts :—

Pauranic and Legendary History and Biography	48
Local History and Biography	17

Tales, Poems, Ethical and Religious compositions, &c.* 18
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In CANARA, 31 Documents of a miscellaneous character.
In MALAYALIM, 6 do. do.
In MAHRATTA, 12 do. do.
In URIYA or ORISSA, 23 do. do.
In HINDI, 12 do. do.

JAIN LITERATURE.—Mr. Wilson's catalogue mentions 44 MSS; but only those in the Hala Kanara and Tamil were received. They number more than one-half.

LOCAL TRACTS, 255, in number. These consist of short accounts of particular places, remarkable buildings, local traditions and particular usages, prepared in general expressly for Col. MACKENZIE by his native agents or obtained by them during their excursions. They are in Tamil, Telugu, Canarese, Mahratta, &c.

INSCRIPTIONS. These form the most laborious and, in Mr. WILSON's estimation, probable the most valuable portion of the whole collection. They are contained in 3 folio volumes and numbers upwards of 8000.

Two years later, in March 1830, the Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society asked Government to transfer to them the MACKENZIE Collection, then lying "in a confused and utterly useless state, in the College Library." They hoped to extract much interesting and valuable information from "this mass of papers." But, in consequence of their limited finances, they proposed to select only one or two subjects to begin with, confining attention in the first instance to the Jain Literature and the Inscriptions in general. This idea of utilizing the manuscripts originated with one of Col. MACKENZIE's Pandits, C. VENCATA LUCHMIAH, who offered to continue the prosecution of his master's unfinished researches, and to examine and arrange

such papers as were collected by him.* The Government accorded their sanction to the Literary Society's arrangement; but there is nothing to shew that it was followed with any practical results. Some few articles based on these MSS. occasionally appeared in the *Madras Journal of Literature and Science;* but they do not seem to have had any connection with the plans and designs of that learned body.

Meanwhile, in England, Captain HARKNESS, Secretary to the Royal Asiatic Society, undertook to translate and digest a portion of the manuscripts sent to the East India House; and M. JACQET of Paris expressed his intention to include in his *Corpus Inscriptrorium*, upon which he was then busily engaged, all the Inscriptions belonging to the MACKENZIE'S Collection.†

Col. MARK WILKS was largely indebted to the MACKENZIE Collection for authentic information which he found useful in preparing his *History of Mysore* for the Press. Several of the earlier chapters of his work were chiefly compiled from materials placed at his disposal by Col. MACKENZIE. This he gracefully acknowledges in his preface to the book and bears unqualified testimony to the high value of the collection as embracing "all that is necessary to illustrate the antiquities, the civil, military and religious institutions and ancient history of Southern India." To the "grants" and Inscriptions Col. WILKS refers as ancient documents of a singularly curious texture, almost always fixing the chronology and frequently unfolding the genealogy and military history of the donor

* Letter from Secretary, Asiatic Department, M. L. S. and A. R. A. Society to Government, dated 9th March, 1830.

† Report of the Committee of Papers, Calcutta Branch of the Asiatic Society, submitted to Government of India, 20th August 1836.

and of his ancestors with all that is remarkable in their civil institutions or religious reforms.

For six years more the Madras portion of the Manuscripts remained unutilized in the archives of the Madras Literary Society as it had previously in the College Library. In June 1836, Pandit C. VENCATA LUCHMIAH again revived the subject of his being permitted to continue Col. MACKENZIE'S researches throughout this Presidency with the aid of Government. His offer was submitted by the Madras Government to the Supreme Government, now designated the Government of India; and that authority referred it for the opinion of the Calcutta Auxiliary of the Royal Asiatic Society. The Committee of Papers of that Association intimated that they had no faith in LUCHMIAH'S pretensions or qualifications for the work, and strongly urged the propriety of securing the services of the Rev. WILLIAM TAYLOR,* an oriental scholar of some note, since deceased, "for the thorough examination of the MACKENZIE records." They also recommended the publication of such papers as "he might select as the most valuable either in the elucidation of History or Native Science, Philosophy, Religion, Customs, &c." Mr. TAYLOR having expressed his willingness to undertake the work, was granted by Government an allowance of Rs. 400 per mensem for 18 months as remuneration to himself and for the maintenance of a small establishment of Assistants.

Mr. TAYLOR commenced his undertaking in about July 1837 and completed it in September 1838. The results of his labors were published from time to time in a highly interesting series of five Analytical Reports, in

* See *Men whom India has known*, Supplement, p. 92.

the *Madras Journal of Literature and Science,* vols. 7 to 10. On examination, Mr. TAYLOR found that some papers and portions of papers were irrecoverably lost, either by fading of the ink or destruction of materials by insects, and that others were in an advanced stage of decay while some few were cut out and taken away in whole or in part.* So far as possible he commenced the work of restoration at his own cost by having what could be re-transcribed on royal demy writing paper, and handsomely bound in five folio volumes. One main object of the examination and collation of the MACKENZIE Manuscripts was to ascertain their precise nature and value in throwing light on oriental history, literature, mythology, fiction and romance, and to select for translation and publication the more important papers. No action appears to have been taken on these reports, and the MACKENZIE Manuscripts were again allowed to lapse into obscurity, a neglect which, considering the vast store of curious and interesting matter they were known to contain, reflects discredit on the learned Society that promised to apply their "whole resources" in utilizing them, and on a Government that had spent a lakh of rupees in purchasing a mass of records that were once deemed an object of high and national importance.

In 1858, or 20 years later, the "MACKENZIE Collections" again came before the public in connection with the "East India House" and "BROWNE's Manuscripts," the collection having been meanwhile, in 1847, retransferred to the "College Library." It then formed the third volume of *A Catalogue Raisonnée* of *Oriental Manuscripts in the Library of the (late) College, Fort St. George, in*

* Madras Journal of Literature and Science, Vol. VII, p. 2.

charge of the Board of Examiners, by the Rev. WILLIAM TAYLOR." This catalogue was prepared under the orders of the Government of Madras and with the sanction of the Court of Directors of the E. I. Company. It contains a classified and a fuller epitome of the collection than that originally prepared by Mr. TAYLOR, and is valuable as shewing the materials available for utilization.

Mr. WALTER ELLIOT, late a member of the Madras Government, on this occasion renewed the proposal for the collation, translation and printing of those papers that might be deemed worthy of such distinction; but the Court of Directors directed that no steps should be taken to this end without a reference to them. Since then the Government of India has passed from the E. I. Company to Her Majesty the Queen Empress, and after the lapse of about half a century, the question, how shall this magnificent collection be turned to the best account, still remains unsolved. Northern India has its "*Bibliotheca Indica*;" but the literature of Southern India, containing a mine hitherto almost unexplored out of India and affording ample material for speculation and research by the literati of Europe, remains unnoticed. The old authors, whose writings are more curious than useful, do not perhaps suit the matter-of-fact tastes and habits of the present generation, yet still the utilization of a collection of such considerable value and extent as the Government Oriental Manuscripts, is well worthy the patronage of a liberal and enlightened Government. The subject of ancient manuscripts is now again attracting the attention of the authorities, and it is possible that in connection with this movement, something may be done to rescue from oblivion a collection calculated to throw much light on historical researches relating to India.

The Mackenzie Collection is now incorporated in the Government Oriental Manuscripts Library, of which Dr. GUSTAV OPPERT, the Professor of Sanskrit at the Presidency College, is the Curator. The whole collection, which was formerly lying about on wooden benches in the open air and even exposed to the danger of being stolen, has, by Professor OPPERT, been arranged and deposited in 20 teakwood glass cases. The whole collection amounts to about 8000 MSS., but the number of works is larger, as in one cadgan book there are often many different writings. The Library is now open to the public on all week days, and is much consulted especially by native scholars.

A fuller and more complete sketch of Col. MACKENZIE'S literary life and labors will be found in a biographical notice contributed by Sir Alex. JOHNSTON to the *Journal of the Royal Asiatic Society, London,* vol. I, p. 333, which was extracted into the *Madras Journal of Literature and Science,* vol. II, pp. 262 and 354. "*Men whom India has known*" has also an interesting notice of the Colonel.

INTRODUCTION.

SEVERAL years have elapsed since the attention of oriental enquirers was attracted to the existence of an extensive Collection of literary materials, relating to the Antiquities of the South of India, accumulated by Col. Colin Mackenzie, the Surveyor-General of India, then recently deceased. An account of that Collection is now submitted to the Public. Before proceeding however to particularise the details, it may facilitate an appreciation of their value, to advert to the circumstances under which the materials were collected, and those which have led to their present description, the different divisions under which they have been arranged, and the light which they reflect upon the Languages and Literature, and the Religious and Political Revolutions of the South of India.

A Letter addressed by Col. Mackenzie to Sir Alexander Johnston in 1817, conveys an authentic view of the motives which led him to form the Collection, and the means which enabled him to prosecute his researches with success. His own words will best be employed to explain as much as is necessary to our purpose. They give also a not uninteresting outline of the Colonel's Indian Career.

"The first thirteen years of my life in India, may be fairly considered as of little moment to the objects pursued latterly in collecting observations and notices of Hindoo manners, of Geography, and of History; with every attachment to this pursuit, to which my attention was directed before I left England; and not devoid of opportunities in India; yet the circumscribed means of a Subaltern Officer, a limited knowledge of men in power or office, and the necessity of prompt attention to military and professional duties, could not admit of that undeviating attention, which is so necessary to the success of any pursuit, at

all times, much more so to what must be extracted from the various languages, dialects and characters of the Peninsula of India.

"In particular, a knowledge of the native languages, so essentially requisite, could never be regularly cultivated, in consequence of the frequent changes and removals from province to province; from garrison to camp, and from one desultory duty to another. Those encouragements to study the languages of the vast countries, that have come under our domination since my arrival in India, were reserved for more happy times and for those, who are more fortunate in having leisure for their cultivation; from the evils of famine, penury and war, the land was then slowly emerging; and long struggling under the miseries of bad management, before the immediate administration of the South came under the benign influence of the British Government.

"In the whole of this period, in which I have marched or wandered, over most of the provinces south of the *Kistna*, I look back with regret to objects now known to exist, that could have been then examined; and to traces of customs and of institutions that could have been explained, had time or means admitted of the enquiry.

"It was only after my return from the expedition to Ceylon in 1796, that accident rather than design, though ever searching for lights that were denied to my situation, threw in my way, those means that I have since unceasingly pursued (not without some success I hope) of penetrating beyond the common surface of the Antiquities, the History and the Institutions of the south of India.

"The connexion then formed with one person, a native and a Bramin,* was the first step of my introduction into the portal

* The lamented C. V. Boria, a Bramin, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of enquiry, followed with these surveys. After seven years' service he was suddenly taken off from these labours, but not before he had formed his younger brother and several other useful persons, of all castes, Bramin, Jain and Malabars, to the investigations that have since been satisfactorily followed.

of Indian knowledge; devoid of any knowledge of the languages myself, I owe to the happy genius of this individual, the encouragement and the means of obtaining what I so long sought. In the following papers you will observe fifteen different dialects, and twenty-four characters were necessary for this purpose. On the reduction of Seringapatam, in 1799, not one of our people could translate from the Canarese alone. At present we have these translations made not only from the modern characters; but the more obscure and almost obsolete characters of the Sassanums (or Inscriptions) in Canarese and in Tamul; besides what have been done from the Sanscrit, of which in my first years in India, I could scarcely obtain any information. From the moment the talents of the lamented Boria were applied, a new avenue to Hindoo knowledge was opened, and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, by which the whole of our provinces might be gradually analized on the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals and the superior merits of some, a special representation has laid before this government since 26th September last unanswered. How they are to be disposed of on my departure for Bengal is still in doubt. The attachment existing, and increased in 18 to 20 years, leaves me no room to doubt but some will adhere to my fortune; but it is to be confessed it is at some hazard in again exchanging a state of moderate comfort with their families for a state of dependance in a distant country; and this uncertainty of an adequate provision for these useful people renders my situation at present more uncomfortable than I wish to say.

"For these thirteen years, therefore, there is little to shew besides the Journal and Notes of an Officer employed in all the campaigns of the time; first towards the close of the war of 1783 in the provinces of Coimbatoor and Dindigul, and afterwards in professional duties in the provinces of Madras, Nellore and Guntoor, throughout the whole of the war from 1790 to 1792 in Mysore, and in the countries ceded to the Nizam by the peace of 1792, and from that period engaged in the first attempts

to methodize and embody the geography of the Deckan, attempts that were unfortunately thwarted or impeded by measures not necessary here to detail; the voyage and campaign in Ceylon may be noticed as introductory to part of what followed, on my return to resume the geography of Deckan.

"Some voluntary efforts for these purposes, had at last excited the notice of a few friends in the field in the campaigns in Mysore, too partial perhaps to my slender talents and ardor for the pursuit, and in 1792, after the peace of Seringapatam, I was sent a subaltern from the army in Mysore, by the desire of the late revered Lord Cornwallis, with the small detachment at first employed in the Nizam's dominions for the purpose of acquiring some information of the geography of these countries, and of the relative boundaries of the several States, then assuming a new form and new limits.

"From 1792 to 1799, it were tedious to relate the difficulties, the accidents and the discouragement that impeded the progress of this design. The slender means allotted from the necessity of a rigid, no doubt just, economy; the doubts and the hindrance ever attendant on new attempts; difficulties arising from the nature of the climate of the country, of the government; from conflicting interests, and passions and prejudices difficult to contend with, and unpleasant to recollect.

"In the year 1796, a general Map of the Nizam's dominions was submitted to Government for the first time, compiled and digested from various materials of various authority described in a Memoir that accompanied; and designed rather as a specimen for future corrections, and shewing what was wanting as much as what was done. It had however the use of bringing the subject into one point of view; further enquiry improved its supplements in 1798 and 99, and some encouragement was then held forth that induced perseverance, tho' little effectual assistance was given. My removal* from any share in the direction of

* It is too late now to apply a remedy and too painful to refer to original documents to show how the most public spirited plausible reasons may be advanced for measures most absurd and hurtful to the interests of the public and of science; otherwise this might be produced as an additional

the Deckan surveys in 1806, put a stop to the further improvement of this Map; yet the subject has not been neglected and it is hoped may one day be resumed on the revival of the materials since collected, though on a more circumscribed scale than what was once intended.

"In returning to Hydrabad in 1798, for the *third time*, to resume the investigation of Deckan Geography, measures were proposed, and in part methodized for analizing the whole Deckan; and before 1799, considerable help was attained by obtaining a copy of the regular official *Dufter* of the Deckan in its provincial and even minuter divisions which has been since translated from the Persian; as well as certain MSS. of authority which were proposed as the basis of the Plan to be followed in the enquiry and description. The Deckan was in fact then a *terra incognita* of which no authentic evidence existed, excepting in some uncertain notices and mutilated sketches of the marches of Bussy; and in the travels of Tavernier and Thevenot; which convey but little satisfaction* to the philosophical accuracy of modern times.

"This plan in its bud was nearly overset by the new war with Tippoo; it may be satisfactory however to know that the attempts then made were not without use both in a military light, (as described more fully in official reports) and in anticipating measures that have since been or may be still advantageously followed in arranging the History, Antiquities and Statistics of that interesting country.

"After the reduction of Mysore in 1799, and in the arrangements that followed, I was employed in assisting the Commis-

instance of the erroneous measures in those times. All that had been intended and partly executed by the measures encouraged in the Government of Lord Cornwallis and Wellesley was nearly overset, and almost lost sight of ever since, and though our arms now occupy positions in the most distant parts of the Deckan, no systematic plan is yet adopted for concentrating the results and combinations of our marches and expensive surveys in that country into a more correct General Map.

* See Gentille's opinion on the Geography of India. Voyages Aux Indes

sioners with geographical information, to promote the arrangement and a knowledge of the limits of the subject of the partition. On my return to Madras the Governor-General, the Earl of Mornington, being justly of opinion, that a more complete knowledge of these countries was indispensibly necessary for the information of Government, was pleased in the handsomest manner, without solicitation or any personal knowledge, to appoint me to survey Mysore, assisted by an establishment suited rather to an economical scale of expenditure than to so extensive an undertaking but to be carried through a country yet so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained till this survey was advanced under peculiar circumstances of embarrassment. For instance—Holall ceded to the Marattas, Goodicotta on the N. W. of Chitteldroog mistaken for a small Fort North of Colar on the east of Mysore, and many other instances, whence some knowledge of the country rendered a survey indispensible.

" Consonant to my original ideas, I considered this occasion favorable for arranging a plan of survey embracing the statistics and history of the country as well as of its geography; and submitted a plan for this purpose which was approved of by this Government. Three assistants, and a naturalist were then for the first time attached to me, yet this moderate establishment was immediately after disapproved of in England, and a design that originated in the most enlightened principle, was nearly crushed by the rigorous application of orders too hastily issued and received in India in the end of 1801, when I had, at very considerable hazard of my health, just completed the survey of the northern and eastern frontier of Mysore.

" How far the idea suggested was fulfilled it is not for me to say; from adverse circumstances one part was nearly defeated; and the *Natural History* was never analyzed in the manner I proposed and expected in concert with the survey; the suspense I was placed in from the reduction of the slender stipend allotted to myself, both for salary and to provide for increasing contingencies, was not only sufficiently mortifying, but was aggravated by the overthrow of the establishment first arranged for the work,

while other branches* were favored, in the application of the Director's orders. The effects of these measures on the public mind and even on my assistants; contributed to paralize every effort for its completion; but notwithstanding these difficulties the success attending the first researches, and a conviction of its utility induced me to persevere till 1807. The geography of the province of Mysore was literally completed in the minutest degree of 40,000 square miles of territory; considerable materials were acquired of its statistics and of its history; and the basis laid for obtaining that of the Peninsula on a plan undeviatingly followed up ever since.

"Much of the materials collected on this occasion were transmitted home in 7 folio volumes with general and provincial Maps; but it is proper to observe that still more considerable materials for the history of the south are in reserve, not literally belonging to the Mysore survey, though springing from the same.

"It is also proper to notice that in the course of these investigations, and notwithstanding the embarrassments of this work, the first lights were thrown on the history of the country below the Ghats, which have been since enlarged by materials constantly increasing; and confirming the information acquired in the upper country. Among various interesting subjects may be mentioned,

1. The discovery of the *Jain* religion and philosophy and its distinction from that of the *Boudh*.

2. The ancient different sects of religion in this country and their subdivisions, the *Lingavunt*, the *Saivam*, *Pandarum*, *Mutts*, &c., &c.

3. The nature and use of the *Sassanum* and inscriptions on stone and copper; and their utility in throwing light on the important subject of Hindoo tenures; confirmed by upwards of 3,000 authentic inscriptions, collected since 1800.

* In the Regulations of Survey of October 1810, no less than 20 Military Officers were attached to the Quarter Master General, exclusive of the Military Institution, and the establishment of Native Surveyors under the Revenue Department. The results arising from those Departments compared with that of the Mysore survey, would afford the most just means of judging of the utility of either of the works.

4. The design and nature of the monumental stones and trophies found in various parts of the country from Cape Comorin to Delhi, called *Veeracul* and *Maastie cul*, which illustrate the ancient customs of the early inhabitants and perhaps of the early western nations.

5. The sepulchral *Tumuli, Mounds* and *Barrows* of the early tribes, similar to those found throughout the continent of Asia and of Europe; illustrated by drawings, and various other notices of antiquities and institutions."

It may be here observed that the reslts of a few of these enquiries were from time to time communicated to the public, and in the interval described, the following papers from the pen of Col. Mackenzie were printed:

1. Account of the construction of a Map of the Road from Nellore to Ongole. *Dalrymple's Oriental Repertory, vol.* I.
2. Description of the route from Ongole to *Innaconda* and *Belamconda* with a map. *Ibid.*
3. Account of the Kommam tank. *Ibid., vol.* II.
4. Description of the source of the Pennar River *Ibid.*
5. Sketch of the life of Hyder Ali Khan. *Asiatic Annual Register*, 1804.
6. History of the *Anagundi* or *Vijaya Nagar* Rajas. *Ibid.*
7. History of the Rajas of *Anagundi* from enquiries made on the spot. *Ibid.*
8. Account of the *Marda Gooroos.* *Ibid.*
9. Account of the *Batta* Rajas *Ibid.*
10. Description of the Temple at *Sri Sailam*, *Asiatic Researches, vol.* V.
11. Remarks on some Antiquities on the West and South Coasts of Ceylon. *Ibid., vol.* VI.
12. Extracts from Journals descriptive of *Jain* Monuments and Establishments in the South of India. *Ibid., vol.* IX.

There are also translations of several Inscriptions in the same volume, furnished by Col. Mackenzie.

Of these, the papers relating to the *Jains* were the most novel and important, and first brought to notice the existence of a Sect, which is very extensively dispersed throughout India, and includes a considerable portion of its most respectable and opulent natives.

After the conclusion of the Mysore survey, Col. Mackenzie was appointed Surveyor-General at Madras, but had scarcely time to take charge of his office, when he was called away to accompany the expedition to Java in 1811. After the military objects of the expedition had been effected, his attention was directed to his favorite pursuits, and many books and documents were collected. He also took a lively interest in the Batavian Society, and contributed some valuable notices to the pages of its Transaction. A Journal of a visit to the Ruins at Brambanam has been thence transferred to a London journal. Colonel Mackenzie adverts also in the letter to Sir A. Johnston to detailed reports submitted by him to the Governments of India, copies of which have not been found amongst his papers, nor, as he observes, were they placed upon record at the Bengal Presidency.

After resuming charge of the office of Surveyor-General at Madras in 1815, Col. Mackenzie was enabled to superintend for a short time the continuance of a survey of the Ceded Districts, instituted upon his recommendation in 1809, and prosecuted upon the same plan as that of Mysore—adding an extent of 30,000 square miles to the 40,000 previously laid down. The results of these surveys have been published in Arrowsmith's Atlas of the South of India. The collection of books, papers and inscriptions went hand in hand with the survey—nor was this part of the Peninsula the only field from which similar gleanings were made—they were collected throughout the whole of the Provinces subject to the Presidency of Fort St. George by natives trained for the purpose. These operations were not of much longer continuance, for shortly after his return, Col. Mackenzie was appointed Surveyor-General of all India, and quitted Madras for Calcutta. His literary and antiquarian collections were brought round from the former Presidency, and the principal natives employed in arranging and translating them came also to Calcutta. Colonel Mackenzie's intentions in consequence, are thus explained in the letter which has been quoted.

"I will only further just notice the effect of this removal on the enquiries and Collection here described. The people reared

by me for several years, being natives of the coast or the southern provinces, and almost as great strangers to Bengal and Hindoostan as Europeans, their removal to Calcutta is either impracticable; or where a few, from personal attachment (as my head Brahmin, *Jain* translator and others) are willing to give this last proof of their fidelity, attended with considerable expense; and without that assistance, most of what I had proposed to condense and translate from the originals in the languages of this country, could not be conveniently or at all, effected at Calcutta.

"I mean however to attempt it, and hope in this stage, preparatory to my return to Europe to effect a condensed view of the whole Collection, a *Catalogue Raisonnée* of the native manuscripts and books, &c., and to give the translated materials such form, as may facilitate the production of some parts should they ever appear to the public; at least by persons better qualified, if the grateful task be not permitted to my years or to my state of health."

The attempt thus announced was never made. Much delay was necessarily occasioned by the change of residence and charge of a new office. Several of the natives died, and the survivors were rendered ineffective by sickness. The purposes of Col. Mackenzie were finally disappointed by his indisposition and death in 1821.

The preceding observations will afford a general notion of the manner in which the Collections of Col. Mackenzie were accumulated.

Through a considerable part of his career he may be said to have collected them in person, visiting in the course of his surveying operations almost all the remarkable places between the Krishna and Cape Comorin, and being accompanied in his journies by his native assistants, who were employed to take copies of all inscriptions, and obtain from the Brahmans of the temples, or learned men in the towns or villages, copies of all records in their possession, or original statements of local traditions. When not himself in the field, Col. Mackenzie was accustomed to detach his principal native agents into different

districts to prosecute similar enquiries, furnishing during their absence either in English or in their own language to be subsequently translated, reports of their progress. Their personal expences were in general defrayed by the department to which they were attached, but all extra expenditure, and the cost of all purchases, were defrayed by Col. Mackenzie himself. The outlay thus incurred probably exceeded a lac of rupees, which sum has been liberally sanctioned by the Court of Directors for the purchase of the documents.

By the means thus described a collection was formed at a considerable cost of time, labour and expence, which no individual exertions have ever before accumulated, or probably will again assemble. Its composition is of course very miscellaneous, and its value with respect to Indian history and statistics remains to be ascertained, the collector himself having done little or nothing towards a verification of its results. This indeed cannot be successfully attempted by any single individual, as a familiarity with fourteen languages and sixteen characters can scarcely be expected, from any one person. It is the more to be regretted, that Col. Mackenzie did not live to execute some connected view of the principal facts his collection furnishes, whilst he commanded the aid of the agents by whom it was formed, who under his superintendence had learned to feel a lively interest in their task, who had acquired a knowledge of the leading results which it were vain to look for in any other natives, and who are now for the greater, and most valuable part, dead or dispersed.

In the absence of any account prepared by the collector, the following catalogue may be received as an attempt to convey some accurate notion of the nature of the collection, and a short view of some of the principal conclusions that may be derived from its contents. It will be necessary however in the first place to explain the circumstances under which the catalogue has been prepared; that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task to which he acknowledges he brings inferior qualifications, the languages of the South of India never having been the objects of his studies.

The officer who succeeded Col. Mackenzie as Surveyor-General, professing no acquaintance with the subject of Col. Mackenzie's antiquarian collections, and expressing his wish to be relieved of all charge of the establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in Calcutta, was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the state of the materials. The offer was accepted, and the manuscripts and other articles of the collection were transferred to my charge. I then learned that the native agents had set to work upon the Colonel's death to make short catalogues of the articles and books accumulated, and these were completed under my supervision. In the course of examining the lists as well as I could, I found them not only too concise to be satisfactory, but in many cases evidently erroneous, and altogether devoid of classification or arrangement. I therefore on submitting them to the Government suggested the necessity of a careful revision, and the advantage that might be derived from the publication of the result, which suggestions were favorably received, and the present catalogue has in consequence been prepared.

The various languages of the Peninsula being unknown to me except as far as connected with Sanscrit, I had no other mode of checking the accuracy of the natives employed in cataloguing the manuscripts, than to direct the preparation by them of detailed indices of the works in each dialect. These indices were accordingly compiled and translated, and their results again compressed into the form in which they will be found in the following pages, the accuracy being verified by such collateral information as was derivable from some of the translated papers in the collection, or from printed works of an authentic character. Although therefore some of the details may be occasionally erroneous, I have every reason to hope that the account of those books which I could not personally verify by perusal, will be generally correct, and worthy of some confidence.

The collection, as here detailed, consists chiefly of *Manuscripts*.

in the original languages, constituting what may be regarded as the literature of the South of India. The subject is hitherto almost unknown to the literature of Europe, and from its novelty if not from its importance, is likely to be thought entitled to special attention. The description of the Manuscripts constitutes therefore the body of the present publication, and that of the other articles is thrown into an Appendix. The first division of the Appendix is that of *Local Tracts*, short accounts in the languages of the Dekhin of particular places, remarkable buildings, local traditions, and peculiar usages prepared in general expressly for Col. Mackenzie by his native agents, or obtained by them on their excursions. A few works occur that properly belong to the literary class, but which escaped attention at the time of arranging the materials. Some of these Local Tracts will be found in an English dress amongst the translations, but the far greater portion are yet to be translated. The Local Tracts are followed by the *Inscriptions* the collection of which forms the most laborious, and probably the most valuable portion of the whole: very few of them are translated, but the whole of them have been examined, and abstracted, and drawn out in a tabular form, stating the object of the inscription, the date, where found, and in whose reign or by whom inscribed. Of three folio manuscript volumes containing these abstracts, two have been prepared since the death of Col. Mackenzie.

The inscriptions are followed by a list of the translated or extracted *English papers* which were left bound up in volumes, at Col. Mackenzie's death, and to them succeeds a detail of similar papers, in loose sheets: the value of the latter is much diminished by the very imperfect manner in which most of them have been executed, the English being frequently as unintelligible as the original: with a very few exceptions the translations are the work of natives alone.

It is unnecessary to advert more particularly to the other articles of the Appendix, and it is sufficient to include them in the following enumeration of the contents of the collection, from which a generally correct view of its character and extent may be derived.

LIST OF THE COLLECTIONS MADE BY THE LATE COLONEL MACKENZIE.

LITERATURE.

Language.	*Character.*	*Number of MSS.*
Sanscrit	Devanagari	115
Ditto	Ditto and Nandi Nagari ...	103
Ditto	Telinga	285
Ditto	Kanara	28
Ditto	Tuluva	10
Ditto	Malayalam	10
Ditto	Grandham	96
Ditto	Bengali	2
Ditto	Orissa	18
(Of the Jainas)	Hala Kanara	14
Tamul	Tamul	274
Telinga	Telinga	176
Hala Kanara	Kanara	144
Kanara	Ditto	32
(Of the Jainas)	Ditto	31
Malayalam	Malayalam	6
Orissa	Orissa	23
Mahratta	Mahratta	16
Hindi	Devanagari	20
Persian and Arabic	Nastalik, &c	114
Hindustani	... ...	8
Javanese	Javanese	37
Burman	Burman	6
		1,568

LOCAL TRACTS, &c.,

Country.	*Language.*	*Number.*	
		Volumes.	*Tracts.*
Telinga	Telinga Canara, &c.	64	462
Dravira	Tamul	43	358
Ceded Districts ...	Telinga, &c.	69	619
Mysore	Tamul and Canara	20	147
Canara Coast... ...	Ditto	9	115
Malayalam	Tamul & Telinga, &c. ...	19	274
Mahratta	Mahratta	40	95
		264	2,070

INSCRIPTIONS.

Copies of	High Tamul	17	236
Ditto	Various	60	7,840
		77	8,076

TRANSLATIONS, &c.

Translations and Tracts, in loose sheets		679
Ditto in Volumes	75	1,480
	75	2,159

Plans	79
Drawings	2,630
Coins	6,218
Images	106
Antiquities	40

We shall now proceed to take a short view of the chief results of this collection, and the degree in which it may be expected to illustrate the Literature, Religion, and History, of a considerable portion of Hindustan.

LITERATURE.

THE first division of the catalogue, the *Books in the Sanscrit language,* offers little of value. The works are for the most part such as are to be found in great abundance, and in better condition, in other parts of India, and are not recommended by rarity or local peculiarity. In general they are in very bad order, being more or less imperfect, and being rather engraved than written with an iron style upon palm leaves, a mode of writing which even when the letters are blackened by a composition of lamp black and oil is very unfavourable to prompt and easy perusal: a new manuscript of this kind presented for the first time to the most learned Pundit, is decyphered by him slowly and with pain, and the employment of such rude materials is almost as much a hindrance as a help to the dissemination of learning. Another difficulty in the way of the ready perusal of the Sanscrit books is their being written, as will have been seen in the foregoing enumeration, in thirteen different characters.

There is one division of the Sanscrit books, which is in a great degree of local origin and interest, that of the *Máhátmyas*, the *Sthala* or local *Purdnas*, the legendary histories of celebrated temples and objects of pilgrimage, and especially of those in the *Dekhin*, which are exceedingly numerous. These tracts describe the circumstances under which the place originally acquired its sanctity, the period of which is almost always in some former *Yuga* or great age; the foundation of the first temple or shrine, the different visits paid to it by gods and heroes, its discovery and renovation in the present age, the marvels which have resulted from its worship, and the benefactions made to it by modern sovereigns. In this latter portion some genuine history is occasionally preserved. These legends are professedly sections of some of the *Puránas*, particularly the *Brahmánda* and *Skánda*, but this is a mere fiction; as where the entire *Puránas*, whence they are said to be extracted exist, these sections or chapters are found to constitute no part of their contents. The *Máhátmya* is sometimes fully as extensive as the whole *Purána* of which it is said to be a part, and the aggregate of those in the Mackenzie collection amounting to a hundred and twenty-two, is infinitely more considerable than that of the eighteen *Puránas*.

There are also amongst the Sanscrit books a few *Cheritras*, historical and biographical narratives of some local value. They are however of too marvellous and legendary a complexion to be of much historical importance, although they may furnish some indications of real events.

The catalogue has been classed according to the languages in which the books are written, but one exception has been made to this order, and the division subsequent to the Sanscrit manuscripts is that of the *Literature of the Jains*—most of these manuscripts are *Sanscrit* compositions, but a few are written in the dialects of the Peninsula. As forming a distinct class however it was thought better to place them under a common head.

The books thus collected are, with one or two exceptions, now for the first time offered to the enquiries of European readers. Colonel Mackenzie as has been mentioned, as the merit of originally noticing and describing the peculiar tenets of this numerous division of the natives of India, deriving his information from

personal intercourse with several well informed members of their community, and visits to some of their principal shrines. The description which he published in the 9th volume of the Asiatic Researches, some notices by Dr. Buchanan in the same place as well as in his travels in Mysore, and the account given in the same volume of the Researches by Mr. Colebrooke of the *Jain* teachers and some of their peculiar tenets as derivable from their own authorities, furnish the only authentic notices of a sect, which is widely spread through India particularly in the west and south. The catalogue of their books collected by Col. Mackenzie forms therefore a valuable accession to our knowledge of the *Jains*. The list comprises forty-four different works, of which those styled *Puránas* are in general of great extent. The character of the legends of which they consist will be readily estimated by the specimens given, from translations found in the collection, and which sufficiently evince the late origin of the sect, in their attempt to improve upon *Brahmanical* exaggeration, by exaggeration infinitely more extravagant. The *Purânas* are attributed to *Jina Sena Achárya* said to be cotemporary with *Vikramáditya*, but some traditions identify him with *Jináchárya* who was the *Guru* or spiritual preceptor of *Amoghaversha* a *Jain* prince in the Arcot district in the end of the ninth century, a period at which they may possibly have been compiled—other legendary collections are acknowledged to be of that or of a later date. Besides these, *Jain* literature comprehend a few books on Medicine, Grammar and Arithmetic, and rituals and treatises on the religious and moral obligations of the sect.

The literature of the *Jains* is succeeded by the catalogue of books in the *Tamul* language which may be considered as the most classical of the languages of the peninsula. It is the speech of that part of the south of India known as *Drávira*, comprising the ancient kingdoms of *Chola*, *Chera*, and *Pándya*, and now comprehending the districts of South *Arcot*, *Salem*, *Coimbatur*, *Kumbhakonam*, *Tanjore*, *Trichinapali*, *Madura*, *Dindigal*, *Tinnivelli* and great part of *Mysur*, in all which it is spoken, according to Mr. Babington, by more than five millions of people. According to that gentleman, and to the late Mr. Ellis it is a language

not derived from Sanscrit, but of independent origin. Their remarks are as follows:

"It (*Tamul*) is not derived from any language at present in existence, and is either itself the parent of the *Telugu*, *Malayalam*, and *Canarese* languages, or what is more probable, has its origin in common with these in some ancient tongue, which is now lost, or only partially preserved in its offspring.

"In its more primitive words, such as the names of natural objects, the verbs expressive of physical action or passion, the numerals, &c., it is quite unconnected with the Sanscrit, and what it thence so largely borrowed, when the *Tamuls*, by intercourse with the more enlightened people of the north, began to emerge from barbarity, has reference to the expression of moral sentiments and abstract metaphysical notions, and is chiefly to be found in the colloquial idioms. In this remarkable circumstance, and in the construction of its alphabet, the *Tamul* differs much from the other languages of the south, which are found to admit the Sanscrit more largely in literary and poetical compositions than in the ordinary dialect of conversation, and which adopt the arrangement of the Sanscrit alphabet with scarcely any variation. The higher dialect of the *Tamul* on the contrary is almost entirely free from Sanscrit words, and idioms, and the language retains an alphabet which tradition affirms to have heretofore consisted of but sixteen letters, and which so far from resembling the very perfect alphabet of the Sanscrit, wants nearly half its characters, and has several letters of peculiar powers.

"Neither the *Tamul*, the *Telugu* nor any of their cognate dialects are derivations from the Sanscrit. The latter, however it may contribute to their polish, is not necessary to their existence, and they form a distinct family of languages with which the Sanscrit has in a later times especially intermixed, but with which it has no radical connexion.

"The members constituting the family of languages which may be appropriately called the dialects of Southern India are the high and low *Tamul*, the *Telugu* grammatical and vulgar, *Carnataca* or *Cannadi* ancient and modern, *Malayalma* or *Ma-*

layalam, which, after *Paulinus a Bartholomeo*, may be divided into Sanscrit (*Grandonico Malabarica*) and common *Malayalam*, though the former differs from the latter only in introducing Sanscrit terms and forms, in unrestrained profusion; and the *Tuluva*, the native speech of that part of the country to which in our maps the name of *Canara* is confined.

" Besides these, there are a few other local dialects of the same derivation, such as the *Codugu*, a variation of the *Tuluva* spoken in the district of that name called by us *Coorg*. The *Cingalese*, *Maharastra* and the *Oddya*, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may indeed always be expected from neighbouring nations however dissimilar in origin, but it is extraordinary that the uncivilised races of the north of India should in this respect bear any resemblance to the Hindus of the south; it is nevertheless the fact, that, if not of the same radical derivation, the language of the mountaineers of *Rajamahal* abounds in terms common to the *Tamul* and *Telugu*."

The opinions of such competent authorities, cannot be contested, and it must be admitted therefore that the base of the *Tamul* language has an independent origin. It is also evident from the character of its literature, as shown in the catalogue, as well as from tradition, that it has been independently cultivated under unusual patronage, and has boasted of its own college, established by regal authority at *Madura*, and a number of able writers from every class of the population.

The tract from which Mr. Ellis's sentiments are cited, is one of three treatises it was his intention to prepare on the *Tamul*, *Telugu*, and *Malayalam* languages. The first, if ever completed has not come to hand, and it is from the second that the passage is extracted.* There still remains therefore much to be explained regarding the history of the *Tamul* language, and particularly how it happens, that the names of places of note, cities, mountains, rivers, temples, and shrines are Sanscrit, and have been so

* The first forms part of the Introduction to *Campbell's Telugu Grammar*. A few copies of it, and of the third Dissertation, were separately printed, and one of each was presented to the Asiatic Society of Bengal.

apparently from a period prior to the Christian era. *Cape Comorin* or *Comari*, *Madura*, the *Kaberis* or *Kaveri* River, the *Malaya* mountains or *Malaylayam* and a variety of places in the Peninsula, having been known to the ancients, as they are to the moderns, by appellations of Sanscrit origin. The *Tamul* language must have been but little cultivated, the districts must have been indifferently civilised, if the natural features of the country had no distinguishing denominations, until the *Brahmans* or *Brahmanical Hindus* immigrated from the north, a political event which is recognised by all the traditions of the south of India.

Although therefore we must grant that the *Tamul* language had an independent origin, we can scarcely suppose with Mr. Ellis that it had an independent literature, prior to the introduction of Sanscrit. Mr. Ellis states that in the *Tamul* countries there has ever been a contention for pre-eminence of knowledge between the Brahmans and the inferior castes. "When the former established themselves in Southern India they found a native literature already existing, which, though they introduced the language and science of the north, they were compelled during their long contest with the *Jains*, to cultivate in their own defence." But Sanscrit was less the language of science, than religion, and that the religion of the Peninsula was Hindu, and even sectarial or *Saiva* at the commencement of the Christian era, we may infer from the name of Captain Komari, (? Cape Comari,) corroborated by Arrian's notice that it derived its name from a goddess whose temple was then in the neighbourhood, as it is still, and who is none other than *Kumári*, the virgin *Durgá*, the daughter of *Daksha*, the yet unwedded bride of *Siva*. The Sanscrit geographical nomenclature of the Peninsula is, as already observed a further argument in favor of the uncultivated state of the *Tamul* language when the sacred dialect of the Brahmans was introduced.

That the *Tamul* language was independently cultivated in a very high degree, and from a period of some remoteness is unquestionable, but it seems to have been most successfully studied at a comparatively modern date, and subsequent to the

dissemination of Sanscrit literature. This view of the case would coincide with that already taken of the early rudeness of *Tamul*, and is warranted by the traditions that relate to the Madura College, and the character of *Tamul* literature, as it appears from the catalogue. The College was founded it is said by *Vamsa-sekhara Pandya* Rajah of Madura, for the cultivation of *Tamul*, and this prince was long subsequent to the prevalence of the *Saiva* faith, at least according to the same authorities. The legend also asserts that the professors were compelled to admit the *Tamul* writer named *Teruvalluvar* into their ranks, and according to Dr. John, his reputed sister *Avyar*, the moral poetess flourished in the ninth century. Another very eminent *Tamul* writer *Kamban*, wrote at the close of the same century, in which, therefore, we may infer the language was most widely and successfully cultivated.

On referring to the list of *Tamul* books it will be found, that they furnish undeniable proofs of their having been written subsequently to the great body of Sanscrit composition, as they are in fact nothing but translations from Sanscrit. Thus the great work of *Kamban* is the translation of the *Rámdyana*. We have also a translation of a great part of the *Mahdbhárat* and in the *Mâhâtmyas*, in which *Tamul* next to Sanscrit abounds, we have numerous legends translated from the *Purdnas*. Many of the poetical and narrative works are translations from the classical dialect. We might also infer the later date, of such *Tamul* literature as is original, from its being the work in a great measure of *Súdras* and of *Jains*, as if it had been part of an attempt to oppose and overthrow the predominance of the Brahmans, to whose priority, therefore, it bears witness.

That part of *Tamul* literature which is original, consists chiefly of histories more or less legendary of the *Chola*, *Pándya* and *Chera* countries, of moral and didactic poems, and of treatises on Philogy and Medicine; of the former some are very recent compilations having been prepared for the use of Col. Mackenzie, but others are of reputed antiquity, and the *Pandya Rajakal* is ascribed to *Narakira*, *Bána*, and *Kapila*, three of the original professors of the *Madura* College. The moral poems form a curious and interesting division, as being the works of persons

of the lowest caste, or *Pariars*, and yet enjoying the highest estimation. One of the authors, *Avyar*, a female, has been made known to European readers by the translation of several short didactic works by her, in the seventh volume of the Asiatic Researches. In the following pages will be found an extensive extract from an unfinished translation by the late Mr. Ellis of a celebrated poem of the class, the *Koral* of *Teruvalluvar*.

The father of *Tamul* Grammar and Medicine is said to be the Saint *Agastya*, who indeed is reputed to have invented the *Tamul* language. His Grammar is lost, and the Medical works attributed to him are of very doubtful authenticity, but the tradition, coupled with the uniform assertions of Brahmanical works, as the *Rámáyana*, and the *Skanda Purâna*, and others, that *Agastya* took up his residence far to the south, renders it very probable that this Saint was instrumental in introducing letters, if not religion, amongst the tribes of *Drávira*. The substance of his grammar is said to exist in that of his pupil, *Tolghappiam*, but the work is scarcely intelligible from its brevity and obscurity. In fact almost all the classical writings have ceased to be intelligible to the generality of the people, and the language of *Drávira* is distinguished into the *Shen* and *Kodan*, or high and low *Tamul*, the latter being that in ordinary use. Both these dialects have been cultivated by European writers, and a grammar of each was composed by the celebrated Missionary Beschi. A new edition of his grammar of the common dialect was republished by the College of Madras, as well as a translation by Mr. Babington of his grammar of the *Shen Tamul*, and a *Tamul* and English Grammar has been published in England by Mr. Anderson of the Madras Civil Service. Some Manuscript Dictionaries exist, but none have yet been printed.

The next division of the catalogue consists of manuscripts in the *Telugu* language, which are scarcely less numerous than those in *Tamul*, as might be expected from the extent of country in which the dialect is spoken. The limits of its use are thus defined by Mr. Campbell.

"The language is commonly, but improperly, termed by

Europeans the *Gentoo*. It is the *Andhra* of Sanscrit authors, and, in the country where it is spoken, is known by the name of the *Trilinga, Telinga, Telugu*, or *Tenugu*.

"This language is the vernacular dialect of the Hindoos, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of Pulicat on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northwards, along the coast as far as Chicacole, and in the interior to the sources of the *Tapti*; bounded on the east by the Bay of Bengal, and on the west by an irregular line, passing through the western districts belonging to the Soubahadar of the Deccan, and cutting off the most eastern provinces of the new state of Mysore; a tract including the five northern circars of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, and Guntoor; the greater portion of the *Nizam's* extensive territories, districts of *Cuddapah* and *Bellari* ceded by him to the British; the eastern provinces of Mysore; and the northern portion of the Carnatic: nor is this language unknown in the more southern parts of India, for the descendants of those *Telugu* families which were deputed by the kings of *Vidyanagara* to controul their southern conquests, or which occasionally emigrated from *Telingana* to avoid famine or oppression, are scattered all over the *Dravira* and *Carnataca* provinces, and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula."

The *Telugu* language as has already been shewn, is not a mere derivative from Sanscrit, but has an independent origin and is of independant cultivation. The radicals according to Mr. Ellis are the same as in the cognate dialects of *Tamul, Canara, &c.*, and it differs from them only in the affixes used in the formation of the words from the roots. Although however it is not the offspring of Sanscrit, it is very extensively blended with that language in the states known as *Tatsamam* or *Tatbhavam*, the words in the former being the very same, taking only the *Tamul* inflexions, and those of the latter being derived mediately or immediately from the Sanscrit. (As S. *Vanam*, T. *Vanama* a forest and S. *Samudra*, T. *Sandaramu* the ocean.) The rest of the language, exclusive of other foreign terms, is the pure native language of the land, and is capable of expressing every mental

and bodily operation, every possible relation and existent thing, and with the exception of some religious and technical terms, no word of Sanscrit derivation is necessary to the *Telugu*.*

Although however the *Telugu* dialect is not a derivative from Sanscrit, its literature is largely indebted to the writings in that language, and is unquestionably long posterior to their being naturalised in Southern India. The works of highest repute are translations from Sanscrit: the oldest works extant are not of higher antiquity than the end of the twelfth century, whilst its Augustan era, the reign of *Krishna Deva Raya* of *Vijayanagar*, dates in the beginning of the sixteenth. The first attempts to reduce the usages of the language to rule, appear to have been made late in the thirteenth century, when *Nannya Bhatta*, a Brahman of considerable learning, and the translator of the first two books of the *Mahábhárat* compiled a *Telugu* Grammar in Sanscrit. Mr. Campbell in the preface of his Grammar states that the most ancient grammarian of whom mention is made in the native books is the sage *Kanwa*, who appears to have been to the people of *Andhra* or *Telingana*, what *Agastya* was to those farther south, their initiator into the mysteries of *Hinduism*. His works, and those of other writers of supposed antiquity, are not now to be found, and all the treatises of *Telugu* Grammar at present extant consist of Sanscrit commentaries on the series of Apothegms of *Nannapa* or *Nanniah Bhatt*. The age of this last, although conjectured by Mr. Campbell to be remote, is ascertained by documents of which he was not in possession, inscriptions recording grants made by his patron, *Vishnu Verddhana Raja* of *Râjâmahendri*, to be as above stated, the close of the thirteenth century. Mr. Campbell admits that the Brahmans were the first who cultivated the *Telugu*, and brought it under fixed rules, and consequently recognises the prior introduction of Brahmanical literature.

The principal portion of *Telugu* literature is translation, and we have the *Mahábhárat*, *Vishnu*, *Varáha*, and *Bhágavat Purânas* besides *Pauranic* stories in the *Máhátmyas*, and a number of poems, and tales rendered from Sanscrit into *Telugu*. At the

* Ellis's Dissn. page 19.

same time translations or appropriations from Sanscrit form a smaller proportion of *Telugu*, than of *Tamul* literature, and we have in the former a number of sectarial legends especially of modern origin, as the acts of the *Alwars* and *Jangamas*, or the *Vaishnava* and *Saiva* saints of peculiar schisms originating as late as the twelfth century with *Rámánuja* and *Básava*. As in *Tamul*, there are many local *Cheritras*, historical and biographical compositions, containing amidst much exaggeration and fiction materials for history: another important peculiarity is the insertion of the biographical or genealogical account of the patron of the author in the commencement of most works, sometimes of great minuteness of detail. *Telugu* literature comprises also a large collection of poems and tales, some of which are original. It is a curious circumstance that no *Nátaks* or dramatic compositions appear to exist in *Telugu* whilst in *Tamul* they are frequent.

Telugu like *Tamul* comprises a high and low dialect, the former of which is used in writing, the latter in conversation and official business. The language of composition is so different, Mr. Campbell observes, from the colloquial dialect, that even to the learned the use of commentaries is indispensible for the correct understanding of many of their best works.

Telugu has been extensively cultivated of late by our countrymen under the auspices of the College of Madras, and a Grammar and Dictionary *Telugu* and English compiled by Mr. Campbell have been published at that Presidency, besides various works intended to facilitate its acquisition.

The next division of the catalogue is that of the *Karnâtar* or *Kanara* manuscripts distinguished into two classes as *Hála Kanara* and *Kanara*, the former being the ancient language and that of literary composition, whilst the latter, as in the two preceding dialects, is the language of daily use, and of local tracts of recent preparation.

The limits of the *Kanara* language are thus described by Col. Wilkes.

"The principality which in later times has been named from the obscure village of *Mysore* was the south western portion of

the ancient Carnatic, frequently named also the country of *Kanara*, or the country in which the *Kanara* language was spoken. According to this criterion, the northern limits of that extensive region commenced near the town of *Beder* in the latitude of 18° 45″ N. about sixty miles N. W. from *Hyderabad;* following the course of this language to the S. E. it is found to be limited by a waving line which nearly touches *Adwanee* (*Adoni*) winds to the westward of *Gooti*, skirts the town of *Anantpur*, and passing exactly through *Nundidroog*, touches the range of ghauts; thence pursuing their southern course to the mountainous pass of *Gujjelhutty*, it continues to follow the abrupt turn caused by the great chasm of the western hills between the towns of *Coimbatoor*, *Palatchi*, and *Palgaut*, and sweeping to the north west skirts the edges of the precipitous western Ghauts, nearly as far north as the sources of the *Kistna;* whence following an eastern, and afterwards a north-eastern course, it terminates in rather an abrupt angle near *Beder* already described as its northern limit."

To these Mr. Mekerrell adds the province denominated *Kanara* by Europeans, but as observed by Mr. Ellis, the native speech of that province is the *Tuluva*, a dialect of *Kanara*, an observation which is also made by Mr. Balbi upon the authority of the *Abbé Dubois*, although that missionary has been either misunderstood, or has made a strange mistake in the assertion that there is no such country or language as *Kanara*. It can scarcely be supposed his objection is one of sound only, or that by *Kanara* he understands something different from *Karnata*.

The *Kanara* language is one of the cognate forms of speech of the Peninsula, agreeing in its radicals with the *Tamul* and *Telugu*, and differing from them only in its inflexions; a great number of its words are also common to them, and its idiomatic construction is, Mr. Ellis states, not similar only but the same.

Although a division of the catalogue is appropriated to *Kanara* books it can scarcely be considered as forming a class of literary compositions, as it consists chiefly of local and occasional tracts, many of which were prepared by the direction or for the use of Col. Mackenzie. They differ however in their form from the

manuscripts classed originally as local tracts, and have therefore been allowed to retain their place amongst the literary collections. The *Hála Kanara* is very differently circumstanced, and has an independent and a curious literature.

It is highly probable that the only literature cultivated in the south of the Peninsula for a considerable period was *Tamul*; the kingdom of the *Madura* princes, and subsequently that of the *Chera* dynasty, comprehending *Mysore, Bednur, Travancore* and *Malabar*. The cultivation of the local dialect of the *Kanara* was of subsequent date, but it preceded that of *Telugu*, and appears to have been patronised by the *Balal* or *Valála* dynasty of princes, who reigned at *Dwarasamudra* the *Dolsamander* of the *Mohammedan* historians from the eleventh to the beginning of the fourteenth century. Thus, a grammar of the ancient dialect is said by Mr. Mekerrell to have been compiled by *Kesava* about seven centuries ago, and we have in the following catalogue the translation of a section of the *Jaimini Bharata*, dedicated to *Viravelála Deva* who reigned about the middle of the thirteenth century.

Although the literature of *Hála Kanara* consists in part of translations from *Sanscrit*, and consequently like its cognate literature is subsequent to that of the *Brahmans*, it comprehends a distinct and extensive class of works, which are neither derived from *Sanscrit*, nor are the work of the *Brahmanical* caste. They are composed by priests of a particular branch of the *Saiva* faith, that of the *Lingamites*, and relate to the actions and doctrines of the founders and teachers of the sect. The schism originated in the twelfth century, and the works connected with it are consequently posterior to that date. Some of them are of great extent, consisting wholly of legends relating to individuals of celebrity in the sect, occasionally interspersed with *Pauranic* stories, but for the far greater part, original. They are extravagantly absurd, and mostly insipid, but many of them are highly characteristic, and indicate a state of religious practice and belief, almost as foreign to the genuine Hindu creed, as to common sense and sound morality. Besides this branch of indigenous literature, we have also amongst the *Hála Kanara* books some historical

documents, relating chiefly to the *Wadeyar* kings of *Mysore* of which Col. Wilkes has made ample use in his history of the south of India, and some original fictions; of an amusing character, in which we may trace many of the marvels that have interested our early years in another hemisphere.

For the country in which the *Malayálam* language is spoken and the character of the language, it is best to refer to the authority of Mr. Ellis, in the printed but unpublished dissertation on the subject.

"The country of *Malayálam*, lying on the west coast of the Indian Peninsula, is, according to the *Ceralotpati*, divided into four *Khandams* or provinces. The most northern, commencing at *Gocarnam*, and extending southward to *Perumbuzha* near *Mangalore*, is called *Tulurájyam*, the kingdom of *Tulu*; from *Perumbuzah* to *Pudupattanam*, near *Nileswaram* the country is called *Cúparajyam*: thence to *Cannéti* near *Collam* (*Quilon*), lies *Céralárajyam*; and thence to *Canyacumári* (*Cape Comorin*) *Múshicarajyam*. The *Malayála* or more properly the *Malayálma*, is at present the language of the two last provinces. It is spoken likewise, in *Cupam*, but in this province and in *Tulu*, which constitute the district, on which in recent times the name of *Kanara* has been imposed, the *Tuluva*, a distinct dialect, though of the same derivation as the *Malayálma*, prevails among the aborigines, and a variety of tongues among the *Haiga*, *Concana*, *Cannadá*, *Telugu* and other tribes who have long colonized the country. There is a certain variation in dialect between the language of *Ceralam* and *Múshicam*, and, indeed, in the several *Nádus* into which they are divided, but none of sufficient importance to require particular notice. In the latter province affairs of state are conducted in the *Tamul* language, which is there, consequently, much more prevalent than in the former.

"The *Malayálma* is like the *Coduntamizh*, an immediate dialect of the *Shen Tamizh*: it differs from the parent language generally in the same manner as the *Codun*, in the pronunciation and idiom, but more especially in retaining terms and forms of the *Shen Tamizh*, which in the former are obsolete. But its most material variation from its cognate dialects is, that, though

deriving from a language superfluously abounding in verbal forms, its verbs are entirely devoid of personal terminations, the person being always indicated by the pronoun. It is this peculiarity which chiefly constitutes the *Malayálma* a distinct tongue and distinguishes it in a peculiar manner from all other dialects of *Tamul* origination."

The same authority informs us that the language is written in three characters the *Aryam*, the *Col. Ezhutta* and the *Vett Ezhutta* or as it is termed in the south district, *Malayala Tamul*. The first is a variety of the Grantham, and expresses the Nagari alphabet, the second is the character in which public grants are drawn up, and the third, the clipped or abbreviated letter, is only a modification of the second; and both differ little from *Tamul;* except in the mode of joining the vowels to the consonants, and in the manner of writing.

The *Malaydlam* language as well as those already noticed, borrows largely, particularly in its literary compositions, from Sanscrit and is distinguished into higher and lower dialect. As a member of the Peninsular family it is prior in common use, to Sanscrit, whilst from its greater simplicity it may be inferred more modern than the *Shen Tamul*, agreeably to the principle that the higher the antiquity the more artificial is the structure of all language, a rule to which Mr. Ellis remarks, there is no reason to believe that the *Tamul* dialects constitute an exception.

The list of *Malaydlam* books is of very limited extent, and is almost restricted to the *Kerala Utpatti*, entire, or in portions. This work, of which some notice appears in the fifth volume of the Researches by Mr. Duncan, gives an account of the origin, history and institutes of *Malabar*, and seems to serve as a code of laws as well as a historical record. It is ascribed to the celebrated *Sankara Acharya* but cannot be wholly his work, as it notices events long subsequent to any period that can be assigned for the date of his existence. It is in prose, and the only work of the kind, according to Mr. Ellis. There are some poetical translations from Sanscrit, as the *Rámáyana* of *Ezhutt Atchen*, but he states also, that the *Malayálam* has never been cultivated as an independent literary language.

The history and structure of the *Mahratta* language have not yet found such able illustrators as the preceding, and its connections and affinities are in a great measure to be ascertained. It is spoken with some variation of dialect through the whole tract of country that is bounded on the north by the *Satpoora* mountains, and extends from *Nandode* on the west along those mountains to the *Wyne Ganga* east of Nagpore, the eastern limit is formed by that river to its junction with the *Wurda*, whence it may be traced by *Manikdroog* to *Mahood*. From the latter place a waving line may be extended to *Goa*, whilst on the west it is bounded by the ocean. The population of the country is estimated at six millions.

The *Marhatta* language although spoken by such numbers of people is but imperfectly cultivated by those who use it. It has a grammatical system of inflexion in part peculiar to itself, but offering much that is analogous to the grammar of Hindi. It does not belong to the southern family of dialects, but is a member of a series which extends from *Guzerat* to the banks of the *Jumna* across the Doab and along the Ganges to *Behar*. It is very largely interspersed with Sanscrit, and derives its literature from the same source although not exclusively. The list of books comprises amidst the translations from Sanscrit, some from Hindi, and the local tracts or *Bakhirs* are rather inaccurately designated, as they comprehend both translations from Sanscrit and original compositions, the latter of a biographical and historical character, and of some value as national records of the important events in which the *Marhattas* have borne a part since their rise to political power through the enterprising talents of *Sivaji*. The language is written in two characters, the *Balaband* and *Mor*; the former is a very slight modification of *Devanagari*: the latter is a variety of the same, but more considerably altered. Its introduction is attributed to *Hemanda Panth* the *Guru* and minister of *Ráma Deva* the Raja of *Devagiri, Deogerh* or *Dauletabad*. This person being famed for his medical skill was carried off to cure *Vibhíshana* the king of the *Rákshasas* of *Lanka*, and on his return brought with him amongst other valuable or curious things, the characters in use amongst the demon race of that island.

The *Uriya* or *Urissa* language spoken in the province of Cuttack, extended northwards nearly to *Midnapur*, and southwards to *Kimedi*, it is bounded to the east by the sea, but on the west mixes with the *Gond* at *Sonepur*: on its southern boundary it adopts *Telugu* words, and on the north intermingles with Bengali, to which it is closely allied. The difference is rather in accent and intonation and in the use of provincialisms, than in structure or inflexion, and the words are the same. They are indeed as well as in Bengali, Sanscrit, with so very few exceptions, that if the Sanscrit vocables were excluded neither could pretend to be a language. The only basis of either is probably a few terms for the commonest objects of existence, sufficient for a state of absolute barbarism. It does not seem probable that the *Uriya* has even yet received elementary cultivation, or that it possesses a grammar. From the works found in the collection it appears however to have been cultivated, although not in any important department of literature. The subjects principally treated of are the passionate and mystical worship of *Krishna*, love tales, and local records. The collection however is not so rich in these last as might have been expected, with reference to their abundance in the province, where according to Mr. Stirling,* every temple has its legend, and every Almanac maker his *Pánji* and *Vansávali*, records and genealogies of the princes of the country in the local tongue.

The division entitled *Hindi* books comprises a variety of dialects, but all with one or two exceptions, modifications of a common language, that of the Hindus of Central India, to which the term Hindi may be therefore legitimately applied. It seems to be a question yet undecided, how far Hindi and Hindustani are distinct forms of speech, and before this can be determined, what constitutes distinct form of speech must be agreed upon: the elements of both tongues are unquestionably the same, and the inflexions of Hindi even in the *Brijí Bhakha* variety, differ in no important respect from those of the *Urdú*. They are nevertheless mutually unintelligible, and are so far different languages; the Hindi retaining its own or Sanscrit words, the Hindustani in

* Asiatic Researches, Vol. xv.

every possible case substituting for them words of Persian and Arabic origin. Although therefore the frame work is nearly unchanged, it is filled up in a wholly various manner, and for all the ordinary purposes of speech the dialects are distinct, whatever may be their original identity. The Hindi again varies probably in every hundred square miles, and the language of Agra and Ajmer may present wide discrepancies. The differences are however in words, rather than in inflexions, and they are only dialects of a language radically the same; or perhaps it may be granted individual members of one common family. They are all most copiously intermixed with Sanscrit, and although they may claim a base separate from the superstructure, the former is of the scantiest possible dimensions, and is completely overshadowed by the latter.

The Hindi dialects have a literature of their own, and one of very great interest. The indications of it in the present instance are limited to but few specimens. These are the *Chhatra Prakás* and *Prithwi Raja Cheritra* or histories of *Chhatra Sal* of Bundelcund, and of the last Hindu king of Delhi *Pithoura* or *Prithwi Raja*. Many such works are current amongst the *Rajput* states, which are not yet known to Europeans. There are also some specimens of Hindi writing in the works of *Kesava Dás* which are of interest, as shortly preceding the earliest Hindustani compositions, and connecting the foreign with the indigenous literature. There is also a number of works on theological subjects, which seem to have been very popular with the Hindus of Upper Hindustan during the latter reigns of the Mogul princes, and to have given rise to a great variety of sectarial divisions to which these works belong. The list comprises also two or three popular works current amongst the *Jains* of Upper India, one of which the *Kalpa Sutra* is in *Prakrit*.

Estimated as collections of Arabic and Persian literature the works in these languages are of little consideration, but some of them are of local value. Several of the Persian books particularly contain histories of the Mohammedan principalities of the south, which afford ample means of supplying the many deficiencies in the only published account of those states, or Scott's History of the *Dekhin*.

The Hindustani books or writings in the *Urdú* language and Persian character, are few and are of no great value. The character of the language in which they are composed has been already adverted to in speaking of the Hindi manuscripts.

We shall now proceed to sketch the second series of results afforded by the collection, or the illustrations they furnish of the course of religious belief in the Peninsula.

RELIGION.

THE books and papers in the Mackenzie Collection do not enable us to trace the state of the Hindu faith in the south of India with much precision, until periods comparatively recent, or subsequent to the tenth century. Previous to that date, the traditions are brief and irregular, but they are sufficient with other sources of information, to enable us to form, with some confidence, a general notion of the introduction and progress of a foreign faith, that of the Brahmans of Northern India, amongst the people of the *Dekhin*.

All the traditions and records of the Peninsula recognise in every part of it, a period when the natives were not Hindus. What creed they followed does not appear, but it may be reasonably inferred that if any, it was very rude, and such as might be expected from a barbarous people, for the same authorities assert that prior to the introduction of the colonies from the north the inhabitants of the Peninsula were foresters and mountaineers, or goblins and demons.

It may seem something rather extraordinary, but it is the obvious consequence of the oldest traditions, that the extreme south was first colonised, and civilised by a Hindu race, thus indeed furnishing a clue to the real purport of what appears to be the most ancient Sanscrit poem, the *Rámáyana*. The great object of *Ráma's* adventures in the Peninsula, during which it is to be observed he encounters no cities, and no tenants of wood and cave, except anchorites, monkies, bears, vultures, imps and demons, is to relieve the holy ascetics from the dread of *Rávana* and his giants who were not confined to *Lanka*, but spread through the great *Dandaka* forest identical with almost the whole

of the Peninsula. At the head of the ascetics was *Agastya*, the first apostle of *Dravira*, the traditionary author of its language, as well as of its religion, and whose exertions for the dissemination of the Hindu religion were in all probability seconded and rendered successful by *Ráma* and his army. After the annihilation of the barbarian chiefs, who had resisted the spread of the new doctrines, and the appointment of friendly monarchs both in *Kishkindha* and in *Lanka*, *Ráma* returned to *Ayodhya*, but the consequence of his incursion was the resort of individuals from his native dominions, pilgrims as it is said, but as it is admitted, eventually colonists. Two of their chiefs *Pándya*, and *Tayaman Nale*, both of the agricultural caste and both from *Ayodhya*, laid the foundations of the *Pandyan* and *Chola* kingdoms. At what period this happened, must be matter of mere conjecture. The traditionary accounts refer as usual to dates of extravagant antiquity, and are therefore of no value. That the Madura kingdom existed in the time of Augustus Cæsar we know from *Strabo*, and the author of the Periplus describes the Malabar coast as subject to the Pandyan king. We find at a little later period in Ptolemy, a vast number of towns and different principalities as well as *nomadic* races, as if towards the centre of the Peninsula civilization had not wholly extended. Some considerable interval of course must have elapsed for the conversion of a solitary forest into the populous resort of commerce, and we may, speaking very vaguely it must be confessed, allow ten centuries for this revolution. This computation derives some support from the enumeration of seventy-two Pandyan kings preceding *Kuna* or *Guna Pândya* whom there is reason to place in the ninth or tenth century of Christianity. That the lists are correct in details is very unlikely; but the total number may possibly not be far from the truth, and it would give nearly fifteen centuries for the duration of the Pandyan kingdom to the date indicated; or the fifth or sixth century before Christ for its origin. Allowing then some centuries for the concentration of straggling colonists into a regularly organised state, the civilization of the south may possibly be extended to ten centuries before Christ, although even that antiquity may be thought too considerable. At any rate the whole body of Peninsular tradition is adverse to the

admission of high antiquity, and still more so to the ill-considered theories which have connected the south of India with Egypt in antiquity, civilization and religion.

The introduction of the Hindu religion into *Malayalam*, or the principal tracts on the Malabar coast appears to have occurred about the same time as into Dravira. The Brahmans were brought it is said by *Parasu Rdma* from *Ahikshetra*, which in the *Mahdbhdrat* is a city in the north of India. They were called *Arya* Brahmans from being natives of the holy land *Aryabhumi*, central or Brahmanical India according to Menu, and we have seen that one of the written characters of Malabar that which is most allied to *Nagari*, is still termed *Aryaka*, as probably of Brahmanical introduction. Possibly traces of these events may be indicated by the *Ariaca* province and *Purros Mons* of Ptolemy, although the former is rather misplaced, whilst *Adisathra* is possibly connected with the *Ahikshetra* of the legend; if there be not indeed some further reference to the local traditions, in the *Aii* or *Aiorum Regio* of Ptolemy. *Ahi* in Sanscrit means a snake, and it was found necessary, it is related, to invite the Brahmans into the country to remove the dread of snakes with which the province, like any other overspread with jungle, abounded. These snakes, were after the coming of the Brahmans, propitiated by worship as the *Sthala Devatas* the gods of the soil and the *Aiorum Regio* or *Ahi desa*, the territory of serpents, would accordingly be an appropriate designation for such a country. At any rate these coincidences are sufficient to shew that Hinduism was established on the Malabar coast anterior to the Christian era.

As we proceed northwards, the traces of the early condition of the religious faith of the people are more indistinct than those hitherto followed, but such as they are, they continue to indicate the comparatively recent origin of the existing creed. According to one tradition, the Brahmans were invited to *Srikakola* near the mouth of the *Krishna* by a prince named *Sudakshina*, and according to another they first came to the south of the *Narmada* with *Uttunga Bhuja* the father of *Nanda*, or were invited by *Nanda* about the beginning of the Christian era. The

account most generally current assigns the introduction of the principal families to *Mukunti Pallava* prince of *Dharanikotà* in the third century of Christianity. If, as conjectured by Mr. Campbell, Trilinga, the origin as is usually asserted of Telinga is traceable in the Triglyphon or Trilingum of Ptolemy, and Modogalingam of Pliny, we should have the Saiva faith established in the upper and eastern portion of the Peninsula in the beginning of the Christian era. It is scarcely possible however to suppose that the geographical position of the country could be so far erroneous as it must be in this case, the Triglyphon of Ptolemy lying in the situation of Arakan or rather of Tippera. It can scarcely be doubted however that the Hindu faith existed on the Coromandel coast in the days of Ptolemy, as we have in his tables a number of names of places evidently of Sanscrit origin, by their terminating in *pura* and *nagara*, synonimes of a city, as *Mapura, Minnagara* and others.

On the opposite coast, or in *Tuluva*, and the Concan we have every reason to believe that the Hindu religion was introduced scarcely if at all anterior to the Christian era. The local traditions assert that the first prince who brought the Brahmans into the Concan, was *Mayúra vermá*, one of the *Kadamba* princes who reigned at *Banavási*, a name that occurs unaltered in Ptolemy. His son, extended the settlement of the Brahmans into *Haiva* and *Tuluva* or *Kanara*, and the north western districts of *Mysore*. *Mayúra vermá* appears to have reigned in the third and fourth century after Christ, but it is difficult to suppose that the Hindu faith, had not extended itself earlier to these countries. It does not appear however to have made much progress when Ptolemy's geography was compiled. Except *Banavási*, few of the ancient names in this part of India bear any resemblance to Sanscrit, and a considerable tract of coast is occupied by what are termed piratical nations, or in other words possibly by inhospitable barbarians. The evidence of classical antiquity is therefore as far as it extends, in favour of the absence of Hinduism in this part of the Peninsula in the first century of the Christian era. That it was near at hand however may be admitted upon the evidence of *Banavási*, and such other places as bore Hindu

appellations, particularly *Nasik* still called *Nasuk* or *Nasika*, so termed according to tradition from *Ráma's* having here cut off the nose of *Surpanakhá* the sister of *Rávana*. Ptolemy's *Nasika* is indeed north of the *Nanaguna* or *Tapti* river whilst the present *Nasik* is some way to the south, but independently of such errors as are to be expected in ancient geography, it is not impossible that places of reputed sanctity sometimes suffer removal, and that the name and tradition do not always continue attached to the same spot, particularly when the situations are not far removed.

The same appears to be the case with regard to the upper part of the Coromandel Coast or the country of *Orissa*. According to Arrian, the coast before coming to the mouths of the Ganges is occupied by the *Kirrhadæ*, a savage race. Ptolemy places them immediately east of the Ganges, to which they may possibly have extended but he has a tribe that bears a designation of precisely similar import, the *Sabara* upon what appears to be the *Mahánadí* river. The classical *Kirrhadæ* are beyond question the *Kirátas* of Sanscrit, and the *Sabara*, the *Savaras*, of the same, foresters and mountaineers, uncivilised barbarians, and their presence in the situations described is an evidence against the prevalence of the Brahmanical system in those countries earlier than the first century of the Christian era.

It has been already observed that the prevalent division of the Hindu faith in the earliest period of its establishment appears to have been the worship of *Siva*, and the traditions of the different countries corroborate this view, for the tutelary divinities of both the *Pandyan* and *Chola* kingdoms were forms of that deity or his bride. In *Telingana* the first princes are reputed to have been *Vaishnava*, but this is the only division in which that faith predominated. In the course of time, however, probably by the seventh or eighth century, a variety of modifications existed, to reform which *Sankara Achárya*, it is related, was born. He did not attempt to abolish all the varieties of the Hindu faith, but whilst he recalled the attention of the Brahmans to the tenets of the *Vedas*, and the injunctions of the inspired legislators, and thence founded the division known in the south as the *Smartah*

Brahmans, who disclaim, although they may practice, the exclusively preferential worship of any form of the supreme deity, he gave his sanction to the continuance of certain sects, over whom he permitted sundry of his disciples to preside. These were the *Saivas, Vaishnavas, Sauras, Sâktas, Gânapatyas,* and *Kâpâlikas* or *Yogis.* The renewed impulse given by *Sankara* to the observance of *Saiva* worship appears to have stimulated the worshippers of *Vishnu* to an effort to obtain the supremacy, and in the twelfth century *Rámánuja,* founded the sect of *Vaishnava Sanyasis* who have ever since exercised considerable influence in the south of India. That the dissemination of the doctrines of *Ramanuja* was attended with political convulsions is darkly alluded to in the traditions which represent him as protected by the *Velala* prince, *Vishnu verddhana,* against the persecution of *Kerikala Chola;* and the admitted transfer of the great shrine of *Tripeti* from *Saiva* to *Vishnu,* although assigned by tradition to a miracle, is not likely to have been effected without a severe struggle. Other innovations probably sprung out of the disturbances that prevailed at the period. About the same time or something earlier perhaps, in the course of the eleventh century, a new form of the *Saaiva* religion was instituted, that of the *Lingawants* by *Bdsaveswar* and his nephew *Chenna Basaveswara.* That this change induced some public convulsion is acknowledged by the concurrence of various traditions which represent the king *Bijala Raja* as having been murdered by some of *Bdsava's* disciples. The religion spread very widely, and is now extensively diffused throughout the Dekhin.

A subsequent innovation, a revival of *Vaishnava* doctrines took place at a still later period, as late as the thirteenth century in the person and institutions of *Madhwáchari.* Adapted like the *Jangama* form of the *Saiva* faith to popular acceptance, it proved equally successful, and may be considered to divide with that religion, the adherence of the greater part of the population of the Peninsula not of the Brahmanical tribe.

After so much has been said of the violent persecution of the *Bauddhas,* in the south of India, and their extermination by the most cruel tortures, it is somewhat extraordinary that so few

traces of their existence at all, should be found in the Collection. There is no book nor record whatever purporting to be the work of a *Bauddha*. A few incidental notices occur in different memoirs, but they are brief and unsatisfactory, and are not unfrequently of erroneous application, the *Jains* being intended although the *Bauddhas* are mentioned, and in one instance, in the standard history of Malabar, the name *Baudenmar* is perhaps applied to Christians, and is without doubt given to the Mohammedans.

That there were *Bauddhas* at one time in the south of India cannot be questioned. Imperfect as the traditions are, they indicate their presence, and architectural remains near *Trivatore* and at *Amaravati*, as well as the *Bauddha* caverns at *Ellora Karli*, and on *Salsette*, substantiate the fact. It is impossible however to avoid concluding from all the evidence that is procurable, that they existed at no very modern date, in small numbers, and for a brief period; that they enjoyed little popularity or patronage, and that they never were the objects of a general or sanguinary persecution. That they were exposed to unjust and vexatious treatment in some places, and consequently withdrew from them, possibly beyond sea, is little doubtful, and it is equally certain that their enemies were not the Brahmans alone, but that their expulsion was fully as attributable to the growing power and intolerant preponderance of the kindred schism of the *Jainas*.

The earliest controversy of importance that is described is said to have taken place between the *Bauddhas* and *Mánikya Vásaka;* the minister of one of the Pandyan kings. The controversy it is narrated took place at *Chidambaram*, but it is worthy of remark, that the advocates of the *Bauddha* faith came over from Ceylon, for the purpose of holding the disputation. They were of course confuted, but no note of any persecution occurs. The date of *Mánikyá Vasaka* is not very satisfactorily ascertained but it was not improbably in the course of the seventh century.

The confutation of the *Bauddhas* of Malabar by *Kumaril Bhatta* a northern Brahman as noticed in the *Kerala Ulpatti* and consequent persecution, are narrated very briefly and no date is given. If the events occurred at all they preceded the time of *Sankara*.

The only other notices that are worthy of attention, relate the

expulsion of the *Bauddhas* from their college and temples at *Ponataga Nagaram* near *Trivatur*. They are said in one account to have come from Benares in the third century of the Christian era, and to have settled about *Kanchi*, where they flourished for some centuries; at last, in the eighth century, *Akalanka* a *Jain* teacher from *Sravana Belligola*, and who had been partly educated in the *Bauddha* College at *Ponataga* disputed with them in the presence of the last *Bauddha* prince, *Hemasitala*, and having confuted them the prince became a *Jain* and the *Bauddhas* were banished to *Kandy*. Nothing more of any value, can be added to the history of this sect, from the present collection. We know that the *Bauddha* religion continued in Guzerat till a late period or the end of the twelfth century, when *Kumára Pála* of Guzerat was converted by the celebrated *Hemachandra* to the *Jain* faith, but by the fourteenth century it seems to have disappeared from the more southern portion of the Peninsula.

The substance of most of the collections regarding the *Jains* has already been published by Col. Mackenzie. According to the information procured from the establishment at *Sravana Belligola*, the *Jains* of the Dekhin were the objects of royal patronage as early as the seventh century before Christ: an inscription cut on a rock is adduced in evidence, but this testimony is solitary, and is at variance with all other documents. There is indeed on the contrary, an inscription placing *Chámunda Raya*, in the eighth century of *Sálivdhana*, whilst the only *Chamunda* of any note, a prince of Guzerat, flourished in the eleventh century of the Christian era. But the strongest argument against the accuracy of the date is, that amongst a very considerable number of *Jain* inscriptions, or nearly a thousand, there is no other of a similar period. The earliest grants are those of the *Jain* princes of *Homchi* a petty state in *Mysore*, which commence in the end of the ninth century. From this they multiply rapidly in the eleventh and twelfth centuries, particularly under the *Velala* Rajas, and extend to the sixteenth and seventeenth under the Rajas of *Vijayanagar*, who although not of the *Jain* persuasion, seem to have shewn liberal countenance to its professors.

To this evidence which is of the most unexceptionable descrip-

tion, the traditions of the country offer no contradiction. In the Pandyan kingdom, the *Jains* rose upon the downfall of the *Bauddhas*, and were suppressed in the reign of *Kuna* Pandya, which could not have occurred much earlier than the ninth or tenth century or might have been as late as the eleventh. The subversion of the *Bauddhas* of *Kánchi* by the *Jains* took place as has already been mentioned, according to some authorities no earlier than *Sáka* 710 or A. D. 788. The *Bauddha* temples at *Devagond* and *Vellapalam* were destroyed by *Jain* princes in the eleventh century. About the same time the *Lingawant Saivas* put to death *Vijala* the *Jain* king of Kalyan, and demolished the temples of the sect. *Vishnu verddhana* the *Velala* Rajah of *Mysore* was converted to the *Vaishnava* religion in the twelfth century. It is highly probable therefore from these accounts as well as from the inscriptions, that the *Jain* faith was introduced into the Peninsula about the seventh century of the Christian era; that its course south was stopped at an early period, but that it extended itself through the centre and in the west of the Peninsula, and enjoyed some consideration in the tenth and eleventh centuries; that it was mainly instrumental in its outset to the declension of the *Bauddhas*, and that in the twelfth century the joint attack of *Saivas* and *Vaishnavas*, put a final term to its career, and induced its decline. There are however still many *Jain* establishments in the Dekhin, and the religion is not without numerous and affluent votaries.

The extension of the Mohammedan religion into the South of India was wholly dependant on their political power. A remarkable exception to this occurs in the case of the conversion of the Raja of *Kerala* to Mohammedanism, apparently in the ninth century. This occurrence is recorded in the *Kerala Utpatti* but neither in that nor in any other document in the collection, is one of its consequences, the formation of a Mohammedan population, the *Mapillas* of the Malabar coast, described. The collection is also silent on the subject of the native Christians of the Peninsula, and throws no light on their ancient or modern history. These omissions resulted from the character of Col. Mackenzie's agents, who as Hindus and Brahmans were not likely to feel any interest in these subjects nor to communicate

freely with the persons from whom alone, information could be obtained.

A review of the religious revolutions of the Peninsula would be incomplete without some notice of the numerous and celebrated cavern temples, with which it abounds, and its other monuments of a religious character. The collections of Col. Mackenzie furnish no addition to our knowledge of the former: the subject indeed is capable of little except graphic illustration, and there being few drawings or plans of any value relating to them. The omission is of little importance, for the topic has been handled in the Asiatic Researches, and the Transactions of the Bombay Literary Society, and in the latter particularly by Mr. Erskine in a manner that leaves nothing to desire. To extensive knowledge that writer adds sound judgment, discriminative observation, distinct conception, and perspicuous description, and his account of Elephanta, and his observations on the *Bauddha* remains in India, should be studied attentively, by all who would investigate the history of the *Bauddhas* and *Jains*. The caverns in general are *Saiva* and *Bauddha*. There are a few *Jain* excavations at Ellora but none at Elephanta or *Keneri*. There is no satisfactory clue to the date of any of these excavations, but there is no reason to think that any of them bear a high antiquity. It may be questionable whether the *Saivas* or *Bauddhas* took the lead in these structures, but there is some reason to suppose the latter, in which case the *Saiva* appropriation being consequent on the downfall of the *Bauddha* faith Mr. Erskine observes, the Elephanta caverns cannot be much more than eight centuries remote. The *Bauddhas* according to a tradition previously alluded to, came into the Peninsula only in the third century after Christianity, and their excavations could not therefore have been made earlier than the fifth or sixth. The *Saivas* who formed similar caverns were a particular sect or that of the *Jogis*, as is proved by the sculptures, the large earrings, the emaciated penitents, and the repetition of the details of *Daksha's* sacrifice, a favorite story in the *Saiva Puránas*, none of which probably are older than the eighth or ninth century. In the absence of any evidence to the contrary, therefore, we may infer the comparatively recent formation of these monuments. There

is nothing in their construction that Hindu architects of the present day would not be as well qualified as ever to accomplish.

Sculptured rocks are analogous to cavern temples, and the history of the one may throw some light upon that of the other. The most remarkable monuments of this class are the sculptured rocks of *Mavelipuram* or *Mahabalipur* the city of the great *Bali*, who has proved so mischievous a Jack a lantern to European scholars, leading them astray from India into Palestine and Mesopotamia, and filling them with a variety of preposterous fancies. Now local tradition asserts that these rocks were sculptured not more than five or six centuries ago by artists from the north, and the subjects of the carving, the recumbent *Vishnu*, and particularly the presence of *Krishna* and the cowherds of *Vrindavan*, leave no doubt of the accuracy of the chronology, for the worship of the boy *Krishna*, is a very modern innovation. That there was a city on this spot in remote periods, and that there may be ancient remains in the vicinity are not improbable, but the modern origin of these particular monuments shew that we are not obliged to go back to very distant ages for such laborious architecture to be devised or accomplished.

Many of the great temples of the South of India as those of *Rameswara*, *Srirangam*, *Tanjore*, *Chilambaram*, *Conjeveram* and *Tripeti* are genuine Hindu monuments, and probably are still of the same style of architecture as when first erected, but there can be no doubt that as they are, they are modern constructions. The local Puranas which, as has been noticed, are local fabrications, refer the original foundation of each shrine to extravagantly remote periods, very commonly a preceding *Yuga*. They then admit intervals of neglect, and the discovery of the spot by some comparatively modern sovereign, and when they particularise the construction of individual edifices, or the grant of specific endowments, we find the persons are of very modern date. The reigns of the *Vijayanagar* kings, the Rajas of *Mysore* and the *Nayaks* of *Madura*, or from the fourteenth to the eighteenth century form the season in which the records most frequently recur. The *Yádava* and *Belal* sovereigns appear occasionally amongst the founders and benefactors of sacred shrines, whilst

a great number are said to owe their origin to *Chola* kings of very questionable antiquity. Except at *Madura*, the capital of the Pandyan princes, we do not find any edifices ascribed to those sovereigns, and even at *Madura* many of the most remarkable structures, such as the choultry of *Trimal Naik*, are works of the fifteenth and sixteenth centuries.

HISTORY.

The earliest political divisions of the South of India have already been adverted to, in describing the first introduction of colonists and civilization from the north. The settlers subsequent to the invasion of *Ráma*, established themselves at the extremity of the Peninsula and founded the *Pandyan*, *Chola* and *Chera* principalities on the Western coast, whilst the country of *Kerala* was civilised by *Parasu Ráma*, and formed about the commencement of the Christian era, an independent kingdom. In the Carnatic, *Tonda* was reduced to a regular form of Government by a branch of the *Chola* ruling family, whilst farther north *Andhra* formed the chief state on the east and *Tuluva* on the west. At later periods the political divisions of the Dekhin followed the rise and ascendancy of particular families, and the *Yádava*, *Belála*, *Ganapati*, *Gajapati*, and *Vijayanagar* princes with the Marhatta Chiefs, and *Náyaks* of Madura, take the place of the ancient kingdoms. We shall endeavour to give a brief view of the various states and families as derivable from the Mackenzie Collections.

PANDYA.

The *Pandyan* kingdom was no doubt extensive and powerful at a very early period. The name was familiar to the Romans in the days of Augustus, and the Hindu king is said to have sent ambassadors to the emperor.

At some short time afterwards, the state seems to have comprehended the Coast of Malabar, which is included by Arrian amongst the possessions of the *Pandyan* king. Its limits, in general, are more restricted, and the kingdom of *Chera* or the southern part of *Coimbatore*, and the line of ghats form its western, and the *Velar* river its northern boundary; on the east and south it is bounded by the sea.

The founder of the kingdom according to the local traditions was a person named *Pándya* a native of Oude, and of the agricultural caste. Various lists of princes are given as the successors of this individual, either in this or the preceding *Yuga*. The ordinary enumeration is above seventy, but some accounts with more consistency if the origin be so remote, assert that the whole number was three hundred and fifty-seven, down to *Kuna Pándya*, with whom all the lists close. Besides these lists we have numerous records of the actions of sundry of the *Pandyan* princes, particularising a few apparently authentic facts. They appear for the most part to be derived from a Sanscrit work, entitled the *Hálásya-Mahátmya* of the *Skanda Purána*, which gives an account of the sports or miracles of *Sundareswara*, the form of *Siva* worshipped at Madura, as occurring in the reigns of the different kings. A *Tamul* version of this work was written in the middle of the eleventh century, and the original has therefore the character of some antiquity, being composed possibly in the course of the tenth century or early in the eleventh, and thus fixing the date of the last prince it enumerates, or *Kuna Pándya*, to some anterior term. He is in this work the seventy-fourth prince, and if he flourished in the ninth or tenth century, and the lists at all be correct, we are enabled with a very moderate computation to carry the commencement of the Madura sovereignty according to this record to the third or fourth century before Christianity. We have every reason to think this may be not very far from the truth, and the lists of princes, which it may be observed also, are found to agree very tolerably in the order of the names, may be entitled to some confidence. It is not unlikely that the compilers of the *Hálásya Mdhátmya* followed records preserved in the Madura temple and college, and have thus been able to give a tolerably regular and rational view of the series of kings. Its composition has been a check upon subsequent chronicles, and few of the materials for a history of the states of the Dekhin found in the Mackenzie Collection are so complete or regular as for that of Madura.

The first capital of the state was *Kurkhi*, the *Ko khi* apparently of the periplus: the next was *Kalyanpur*. *Madura* was the third. The latter was founded by *Kulasekhara* with whom the seventy-

four princes commence, referring therefore the original establishment of the principality to an earlier period than that named above, and furnishing grounds for a conjecture previously started, that this part of the Peninsula might have been organised about five centuries before the Christian era.

The third sovereign was a princess, but being subdued in battle by a king from the north, or by *Siva* in that form, she gave her hand to the victor. The prince it is said was named *Sundara*, and the tutelary deity of Madura is still *Sundareswara*, the *Linga* erected by *Sundara*. The tradition may therefore imply the introduction of that form of worship. The queen, as an incarnation of *Devi* as *Minákshi*, was also elevated to divine honors, and worshipped ever afterwards at Madura under that designation.

Few details of any value are given of the next following princes, beyond their frequent hostilities with the neighbouring kings of *Chola*, whose capital is placed at *Kanchi*, and who are sometimes described as *Samanal*, heretics or *Bauddhas*. The eighth king of Madura, *Anantaguna*, also, is said to have been assailed by the *Kirátas*, foresters of *Chedi* or according to the *Tamul* version of the *Hálásya*, the barbarous tribes of *Marawa*. *Marawa* however was part af the *Pandyan* kingdom from the first, and the assailants were probably from some other country, or from the mountainous regions along the western ghats.

A prince also appears as the nineteenth, twenty-second, or twenty-ninth of different lists, *Varaguna*, who holds a more prominent place in *Chola* history than in that of Madura, a blank in the former being ascribed to his marriage with the princess of *Chola*, and the consequent union of the two sovereignties. This must have occurred after the Christian era, as we have the capital of the *Chola* kings distinguished by Ptolemy from that of the *Pandyan*, and the *Chola* kings do seem to have merged into the *Pandyan* for some considerable time in the first ages of Christianity.

Shortly after the reign of *Varaguna* a series of twenty-four or twenty-five princes occurs, of whom the names only are recorded, and they are succeeded by *Vamsasekhhara* who appears to have been the first of a new dynasty. The different accounts concur

in ascribing to him the construction of the fort and palace of Madura, and the renovation of the ancient city. If as might be suspected by this renovation of the city, we are to understand its foundation, this prince must have been anterior to the Christian era, but this is incompatible with the period of *Varaguna's* reign, and with the duration of the rest of the series. The computation upwards from the last of this dynasty *Kuna Pándya*, will place *Vamsasekhara* in the fifth or sixth century. His reign is further interesting from his being the reputed founder of the Madura College.

The reign of *Arimerddana* the sixty-first or sixty-second prince, is remarkable for the cotemporary existence of a celebrated personage in the literary and religious history of the Peninsula, *Mánikyavásaka*, the minister of the *Pandyan* king. He adopted the faith of *Siva*, and the practice of a mendicant life, composed a number of hymns in praise of *Siva*, and defeated the *Bauddhas* of Ceylon in a disputation held at *Chilambaram*.

The twelfth prince from *Arimerddana* is *Kuna Pándya*. He is placed by some accounts in the *Saka* year 950 or A. D. 1028, and this agrees tolerably well with the date deduced for him from that of the translation of the *Háldsya Máhátmya*. In his reign, the *Jains* who had become powerful in Madura and enumerated this prince amongst their disciples, were discomfited by *Jnyána Samandhar*, a *Saiva* priest, and the king became a convert to the latter faith. Some time before the reign of *Kuna Pándya* the Madura college it is said, had been abolished, but this is questionable.

The *Pandyan* kingdom ceased from about the ninth or tenth century to hold that eminent place in the political history of the Peninsula, which it had apparently occupied for some centuries. Its decline was owing to the extended power of the *Cholá* sovereigns on one side, and subsequently to the establishment of the *Belála* princes on the other. It continued to struggle on however partly as a tributary and partly as an independent principality, engaged in contests of various vicissitude with its *Chola*, *Marawa*, and *Karnáta* neighbours, until the middle of the sixteenth century, when the sovereignty devolved on the series

of princes known as the *Nâyaks* of Madura. The first of these, *Nâgama Náyak* was an officer of *Krishna Ráya* king of *Vijayanagar*, who was sent to assist the *Pandyan* prince against the *Chola* Raja. *Nâgama* deposed his ally, and declared himself independent. His son *Viswanáth* was despatched against him by the *Vijayanagar* Raja, and defeated and sent his father prisoner to the Court. His loyalty was rewarded with the Government of Madura, which descended to his posterity. Sixteen princes of this race held the Government of Madura, and Trichinopoly, to the middle of the eighteenth century. Some of them left curious and splendid monuments of their reigns, and several were patrons or persecutors of the Catholic Missions in that part of the Peninsula. Their final downfall may be considered as one of the indirect causes of the British ascendancy in India as the success of *Chanda Saheb* in obtaining possession of *Trichinopoly* from *Minákshi Ammal*, the Madura princess and regent, encouraged him to embark in those ambitious schemes against the Subadhar of the Dekhin, which involved the French and British settlements in the political revolutions of the Peninsula.

CHOLA.

The history of the *Chola* kingdom is much less regular and consistent than that of the *Pandyan*, and the traditions relating to it are as perplexing and contradictory as they are abundant. Lists of the princes, legends relating to them, and even inscriptions dated in their reigns, are extant all over the Peninsula, but are so little accordant, that it is exceedingly difficult, if not impossible to derive from them any information on which reliance can be placed.

The sources of confusion, independent of those which naturally occur from the lapse of time and imperfect tradition, are evidently two. The one is the use of an epithet as a proper name, and its application to different individuals, thus *Kulottunga Chola* is he who is the elevator of his family, and although it may have originally designated an individual prince, it has unquestionably been borne by very different persons, at exceedingly distant periods. The other source of perplexity is the employment of the term *Chola* in a much wider sense than it legitimately expresses,

and its adoption by the princes of districts considerably removed from the original *Chola* country. The fame of the *Chola* princes seems to have led the Rajas of other provinces to assume the title, and frequent grants are found at *Rajamahendri*, and in the Northern Circars, which purport to be made by princes, who are termed, in all probability with little exactness, *Cholas*.

The ancient history of the *Chola* kingdom commences at the same time, and in the same manner, as that of the Pandyan. The country along the *Cauvery*, which had been overrun by *Rákshasas*, the chief of whom *Trisiras* gave his name to the celebrated fort of *Trichinopoly (Trisirapalli)*, was first cleared and cultivated by *Tayaman Nalé* a settler from Oude, or from Upper Hindustan. The limits of the country were afterwards extended to the *Kutakeri* on the west and the southern *Pinakini* or *Pennar* on the north. The sea formed the eastern boundary, and the *Velar* divided *Chola* from *Pandya* on the south. As comprehending *Tonda Mandalam* the northern boundary extended beyond *Tripeti*, and in recent times appears to have been pushed far into the *Telugu* countries, but the legitimate boundary to the north is that of the *Tamul* language, or a line drawn from Pulicat towards *Bangalore*, including consequently the whole of the Carnatic below the ghats, with *Trichinopoly* and *Tanjore*.

The first stage in the history of the *Chola* kings, is that immediately subsequent to the foundation of the principality. Forty-eight or forty-four kings are said to have reigned in a former age, but nothing more than their names, and those not of frequent recurrence, are preserved. It is nevertheless probable that several of the few events of *Chola* history which have been commemorated, belong to this period, and in particular we may assign to it the construction of the capital *Wariur* on the *Cauvery*, which seems to be recognisable in the *Orthoura* of Ptolemy the capital of *Sornag*; *Shora* or *Chola Náyak*, situated on that river. The extension of the territory further north by the reduction of *Tonda Mandalam*, the country of the *Kurumbas* or *Nomadic Soretani* is also referred to this early period by Mr. Ellis, but it seems to have belonged to a later date.

The district below the ghats from about *Pulicat* to *Cuddalore*

is said to have been occupied at an early period by wild tribes, who however, were themselves foreigners, coming from the north of India, and who exterminated the original barbarians of this part of the *Dandaka* forest. Although an uncivilised people, the *Kurumbas*, as they are styled, were not strangers to social organisation, as they had chiefs of their own, and fortified holds, and were not reduced without difficulty to subjection. According to tradition *Kulottunga Chola*, had a son by a female dancer attached to a temple, or in some of the versions, by a nymph of *Pátála*, who from his illegitimacy being debarred from succeeding to his parental dominions was sent by his father to win a principality for himself. The prince, named *Adonda* or *Tondaman Chakravertti*, subdued the *Kurumbas*, with the aid of his father, and introduced various races of colonists into the country from more civilised districts. It does not seem however that *Tonda* continued an independent state, for no separate lists of its princes are preserved, nor is any notice of its later fortunes handed down, except as part of the *Chola* kingdom. Its subjugation by a branch of the ruling dynasty of *Chola* is conjectured by Mr. Ellis to have occurred before the commencement of the Christian era, as many of the names by which places are still known, and which seem to have been imposed by the colonists are to be found in Ptolemy's tables, thus the *Arcati Regio Sorœ*, is considered by him to be the Arcot of modern times: the original term *Arcadu* being a *Tamil* compound of *Al* or *Ar*, the banyan tree, and *Cadu* a forest, and Arcot being the chief town of one of the *Nádus* or early divisions of the country although not the capital. This he supposes to have been *Kánchi* or *Conjeveram*, which is considered as the metropolis of the *Chola* kings in their early intercourse with the Pandyan monarchs. *Kánchi* is said to have been founded by *Adanda Chakravertti*, and made his capital, but its own traditions ascribe its restoration, or in other words its foundation to *Vira Chola*, a prince cotemporary with *Sáliváhana* in the first century of Christianity. The chief temples of this celebrated place of Hindu devotion, are of much more recent origin, and no traces of it appear in the classical geographers. The specification by Ptolemy of the inhabitants of this part of the Peninsula as a *Nomadic* tribe seems also to indicate the

existence of the *Kurrumbas*, as an independent people in his day, for the colonists whose descendants still occupy the country are *Vellalas* an agricultural not a pastoral people. It is therefore probable that this transaction belongs to a more modern date, and that the *Tonda* country was not settled until after the separation of the *Chola* from the Pandyan principality. The line of sea coast may perhaps have been occupied earlier, but the tracts a little removed from it, were but imperfectly civilised in the first centuries of Christianity. Another event of some importance, the destruction of *Wariur* by a shower of earth, and the removal of the capital to *Kumbakonam* or to *Ganga Gondavaram* can scarcely be referred to the first period, as it gives designation to a prince of a subsequent era, named *Wariur Chola*, and if it be as above conjectured identifiable with *Orthoura*.

The *Chola* kingdom merged by marriage as has been noticed into the *Pandyan*, and continued so for 570 years. The duration of the interval may perhaps not be very accurately stated, but the occurrence seems very probable, and explains why the *Chola* records are so much more defective than those of Madura. Whether the cause be correctly assigned is also doubtful, but we may be satisfied to admit the traditional memory of the result, and to conclude that the kings of Madura extended their authority over the whole tract between the eastern ghats and the coast, for a considerable period during the early ages of Christianity.

The series of princes who succeeded, is very differently stated by different authorities. Lists preserved at the temples of *Tripeti*, *Chandragiri* and *Permatur*, make the number twenty-three, whilst others at *Kondatur* and *Kánchi* give eighteen, supplying also dates or from *Sal.* 136 to 830, (A. D., 214 to 908,) an interval of 694 years, which is much too considerable for eighteen reigns, giving an average of 39 years to a reign. The more extensively received enumeration, however is sixteen, resting upon the authority of the *Vrihadíswara Máhátmya* a Sanscrit work of which translations in *Tamul* and *Mahratta* exist. Although not of unexceptionable authenticity, it should be a preferable guide to the barren lists above adverted to, but there are some irreconcileable contradictions between its series of princes, and the dates

assignable to some of them from other sources, and the total number is in all probability less accurate than that of the local lists. That some of the princes particularised in all had a real existence is undoubted, as it is verified by inscriptions. The inscriptions of the *Chola* princes in the *Dravira* country and language are exceedingly numerous: every temple abounds with them. Unfortunately however the old *Tamul* inscriptions, the antiquity of which is easily recognisable by the style, very rarely present any other date than that of the year of the reign in which the circumstances they record took place. They are consequently of little chronological value.

According to the *Vrihadíswara Máhátmya* the first of the series, *Kulottunga*, was distinguished originally only for his devotion to *Siva*, by whose favour he became possessed of great wealth, which he employed to raise forces, defeat his enemies, and occupy the country on both sides of the Cauvery. He erected a number of temples to different forms of *Saiva*, and amongst others one of great splendour to *Tungeswara*, the form of that divinity worshipped at *Tanjore*, which may hence be considered as the *Chola* capital.

The names and chief actions of these *Chola* princes as recorded in the *Vrihadíswara Máhátmya* will be found in another place* as well as an attempt to establish the period of *Kulottunga's* existence in the ninth century, upon what appears very good authority. At the same time it is difficult to suppose that the series of *Chola* princes, and the many celebrated shrines originating with them should not have borne an earlier date, and we cannot satisfactorily refer them to the *Kulottunga* of the Sanscrit text. A very current tradition, indeed places *Kulottunga* in the time of the poet *Kamban* who has left his own date on record *Sal.* 808 (A. D. 886,) and makes him the last not the first of his race. The story may perhaps originate in some change of dynasty, but it is scarcely admissable at all, for *Kamban's* work is dedicated to *Rájendra Chola* not to *Kulottunga*. Supposing them to be the same individual, it leaves as probable the existence of two *Kulottungas* about this date, and the prior antiquity of a race of princes whose

* Catalogue, page 182.

names are now lost or but partially preserved in the local lists. *Rájendra Chola* appears to have been a very distinguished member of the dynasty, and his inscriptions describe him as victor over the Pandyan and *Chera* princes and those of *Utkala* and *Virat*. He is said even to have undertaken maritime aggressions, and embarking on board ship to have subdued *Yelanki*, or Ceylon, *Kalinga* or the northern part of the Coromandel Coast, *Gaur* and Bengal. These are no doubt exaggerations, but they leave it likely that *Rájendra* was a prince of more power than any *Chola* monarch could have enjoyed after the *Yádava* and *Belal* Rajas had the ascendancy, and this consideration confirms his living in the ninth century. There were no doubt many *Chola* Rajas after him although of more circumscribed authority, and the destruction of the family in the time of *Kamban*, unless it were in the person of *Rájendra*, as the subverter of a prior dynasty, is therefore an idle fiction.

The *Chola* princes of this race are said to have carried their arms far into *Telingana* and *Kernata* but to have been checked in their career in the former direction by the *Yádava* princes in the beginning of the eleventh century, and finally expelled from the northern tracts by the *Kakateya* princes in the twelfth. They continued to hold the government of their original possessions to a much later date, either independently or as feudatories to *Vijayanagar*. The flight of *Rámánuja* from *Tanjore* above the ghats is invariably said to have been in consequence of the persecution of the *Chola* king, and it occurred in the twelfth century. Grants by a prince named *Potambi Chola* with the title of *Madhurántaka* destroyer or conqueror of *Madura*, are found dated in *Sal.* 1153 (A. D. 1231.) In the sixteenth century, as has been noticed, an officer of the *Vijayanagar* Government was despatched to protect the Raja of *Madura* from his *Chola* neighbour and in the end of the seventeenth similar aid being afforded to the *Nayak* of *Tanjore* against the *Nayak* of *Madura* introduced the Mahratta family, by which it is still governed. *Ekoji* the half brother of *Sivaji* being ordered by the superior state of *Vijayapur* or *Bijapore* to march to the aid of the *Chola* prince, relieved him not only from the attacks of his

enemies but the cares of administration, and usurping the supremacy put an end to a dynasty that had been masters of the greater part of *Dravira* through many successive centuries, and had attached a degree of credit to the *Chola* name, which led to its adoption in other portions of the Peninsula.

One of these appropriations appears to have occurred in the Carnatic, and a series of nine *Cholas* is sometimes enumerated, a few of whom are borrowed apparently from the genuine lists, but others, if they ever had a real existence were wholly unconnected with the *Chola* dynasty. These princes are described in the *Nava Chola Cheritra*, a *Telugu* work, (p. 305), and were named *Kerikála Vikrama, Uttunga, Adivara, Varadherma, Satyendra, Manujendra, Vira*, and *Uttama*. The object of the record is to detail the encouragement given by these princes to the *Jangama* religion, and is therefore not likely to be very authentic. Of four of the nine, *Adivara, Varadherma, Satyendra*, and *Manujendra*, no traces occur in any other accounts.

Other instances of the use of the term *Chola* are found in the *Telugu* countries, and in these, individual appellations, as *Kulottunga, Rajendra, Vicrama*, and *Vira*, and *Kerikala*, are assumed. The adoption of these names and titles appears to have been divided between two families, grants by both of whom are very numerous and are nearly cotemporary; the one dating from *Sal.* 1022, to 1097, (A.D. 1100 to 1175), in the reigns of *Gonka Raja Kulottunga Chola* and his son *Rajendra Chola* of *Velanad*, and the other embracing the period of *Sal* 1023 to 1104, (A. D. 1101 to 1182), being chiefly grants by *Kulottunga Chola Vishnu Verddhana* of the *Chalukya* princes of *Rájamakendri*. There is also a grant by a *Kerikala Chola* in *Sal.* 1114 (A.D. 1192,) who is described as the great grandson of *Gonka Raja*, prince of *Velnad*, the country of the East of the *Tungabhadra* and along the *Krishna*. In the ceded districts occur the grants of a *Deva Chola*, who took *Gandikota* in *Sal.* 1244, (A. D. 1322) and an *Ahobala Deva Chola* in *Sal.* 1342 (A.C. 1410). With exception of the *Rajamahendri Cholas* the others were petty chiefs, little better than *Zemindars*, in which class we may also reckon another *Kerikala Chola* who is said to have been conquered by

one of the *Jupalliwars* or *Zemindars* of *Jupalli* in the Hyderabad country.

CHERA.

Another political division of the south of India which may be traced to periods of some antiquity, is that of the *Chera* kingdom, which is always enumerated along with the *Pandyan* and *Chola* states, by original authorities. The boundaries of this principality seem to have been of little extent, and it was probably most commonly feudatory to its more powerful neighbours, except where it had extended its northern limits so as to interpose a mountainous barrier between it and its enemies. The northern limit of *Chera* varied at different periods, being originally placed at *Palini* near *Dharapura*, whilst at a subsequent period the capital, *Dalavanpur* or *Talcad* above the Mysore ghats indicates a considerable extension of the boundary in this quarter, and the *Chera* principality probably included the greater portion of *Kernata*. Its eastern limits were the possessions of *Chola* and *Pándya*, and the western those of *Kerala*. In its early state however it comprehended the extreme south of the Malabar coast or *Travancore*, and consisted of that province, *Wynád*, the Nilgiri mountain district, the southern portion of *Coimbatore*, and part of *Tinnevelly*. In this tract we have in Ptolemy the people called *Carei*, and not far from it *Carura Regia Cerebothri*, in which, making an allowance for inaccuracies of sound and expression, we have the *Cheras*, and *Carur* still a city in this district, and *Cherapati*, the sovereign of *Chera*.

It seems probable therefore that in the commencement of the Christian era, *Chera*, or as it is also called *Kanga*, was an independent principality. Of its history, either before or since, little satisfactory occurs, until periods comparatively modern. Lists of princes, one of thirty, and another of twenty, who it is said ruled in the *Dwapar* and beginning of the *Kali* age, are given, but they are unaccompanied by details: another series of twenty-six princes adds the political events of their reigns and closing with the conquest of the province by *Aditya vermá*, a *Chola* prince in A. D. 894, it enables us to place the commencement of the dynasty in the fifth century. The occupation of the country by

the *Chola* Rajas was not of very long continuance, and in the course of the tenth century the capital *Tálcád* was that of the first or second sovereign of the *Hayasála* or *Belál* dynasty of the sovereigns of *Karnata*. The name of *Chera* appears to have been discontinued from this period, and the districts were annexed to the neighbouring principalities of *Karnáta*, *Madura*, or *Tanjore*.

KERALA.

Before leaving the southern extremity of the Peninsula it will be convenient to advert to another ancient division of some interest, the state of *Kerala* or Malabar. The country intended by this designation in its widest sense extends from *Gokernam* to Cape Comorin, but it was subdivided into four provinces as has been already noticed, *Tuluva*, *Cuva*, *Kerala*, and *Mushica*: of these no traces occur in Ptolemy except *Cuva* which he gives without any alteration, *Cuva*, only as a city not a province. It is possible that the *Paralia* of his tables may be a wrong reading for *Karalia* or *Kerala*, and in the *Aycotta* of the Malabar coast near *Koranganur*, some vestige of the *Aü* or *Aiorum Regio* may be conjectured. As already observed some other identifications along this coast may be made, as *Nelcynda* or *Nilkantha* with *Nileswara*, and *Purrhos mons* with the mountain of *Parasuráma*, to whom the whole tract is said to owe its origin.

This hero after the destruction of the *Kshetriya* race bestowed the earth upon the Brahmans, who repaid the obligation by banishing him as a homicide from amongst them. Being thus at a loss for a domicile he solicited one of the ocean, and its regent deity consented to yield him as much land as he could hurl his battle axe along. *Parasuráma* threw the weapon from *Gokernam* to *Kumári*, and the retiring ocean yielded him the coast of Malabar below the latitude of 15°.

The introduction of Brahmans into this province, which has already been noticed, appears to have been accompanied with a political organisation of very unusual occurrence in the east. The Government was vested in a sort of hierarchal senate, formed of the Brahmans of the sixty-four districts, into which they parcelled out the country; the land they rented to people of inferior castes, reserving to themselves the right to property in the soil,

and the management of public affairs. The defence of the whole or the use of weapons, was intrusted to ten divisions and a half, out of the sixty-four, and the executive Government was consigned to one individual, and a council of four others appointed by the Brahmans of the sixty-four villages for three years each. This arrangement however in the course of time gave way to the election of one sovereign, of the military caste, who took an oath on his installation to acknowledge the authority of the Brahmans, and do nothing contrary to their interests, or without their concurrence. This Military Governor was brought, in the first instance, it is said, from a foreign country: what country is not mentioned: according to *Arrian* and *Pliny*, Malabar was included in the Pandyan kingdom, and it is probable therefore that in the early ages of Christianity the Brahmans of *Kerala* had been induced or compelled to accept a Military Viceroy from the monarch of *Madura*, retaining in consideration of their sacred character, and actual privileges, substantial influence in the internal administration of the Government.

Subsequently to these events which appear to belong to periods of some antiquity, the history of the province is very imperfectly preserved. The separation of sixty-four districts into two portions, thirty-two north and thirty-two south, indicates the distinction of *Tuluva* from *Kerala* but on what account it was made is not recorded: we shall find it again noticed elsewhere. Obscure traditions then occur of the temporary prevalence of the *Bauddha* faith, and its final suppression by six learned Brahmans, who came from other countries, and of the encouragement given by *Kula Sekhara*, a prince who is placed by some authorities in the fourth and by others in the seventh century of Christianity, to persons of that description to settle in *Kerala*.

From the death of this prince an extraordinary anachronism in the Malabar annals assigns the appointment of kings or Viceroys to *Krishna Ráya* the king of Vijayanagar in the sixteenth century. Eighteen rulers of this class are enumerated, each of whom reigned for twelve years, thus occupying an interval of 216 years. The last of the number, *Cheruman Perumal*, is celebrated for a very singular event in the annals of the Hindus, his

conversion to the Mohammedan religion. He finally retired to Mecca, dividing on his departure the *Kerala* kingdom into eighteen or more distinct principalities. There is no reason to doubt the general accuracy of this story. A Raja of Malabar did become a Mohammedan, and whether he went on pilgrimage to Mecca, or not, his apostacy was no doubt the occasion of political convulsions, and made the plea of general disobedience by his officers who took the opportunity of rendering themselves independent. These events seem to have occurred in the ninth century, and at the end of the fifteenth we know that the Portuguese found the country broken up into numerous petty principalities, acknowledging a sort of feudatory obligation to a few of the more powerful of their number, but all affecting independence. Amongst the superior states was that of *Kálicat*, whose chief was entitled the *Sámudrí* Raja or Raja of the sea coast, and who was thence probably termed *Zamorin* by the Portuguese. The origin of Calicut was subsequent to the partition of the country by *Cheruman Perumal*. The foundation of another chieftainship furnishes an era in common use, and events in Malabar are ordinarily dated from the building of *Kulam, Culao,* or *Quilon,* which occurred in the ninth century.

KADAMBA.

The traditions of Malabar respecting the partition of the country amongst sixty-four families of Brahmans, and their subdivision into two sects of thirty-two each, one retaining the northern, and the other the southern portion or the country recur in the records of *Tuluva,* and that province is said to have been apportioned in a similar manner. The separation however is ascribed, not to *Parasu Ráma,* but to *Mayúra Varmá,* a prince of a dynasty known by the name *Kadamba,* which long reigned in this part of the Peninsula. To *Parasu Ráma* is attributed nevertheless the recovery of the whole tract over which they reigned from the ocean, and which is said to have extended from *Nasik* to *Kanyá Kumári.* The country so recovered was distinguished by *Parasu Ráma,* as the seven *Konkans,* which are severally named *Kiráta, Viráta, Mahratta, Konkana, Hayga, Tuluva,* and *Kerala.* Of these the *Kadamba* princes appear to have ruled over *Hayga* and *Tuluva,* or the modern

Kanara, extending their authority inland over part of *Karnáta* confining with the limits of *Chera*. The *Konkana* appears to have been in ancient as in modern times, the residence of uncivilised and piratical tribes. The *Kiráta* country is of course that of barbarians, and the term Mahratta or *Mahárashtra* is of so vague an import, and the early traditions of the modern Mahrattas so utterly deficient, that it is not likely they existed as a separate and organised community in ancient times. In place of this division, indeed, some accounts specify *Go-rashtra* but this should be more properly *Hayga*, which is also omitted, and another division that of *Berbera* inserted. *Berbera, Kirata,* and *Viráta* are also said to form the kingdom of *Trigertta :* both *Trigertta* and *Viráta* are known by name in the Mahábhárat, but the latter is there placed much more to the north, and it is difficult to understand on what grounds it is included amongst the *Konkanas*. At any rate it appears probable from the classical geography, as well as the imperfect character and general tenor of the traditions regarding this part of the peninsula, that a considerable tract of country between the *Godávery* and *Krishna* rivers from the sea coast eastwards, continued to a comparatively modern date in the possession of scattered and barbarous tribes, or an untenanted expanse of mountain and forest, such as it was when *Ráma* with his wife and brother, resided in a cottage of leaves near the sources of the *Godávery*.

At the time that *Parasu Ráma* recovered *Tuluva* and *Hayga* from the sea, it appears that he obtained a population also, for it is asserted that he converted the fishermen of the coast into Brahmans. He then departed, telling them that if ever they had occasion for his aid, their wishes would bring him to their assistance : after some interval they were curious to see whether he would keep his word, and summoned him to their presence : upon his arrival, and learning the cause of his being put to unnecessary trouble, he was exceedingly wroth, and degraded them to the condition of *Súdras*, in which light the Brahmans of the *Konkan* are still considered.

When some ages had elapsed *Siva* and *Párvati* came to the *Sahyádri* mountains, the Ghats above *Konkan* and *Kanara*, and in

consequence of their pastimes a boy was born under a *Kadamba* tree whence the name of the dynasty: other accounts ascribe his birth to a drop of *Siva's* perspiration which fell upon a *Kadamba* flower. The people of the country being at the time without a monarch, had recourse to a mode of election which is of frequent occurrence in the peninsular traditions. Due worship having been performed, a state elephant is turned loose, carrying a wreath, and the person to whom the animal presents it, is chosen king. In this instance the wreath was given to the youth whose birth was so miraculous, and the first of the *Kadambas* ascended the throne of *Tuluva*. In consequence of his derivation from *Siva* he was born with a third eye on his forehead, visible only at the moment of his production, and was in consequence termed *Trinetra Kadamba*. He was a great benefactor of his people, and a devout worshipper of *Siva* as *Madhukeswara* and *Kotiswara*. His date is placed early in the *Kali* age, but inscriptions occur in his name dated *Sal.* 90 or A. D. 168. It is not very likely that the *Sáliváhana* era should have been adopted thus early, else the date is not inconsistent with the subsequent traditions. It must be observed, however, that in this case the city *Banavási* existed before the *Kadamba* family, as it occurs in the vicinage of the Malabar coast something near its actual position in Ptolemy's tables.

The sixth prince of this family, or the third according to some accounts, was *Mayúra Vermá* to whom the foundation of *Jayantipur* is attributed. This is usually identified with *Banavási*, but some notices make it *Kundapur* on the sea coast. This is the prince to whom the introduction of the Brahmans is ascribed. The place whence he brought them, and their number, are variously given, as *Ahikshetra* or *Vallabhipur*, and one hundred, or thirty-two thousand; all the traditions agree that he distributed the country below the ghats into sixty-four portions, which he gave to the Brahman colonists, and the very large proportion which the Brahmans of *Kanara* and *Tuluva* bear to the whole population, indicates a considerable immigration of this class at some distant period. The greater part are also admitted to belong to the *Pancha Gaura*, the five *Gaura* Brahmans, or those of northern Hindustan. *Mayúra Vermá* is said to have established

four cities in each of which he placed a Brahman Governor: these were *Kasargodi, Barkur, Mangalur,* and *Kadaba.* The marvellous adventures of this prince, a brief notice of which will be found in another place, (page 56) do not occur in what seems to be the chief authority for the history of the *Kadamba* Kings, the *Sahyádri Khanda* of the *Skánda Purána.*

The Brahmans introduced by *Mayúra Vermá* attempted in the reign of his son and successor to leave the province, but they were brought back, and in order to prevent a repetition of their attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. The son of *Mayúra Vermá* is variously named *Kshetra Vermá, Chandragada,* and *Trinetra Kadamba.* This latter it is said, extended the Brahmans to the southern portion of *Tuluva* or *Gokerna,* which was under the Government of a kinsman of the prince named *Chandrasena.* The son of *Chandrasena, Lokáditya* married the sister of *Trinetra,* and had by her a daughter, whom the king of the mountain *Chandálas,* solicited as a wife for his son. The request was seemingly complied with, and the king and his attendants invited to *Tripura,* the residence of *Lokáditya,* to celebrate the marriage. Whilst unsuspicious of peril they were assailed by the soldiers of *Lokáditya,* and his brother-in-law, and destroyed, and the authority of the *Kadamba* prince was extended in consequence above the ghats into *Carnáta.* The Brahmans followed this accession of territory.

From the first of the *Kadamba* dynasty to the last, seventy-one or seventy-four princes are enumerated but their names alone are particularized. They were followed, it is said, by the *Abhiras, Mauras,* &c., the lists of princes given in the *Puránas,* who could have had no connexion whatever with the dynasties of the south. The interval is thus filled up to the reign of a *Sankara Deva* in *Sal.* 1258, or A. D. 1336, the date of the origin of the *Vijayanagar* kingdom. The period from *Sal.* 90 that of *Trinetra Kadamba* to 1258, is 1168 years, and these distributed amongst seventy-four princes would give fifteen years to reign, an average not unlikely if we can suppose the princes enumerated to have had a real existence. There is little doubt also that the first princes of

Vijayanagar were descended from a *Tuluva* family of ancient origin and power, whose dominions extended towards the western sea: whether they were connected with the *Kadamba* family does not appear, but that this race continued to hold possessions in *Kernáta*, till near their time, is proved by grants at *Banavási*, *Savanur*, and *Gokernam*, dated in the twelfth, thirteenth and fourteenth centuries by *Kadamba* kings. Their territorial possessions, and their personal independence during this period were no doubt subject to many fluctuations, and the *Belal* Rajas of *Karnáta* appear to have exercised some supremacy below the ghats, and even the Telinga kings of *Warangal* extended their conquests thither. Under the patronage of the former of these, the *Jain* religion was very widely diffused throughout *Tuluva*, and in the interval between the decline of the *Belal* kings, and the ascendancy of the *Vijayanagar* kings, a number of petty independent *Jain* Rajas sprung out of the officers of the former princes. They were allowed to retain their possessions under the *Vijayanagar* kings, but the management of the country and command of the military force, were vested in three deputies, appointed by the superior sovereign. A branch of the *Vijayanagar* family appears to have settled after their downfall, in *Sonda*, whilst *Sadasiva* Raja conferred in the end of the sixteenth century the government of *Guti*, *Barkur*, and *Mangalur*, upon a petty chief, whose descendants known as the Rajas of *Ikeri* reduced the *Jain* Rajas to subjection, and continued to hold authority in *Kanara* till the middle of the last century, when their dominions were annexed to the Mohammedan kingdom of *Mysore*.

NORTH OF THE KRISHNA.

The collections of Col. Mackenzie do not present any satisfactory materials, for tracing the ancient history of the countries north of the *Krishna* on the western part of the Peninsula and the fabulous stories of *Vikramáditya*, *Sálivάhana* and *Bhoja* which relate to them, differ in no respect from those common in other parts of Hindustan, and reflect little light upon the real history of the country or its princes. Materials for an accurate record of the political transactions of modern times, the fortunes of the Mohammedan kingdoms and the Marhatta confederacy are not

deficient, but it is unnecessary to notice these, as the results are already well known by the translations of Scott, and the works of Orme and Duff. It is sufficient here to observe that the foundation of *Deogerh* or *Dowlĕtabad* is attributed to a shepherd named *Ramji* who resided on the mountain, and discovered a hidden treasure in the year of *Kali* 2500 or about five centuries before the Christian era. His minister was *Hemanda Panth* by whom the Mahratta written character was invented. The excavations at Ellora are ascribed to *Ila* the son of *Buddha* the son of the moon. The Rajas who ruled subsequently at Ellore, are said to be *Yuvanáswa, Dandaka, Indradyumna, Darudhya* and *Ráma* Raja, none of whom, except the last, probably ever heard of the place. The legendary origin of *Násika* has already been given. In more modern times, or 500 years ago, a Raja entitled *Gauri* Raja is said to have ruled here and at *Tryambak*. He is said to have been a brother of *Ráma* Raja of *Dowletabad*, of which the date would tolerably well admit. His nephew at the same time governed the country below the ghats or the *Konkan*. At that time a ferryman named *Jayaba* rose in insurrection, defeated and deposed the nephew of *Gauri Raja*, and became master of the *Konkan* from *Junar* to *Ankola*. *Jayaba* extended his power above the ghats, but was checked by the progress of the Mohammedans. Seven princes in succession descended from this person, continued to hold the government of the low country.

BELAL KINGS.

The ancient history of *Kernáta* is but little elucidated by any of the documents of the Mackenzie collection. The *Pandyan* and *Chera* princes, and those of the *Kadamba* family, probably divided it in a great measure amongst them, and we may feel satisfied that no other series of any consideration exercised the sovereignty, until those whom we shall hereafter notice. There were no doubt at various intervals petty princes holding portions of it with a greater or less degree of independent authority, such as the *Jain* princes of *Humchi* to whose inscriptions we have already referred: authorities of a similar description prove that princes of *Telugu* origin, and particularly those of the *Chálukya* family of *Kalyána*, held portions of the country, and the *Yádava*

princes of *Chandragiri* also, in all probability extended their sway over part of its northern districts. In later times the *Ganapati* princes of *Warangal* included part of it in their territory, and finally the *Rayas* of *Vijayanagar*, established within its limits, ruled over *Karnáta* as well as the other divisions of the Dekhin. Before noticing any of these however we may pause to describe a dynasty of *Karnáta* princes of considerable eminence in the annals of the south, that of the *Haysálas* or *Belálas*.

The founder of this dynasty, like that of many others of the south of India, is the hero of sundry marvellous traditions. He is said to have been a person of the family of *Yadu* or that of *Krishna :* some accounts make him a Raja, others, a peasant or a cowherd, but all agree that he derived his name and fortune from killing a tiger, which had infested the vicinity of a shrine of *Vasantiká*, a sylvan goddess near *Sasakapuri*. Some traditions say he killed the animal in defence of a *Rishi* or holy sage, on whom he attended, whilst others relate that he undertook to destroy the animal at the request of the villagers, who consented to pay him annually for the duty, a quarter of a fanam on every *Kandy* of grain they raised on their fields. With this revenue he engaged followers, and made himself formidable to his neighbours, increasing his demands upon them until they amounted to fourteen fanams for the same quantity of corn as that for which they had originally agreed to give a quarter fanam. The name of this individual was *Sála*, to which the exclamation of the *Muni, Hohe,* kill! being prefixed, his designation and that of his family became *Hohesala* or *Haysála*. He also bore the title of *Belála* from *Bala* strength, with reference to his prowess. It is not unlikely that he was a Zemindar or petty Raja in the Carnatic, subject or feudatory to the *Kangyam* or the *Chola* Raja, until by his prudence and enterprise he elevated himself to be the founder of an independent dynasty.

The number of the *Belála* Rajas, according to one genealogical account is seventeen, but the ordinary enumeration, particularly that of various inscriptions, apparently worthy of confidence, is nine. There is a greater variety in the duration assigned to their authority, and the records of various temples in *Telingana*

limit it to eighty-seven years, whilst the genealogical list extends it to more than five centuries. The dates of the inscriptions extend from *Sal.* 991 to *Sal.* 1235, or two hundred and forty-four years giving nearly thirty years to a reign, an average certainly exceeding that of most series of princes when at all protracted, but which we have no reason to dispute in the present case, resting as it does upon many concurring documents. The first date may be perhaps a little too remote, but the last we know from Mohamedan history is the period at which the capital of the *Belal* kings was taken and destroyed, and according to all probability their power irretrievably subverted.

The first capital of the *Belal* princes was *Talkád* but *Vinayáditya* the second of the race, was obliged, it is said, to retire into *Tuluva;* his son, called, in some places *Yerayenga*, and in others *Vitala Deva* recovered possession of the ancient capital, and extended his authority over part of *Dravira* on the south-east, and westwards into *Kanara.*

The fourth prince named *Betada* or *Beldla* and subsequently *Vishnuverddhana* is of great celebrity, as the patron and protector of the *Vaishnava* reformer *Rámánuja.* The *Chola* Raja, it is related, having insisted that his subjects should sign a paper attesting their belief in the supremacy of *Siva, Rámánuja* refused to subscribe and to escape the consequences of the *Raja's* indignation, fled above the ghats, into the territory of the *Belál Raja.* The *Belál Rajas* had hitherto been *Jains,* as is sufficiently proved by their grants to *Jain* temples, and establishments, but the wife of *Betada* was of the *Vaishnava* persuasion, and induced her husband to protect *Rámánuja* who afterwards effected the Raja's conversion. This change of religion was in some degree brought about by the insolence of the Raja's *Guru,* a *Jeti* or *Jain* priest, who refused to take food in the palace, because the Raja was mutilated, having lost one of his fingers. Resentment of his conduct disposed *Betada* to adopt the doctrines of *Rámánuja,* and he became a *Vaishnava.* It does not appear however that he molested the *Jains:* on the contrary, many grants were made to them in his reign, and in the reigns of several of his successors either by the Rajas themselves, or

their chief officers. At a later period, the Rajas and their ministers appear to have deserted the faiths of *Vishnu* and *Jain*, for that of *Siva*, and the shrine of *Mallikarjuna* near *Talkád* became the repeated object of their munificence. *Vishnu Verddhana* greatly extended the limits of the *Balála* principality, capturing *Banavási*, and subjugating part of *Telingana*: grants by this prince occur dated as late as *Sal.* 1055, (A. D. 1133) which agrees well enough with the date usually assigned to *Rámánuja*.

Narasinha Raya or *Vijaya Narasinha* is said by some authorities, to have made *Dwárasamudra* his capital, whilst other traditions ascribe the foundation of that city to the first of the dynasty. His successors however *Vira Belála*, and *Vira Narasinha* appear to have been of more eminence, and to have elevated the *Belála* sovereignty to its greatest power, when the whole of *Karnáta* as far as to the *Krishna*, was subject to their sway, and the provinces of Malabar and Canara on the west, the *Dravira* country on the south and east, and part of *Telingana* on the north-east, acknowledged them, if not as immediate masters, yet as exercising supreme authority over them through their officers, or through the native Rajas as vassals, and tributaries.

The successor of *Vira Narasinha Belála* is the first of the series who seems to have patronised the worship of *Siva* and is hence commonly designated as *Saiva Belála*: the power of the dynasty was now in its decline, as the Rajas of *Kerala*, *Chola*, and *Kanga* asserted their independence, and in an attempt to reduce the latter the army of the *Belála* Raja was almost annihilated by sickness, and was compelled to retire within the barriers of their native ghats. He is said however to have repelled an incursion of the *Gauda* Raja from the north, and driven the invaders back across the *Tungabhadra*. It is not clear who is intended by the assailant, unless it be the *Gonds*, the territory occupied by which tribe probably descended much lower to the south than of late years, and included part of *Berar*: they may have therefore ventured upon a predatory incursion into the Carnatic. Many grants in this reign are made in the name of the *Dandanáyaka*, *Danaik*, the general or military prime minister: the same is observable in the two following reigns, and at this early period

therefore Hindu sovereigns seemingly lapsed into the same career, which they have pursued in more modern times: a few reigns of enterprise and vigour, which found and extend the power of a rising race, are followed by a succession of indolence and sensuality, in which the servant becomes the master, and the pageant prince is set aside by his more active minister: in the struggle that ensues a new dynasty is established on the ruins of the old, or the state is subverted by a foreign enemy. Such seems to have been the case in the present instance, and although it is not probable that the *Beldl* kings could have opposed any effectual resistance to the Mohammedan arms, yet it appears likely that internal disunion and decay, facilitated their downfall, and prepared the way for their utter extermination. *Dwárasamudra* was taken and plundered by a Mussulman army in A. D. 1310-11, and from that period nothing more is preserved by tradition, or in inscriptions, of the *Belála* kings.

THE YADAVAS.

The authority of the *Belálas* was limited on the north by the *Krishna* river, and as there can be little doubt of their disposition to extend their domains far beyond that boundary, we must infer that they had obstacles to encounter in that quarter of more magnitude, than to the east or west. During the latter years of their sovereignty these were presented probably by the power of the *Ganapati* princes of *Telingana*, but it is not easy to discover any antagonists of equal strength in the earlier part of their career.

The general lists of the princes of the Dekhin place a dynasty anterior to the *Belálas* and immediately subsequent to the *Pandya* and *Chola* monarchs. These are denominated the *Yádavas* and eighteen names are enumerated of *Rajas* who are said to have ruled from *Sal.* 730 to 1012 or A. D. 808 to 1080. Few circumstances are added to this nomenclature. The capital was *Narávan varam*, and *Chandragiri* and *Tripeti* were the chief seats of their fame, the fortress at the former, and the principal temples at both, being attributed to some of the family. The resumption of the temple of *Tripeti* from the *Saivas*, and its appropriation to the *Vaishnava* religion by *Rámánuja* is said to have occurred in the

reign of *Toya Yádava* the twelfth of the number, which if correct, proves the chronology of these princes to be wrong by about two centuries, and they must have flourished from the eleventh to the thirteenth century or nearly the same time as the *Beldl* princes; according to some accounts however it was *Toya Yádava* who cleared the thickets on *Chandragiri*, and built the fort, whilst other accounts ascribe this to his predecessor *Imadi Narasinha*, and affix the title of *Sribhashya* conferred upon him by *Rámánuja*, to his successor *Talalugotena* Raja. Again *Teruvenda Yádava* is said to have built the principal temples at *Tripeti* before the time of *Rámánuja*, and he is the fifteenth of the series. The accuracy of any of these identifications is therefore rather questionable, but there is no doubt that a dynasty of princes reigned at *Narayan varam* about the tenth and eleventh centuries, of sufficient political importance to impose a check upon the extension of the *Chola* and *Bélála* sovereignties in this part of the Peninsula.

CHALUKYAS.

The princes of this denomination, appear distinguishable into two families, one of which reigned at *Kalyán* in *Karnáta*, and the other gave sovereigns to *Kalinga*, the part of *Telingana* extending along the sea shore.

Of the former of these, the records are far from satisfactory: a great number of grants in *Karnáta* are found, which appear to proceed from members of this dynasty, but the family title seems to take the place of individual designations, as the denomination of *Tribhuvana* or *Triloka Malla* occurs for nearly two centuries, or from *Sal.* 924 to 1114 (A. D. 1002 to 1192): the greater number are from *Sal.* 960 to 990 (A. D. 1033 to 1068) making the granters consequently cotemporary with the first *Bélála* princes. Other names occur, with dates, included in the above range, as that of *Víra Ráya* of the *Chálukya* family, king of *Kalyán* and *Banavási*, in *Sal.* 1000 (A. D. 1078), and *Someswara* of the same race and country, in *Sal.* 1095, (A. D. 1173.) The latter is also described as the son of *Nirangola* the son of *Raksha Malla* entitled *Tribhuvana Malla* sovereign of *Kuntaladésa*, the capital of which is *Kalyán*, the constructor of the hill fort of *Kurugode*, and the subjugator of the *Chola* and the

Gurjara Rajas; the latter would extend the attempts, if not the conquests of these princes, far to the north-west, and indicates as well as the possession of *Banavási* a state sufficiently powerful to stop the progress of the *Balálas* north-west of the *Krishna*. The grants in which the names of these princes occur are usually made to the shrines of *Siva*, but about this period of the history of *Kalyán* its princes were of the *Jain* persuasion. What relation *Vijala Ráya* of *Kalyán* bore to *Someswara* has not been ascertained, but the former is invariably entitled a *Chálukya* prince, and was therefore of the same family as well as capital: all the traditions relating to him and to the celebrated *Básava* the founder of the *Jangama* religion in the eleventh century, describe him as king of *Kalyána*, and of the *Jain* religion. He was murdered by the followers of *Básava*; and *Kalyána*, it is said, was utterly destroyed. It is not unlikely that religious disputes undermined the power of the *Kalyán* kings, and the principality disappeared before the extending sway of the *Ganapati* kings of *Telingana*, who appear to have been at first either feudatories of these *Chálukya* kings or members of the same family.

The maritime division of *Telingana* or the country from *Dravira* to *Odra* from the modern Carnatic to Orissa, appears to have been distinguished from very early times by the appellation *Kalinga*. It is always so termed by Sanscrit writers, and is known to the nations of the eastern archipelago by the same title or *Kling*. The inhabitants are described by *Pliny* as *Novissima gens Gangaridum Kalingarum*. The history of this tract however is very imperfectly filled up by the documents before us, and until comparatively recent times the traces of its political condition are few and indistinct. The ancient capital is said to have been *Srikakola* on the *Krishna*, which was built by *Sumati* sovereign of all India. It was afterwards the residence of *Andhra Ráya* a king who is identified with *Vishnu*, and worshipped as a form of that deity by the name of *Andhra Madhusúdana*. He is said to have transferred the capital to *Rajamahendri* on the *Godavery*, and this is described as the residence of a series of *Chálukya* princes for some considerable time, from that of *Aswamedha Datt* the grandson of *Janamejaya* and consequently a prince of the *Pándava* race, till the end of the thirteenth century, or the date

of *Rájanarendra*, the son of *Vimalayáditya*, the patron of *Nannaya Bhatt;* the last rests upon the authority of inscriptions, the former is a fable. The reputed descendants of the *Pandavas* were first driven to and finally remained at *Kundavola* in the Nellore district, and at some subsequent date, princes of the *Chálukya* dynasty, reigned at *Rajamahendri*. A list of the kings of this race is given in an inscription which comprises twenty-four descents, and a period of four hundred and two years. The inscription is unluckily without a date. It does not include *Rájanarendra* nor his father, nor does it allude to the *Ganapati* kings who flourished in the twelfth and thirteenth centuries, and it is therefore probably anterior to both. The name or title *Vishnuverddhana* occurs in it six times, and one of these may be a prince whose grants are very numerous in the *Rajamahendri* district, who is designated as *Kulottunga Chola*, the *Saptama* or seventh *Vishnuverddhana*. That these are both titles is unquestionable, and that the former, as well as the latter, was assumed by more than one of the *Kalinga* princes is evident from the grants in the same name at *Rajamahendri* extending nearly a century from *Sal.* 1020 to 1104 (A. D. 1098 to 1182.) As the genealogy referred to, does not profess to take up the family from its commencement, we can scarcely venture to compute the period of its origin, although it is not likely to have been very recent. If the last prince entitled *Vishnuverddhana*, properly named *Saktivermá*, were the same with the seventh *Vishnuverddhana*, the first of the series would be placed in *Sal.* 630 or A. D. 708, an antiquity perhaps higher than is allowable; but one inscription specifies a grant by *Vishnuverddhana, Chálukya* of *Rajamahendri* to a temple of *Trivikrama* in the *Conduvir* district dated 2628 of *Kali* or 373 years before the Christian era; a date much more questionable. All that we can venture to assert is that these princes reigned at *Rajamahendri* from the end of the eleventh to the end of the thirteenth century, and may have commenced perhaps two centuries earlier. They might have been connected with the *Chálukya* of *Kalyún*, when the power of those princes extended over the country subsequently ruled by the *Ganapati* Rajas. The last of the list on the inscription, *Saktivermá* is said to have defeated and killed in battle *Kerikála Chola.*

Another race of *Kalinga* princes is found more to the south, in the *Gantur* Circar and country adjacent to the *Krishna* river on its approach to the sea. In this tract, traditions particularise a *Mukunti* Raja as flourishiug about a century and a half after *Salivdhana*, or in the third century of Christianity, and as having encouraged the Brahmans of the seven tribes, which profess to be descended from the seven *Rishis*, to settle in the country, and granted them villages at *Gantur*, *Kochila*, *Innagonda*, *Upatur* and other places for their support. The capital of *Mukunti* Raja was *Daranikota*, west of *Condapilli*, and his descendants are said to have reigned for eight hundred years. Some accounts place *Mádhavavermá*, *Kulaketana* and *Nilkantha*, as we shall hereafter see, prior to *Mukunti*, whilst others call him the son of a girl of the mountain tribe or *Chensuars* by *Mahddeva*. The introduction of the Brahmans into this tract is also ascribed to another prince *Trinetra Pallava*, and an inscription to this purport occurs in the village of *Upatur* in the *Gantur* district dated 2000 of the *Kali*.

These princes, however, although they not improbably ruled over part of the *Telinga* country in former times, are too imperfectly handed down, for us to attach much importance to their history. The evidence of inscriptions is much more decided in favor of a later race, that ruled in *Gantur*, that of the *Gonka* Rajas; like the *Rajamahendri* princes they assumed the title of *Kulottunga Chola*, and they reigned about the same time as the former, only for a shorter period. Four descents may be made out of *Valanati Kulottunga Chola Gonka* Raja, his son *Rajendra Chola*, his son another *Kulottunga*, and a fourth prince of the same appellation, who appears to be a different person. Their grants which are numerous in the *Gantur* Circar extend from *Sal.* 1022 to 1120 (A. D. 1100 to 1198.) They were, it is related, annihilated in the political sense by the superior power of *Ganapati Deva*. The *Chálukyas* of *Rajamahendri* managed evidently to survive the *Ganapati* power, and one cause appears to have been an intermarriage with that family, for *Pratápa Rúdra* the grandson of *Ganapati Deva* was the son of that prince's daughter by *Chálukya Tilaka*, the

pride of the *Chálukya* race. They sunk finally beneath their northern neighbours, the *Gajapatis* of Cuttack.

We have still another series of kings to notice, who appear to have held the country about the *Vennar*. These, as has already been noticed, were originally from *Rajamahendri, Mahhaséna* the son of *Aswameddha datta* having been expelled from thence by *Somasena* a foreign prince. With the aid of the *Kalinga* king, he recovered *Rajamahendri*, but it was again lost to the family in the reign of his son, *Somasekhara* who was killed at its capture. His son *Uttunga Bhoja* escaped, and fled to *Kondavole* of which place he was elected Raja. He recovered *Rajamahendri* but conferred it on his general and continued to reside at his new capital. His son *Nandana Chakravertti* is said to have invited five hundred families of Brahmans from Benares, to whom he gave the village of *Nandavaram*, the formal grant of which on copper plates is still produced. These transactions of course occurred early in the *Kali* age. The country over which these princes ruled became subsequently subject to the *Pandyan* and *Chola* princes, the *Yádavas* of *Chandragiri*, and the Rajas or *Paligars* of *Nellore* and *Condavir* until incorporated with the *Vijayanagar* dominions.

ANDHRA KINGS.

The portion of *Telingana* removed from the sea coast, is known in Sanscrit and classical writers by the name *Andhra*. According to the first of these, the *Andhra* kings extended at one time their authority to Hindustan, and furnished a series of sovereigns to *Magadha*, whose capital was *Palibothra*. According to the latter, the kings of *Andhra* were sovereigns of great power in the early years of Christianity, and Pliny states of the *Andhra* king that he was the master of thirty walled towns, and could bring into the field 100,000 foot, 10,000 horse and a thousand elephants.

Notwithstanding these testimonies the local traditions are as usual unsatisfactory in all that relates to the early history of the country, and we have little worthy of notice anterior to the eleventh century, the commencement of the *Kákateya* or *Ganapati*

Rajas of *Warangal.* The history of the upper part of the Peninsula, and indeed every attempt at a general history of the whole of the South of India, as well as of different detached portions, commences in the native chronicles, with *Yudhishthira,* or at the end of the *Dwapar* and beginning of the *Kali* age, three thousand years before Christ. The interval to more modern times is thence filled very scantily, by a few descents taken from the *Puránas,* and *Parikshit, Janamejaya, Satánika, Nanda, Chandragupta, Sárangdhara* and *Sudrika* are the only names that occupy this space till the time of *Vikrama* fifty-six years before the era of Christianity. To *Vikrama,* succeeds *Sálivâhana,* and then, with a very absurd disregard of all chronological consistency, comes *Bhoja,* who is thus placed anterior to dynasties that must have been longer prior to his time, if they ever existed. It is impossible therefore to include him amongst the monarchs of the south, as it is to place *Yudhisthira* in the number. It is not unlikely that *Vikrama* may have extended his authority to the south of the *Nermadá,* and *Sálivâhana* whose capital *Pratishthâna,* now known as *Pythan,* stood upon the *Godaveri,* is a legitimate monarch of the Dekhin. The countries along the *Godaveri,* or between it and the *Nermadá,* may have been subject to that prince and his successors, early in the Christian era, and their authority may have extended east and south so as to have comprised the upper part of *Karnata,* and the western portion of *Telingana* or *Andhra.* The traditions and monuments of the Peninsula, as far as the Mackenzie Collection extends, have however preserved no particulars of such reigns.

We have already adverted to the existence of a Raja of *Gantur, Mukunti,* early in the era of *Sálivâhana.* When *Mukunti* is not considered as the founder of a local dynasty, the ordinary course of enumeration is *Sálivâhana, Mâdhava vermá, Kulaketana, Nilakantha,* and *Mukunti,* and these princes are not held to be sovereigns of part of *Kalinga* only, but of the whole of *Telingana.* They are followed by the *Chola Mahárája,* intending thereby the series of princes so termed, as the period of their Government is said to be 217 years, bringing the whole to the year of *Sálivâhana* 437 (A. D. 515.) These are succeeded by eight or nine *Yavana* princes. It is difficult to understand what is meant by the term,

as the name *Yavana* invariably implies foreigners, and in late times Mohammedans. In general, the only name specified is *Yavana Bhuja* but in one list we have the following named as his descendants:

Nanda who reigned years	62
Bhadra	70
Dumatsena	50
Satyasena	42
Sampati	67
Retnamadana	30
Sumanta	50
Vrishasena	46

or altogether with the reign of *Yavana Bhuja* which is called 41 years, 458 years bringing the last, to the year of *Sálivâhana* 875 (A. D. 953.) The succeeding princes are termed the *Narapati, Gajapati,* and *Aswapati* or the sovereigns of *Warangal,* and *Orissa,* and the Mohammedans. It appears therefore that the termination of the *Yavana* series is as far as the chronology is concerned, fully two centuries too early. As to its historical accuracy it is impossible to offer any conjecture, as nothing but names is traceable, and those names throw no light on the foreign origin of the individuals as they are all genuine Sanscrit appellations. Whether any such persons existed as these *Yavanas* is questionable, but the answer to the question must be sought in the countries between the *Nermadá* and the *Krishna.* Colonel Mackenzie's enquiries are for the most part bounded by the latter, except along the sea coast and the adjoining districts.

The *Kákateya* family is traced to a still higher source, and deduced from the *Pándava* family without the intervention of *Vikrama* or *Sálivâhana.* One account begins indeed with *Vríshasena,* who may be thought the same as *Yavana Vríshasena,* but in general the line proceeds direct from *Janamejaya* through *Satánika,* and *Kshemaka* to his two sons *Vijayárka,* and *Somendra.* Their sons, named severally *Vishnu Verddhana,* and *Uttunga Bhuja* disagreeing, the latter quitted Upper India, and settled to the south of the *Godaveri.* His son *Nanda* who founded the fort of *Nandagiri,* married the daughter of the *Chola* king, by whom

he had *Vijayapála*. His son was *Somada* or *Somadeva* whose cattle grazed between the *Godaveri* and *Krishna* rivers. They were harried or driven by the *Cuttack Baldhadu* or prince so titled, apparently the *Balhara* of the arabic voyagers in the eighth and ninth centuries. The circumstance, which is not singular in the annals of the south, gave rise to a war, and its result is characteristic of the manners of the times, in which such a transaction could have occurred. Having in vain attempted to obtain redress or effect retaliation, *Somadeva*, had recourse to sacrifice, to procure a son who should revenge his father's wrongs. The *Cuttack* prince on hearing of this procedure, hastened to stop it, and marched to *Kondar* the capital of *Somadeva*, took it, and slew the king. The queen however then pregnant, fled to *Anumaconda*, where she was concealed by a Brahman named *Mádhava Sermá*. She was delivered of a son, who in compliment to her protector was named *Mádhava vermá*. The prince when he grew up won the especial favor of the goddess *Padmákshi*, and in consequence became master of *Anumaconda* and defeated and made tributary the sovereign of *Cuttack*. There was probably some such prince, as traces of him appear in so many various forms. We may attach what credit we please to his early history, to his receiving an enchanted sword and shield from *Padmákshi* which secured prosperity to his house for ten centuries, and to his own long reign of 160 years.

From *Mádhava vermá* seven descents, occupying a space of 475 years, proceeded to the prince who appears to have been the actual founder of the *Kákateya* princes of *Warangal*, *Kakati Prolaya* or *Púla*. He appears in the genealogy of the *Ganapati* kings, as the son of *Bhuvaníka Malla*, or *Tribhuvaníka Malla*, and in one inscription as the son of *Tribhuvana Malla*. We have already seen that this title belongs to a set of princes of the *Chálukya* family of *Kalyán*, and it is rather unusual for a similar denomination to be borne by two families at the same time. They cannot well be the same, for about the same date the prince of *Kalyán* is named in various inscriptions, *Someswara* or *Somadeva* the son of *Tribhuvana Malla*, and bearing apparently the same title himself. The Rajas of *Kalyán* and *Anumaconda* might have been suspected to be rivals and enemies, and they might

each claim an epithet which implies merely, the hero of the universe—but one inscription of the time of *Kákati Prolaya* is dated in the twenty-third year of *Chálukya Vikrama*, an acknowledgment of inferiority to the *Chálukya* princes. It seems probable therefore that before the *Kákati* family rose to power, they were officers or feudatories of the *Chálukya* kings of *Kalyan*. In their early career also, or in the end of the eleventh century of our era, when *Kákateya Prolaya* reigned, they were *Jains*, or at least the patrons of the sect. That the wife of *Prolaya* was a *Jain*, is proved by her grants—the name of the family is said to be derived from the goddess *Kákati*, possibly a *Jain* divinity, to whom *Tribhuvana Malla* addressed his devotions to obtain a son. The tutelary goddess of the family *Padmákshi* is also a *Jain* divinity.

Kákati Prolaya is said to have discovered by accident a *Siva lingam* which was a *Parispatra*, or Philosopher's stone, and by the transmutations effected with it, he became possessed of great wealth. As the stone was immoveable; *Prolaya* removed his capital from *Anumaconda* to the place where it was found, and there established the new capital of the *Kákateya* princes, *Warangal*. The date assigned to this event in some accounts is *Sal.* 990 (1068) but from the Raja's inscriptions, it should seem he was residing at *Anumaconda* as late as *Sal.* 1010 (1088.) He is described as a prince of a warlike character, the defeater of *Telapa* and *Govinda* Rajas, and even of the *Chola* king. As already observed however, he appears to have been a feudatory or officer of the Raja of *Kalyána* whose political ascendancy may have been about this time in the wane, so as to have permitted *Prolaya* to take upon himself the character of a sovereign.

On the birth of the son of this prince the astrologers foretold he would be the murderer of his father. To prevent this he was exposed, but was found by some persons attached to the temple of the *Parispatra Linga*, and brought up as an attendant of the inner temple. After he had grown to manhood, the Raja entering the temple suddenly, was treated by the son as a rude intruder and stabbed. The youth being apprehended, his story became known, and the dying Raja recognising the impossibility of

evading the decrees of destiny, acknowledged his son, and nominated him his successor.

Rúdra Deva to expiate the crime of killing his father, built a vast number of temples, a thousand it is said, chiefly to *Siva*. He levied tribute on the Rajas of *Cuttack*, and conquered the *Valnad* Raja. After some time his brother *Mahádeva* rebelled, defeated him in battle, and slew him, and assumed the direction of affairs. He left however to the son of *Rúdra* the title of *Yuva* Raja, heir and partner of the kingdom. *Mahádeva* lost his life in war with the Raja of *Devagiri*.

Ganapati Deva the son of *Rúdra* succeeded. He was a prince of considerable power, and gives a name to the family, who are often termed *Ganapati* as *Kákateya* Rajas. His first exploits were against the Raja of *Devagiri* in revenge of his uncle's death, and he compelled the *Ráma* Raja to pay him tribute, and give him his daughter in marriage. He then subdued the *Velnad* country, probably with the aid of some petty *Palligars*, particularly one named *Jyáya* whose two sisters *Ganapati Deva* married. *Jyáya* was also his general and fortified, with the Raja's permission, the island of *Devi* at the mouth of the *Krishna*. The Raja also extended his arms to the south, on behalf of the expelled Raja of *Nellore* whom he restored, receiving in return his allegiance. *Ganapati Deva* is said to have persecuted the *Jains*, seizing their temples, and putting many of them to death. He was a devout worshipper of *Siva* to whom he erected many temples. He built several towns, and enclosed his capital with a stone wall, whence it was named *Ekasila Nagara* the entire stone city. He was a patron of *Telugu* literature, particularly, it is said, of *Tikkana Somayaji* but this is rather doubtful. Various inscriptions record his munificence to the Brahmans, and a document of this kind preserves a transaction of a curious nature, in which a large division of the Brahmanical caste was highly discontented. The Raja gave to his prime minister *Goparaj Ramana*, the power of appointing secular or *Niyogi* Brahmans, as the village accountants throughout the principality. The religious Brahmans, or those professing to follow the ritual of the *Vedas*, opposed the grant, but the influence of the minister prevailed. The inscrip-

tion specifying this discussion is dated *Sal.* 1057 (A. D. 1145), but this is erroneous, unless the transaction took place in some other reign, as that of *Kákati Prolaya* for instance, for numerous inscriptions, as well as the subsequent history of *Warangal* sufficiently prove that *Ganapati Deva* lived about the middle of the thirteenth century, or from *Sal.* 1145 to 1183 (A. D. 1223 to 1261.)

This prince had no male issue. His daughter *Umaka* or *Mumaka* was married to *Víra Deva* or *Vírabhadra* entitled *Chálukya Tilaka* the ornament of the forehead of the *Chálukya* family. It has been conjectured above, that this might have been a prince of the *Rájamahendri* family. As the lady had not borne a child at the time of her father's death, her mother, *Rudrama Devi* assumed the regency; which she continued to hold for twenty-eight years, until a grandson was born and had arrived at maturity. This was *Pratápa Rúdra* the last prince of *Warangal* of political importance. *Umaka* bore also a second son named *Anama Deva.*

Pratápa Rúdra in the early part of his reign was no doubt a prince of power, although tradition ridiculously exaggerates its extent. He is said to have reigned from the *Godaveri* to *Rameswara,* and to have carried his arms into Hindustan as far as *Prayaga* or Allahabad. The territories over which he reigned appear to have extended across the Peninsula between the fifteenth and eighteenth degrees of latitude, being checked on the north-east by the *Gájapati* Raja of Orissa and on the north and north-west by the *Ráma* Raja of *Devagiri*—whilst on the south the *Belála* Raja and the remains of the *Chola* sovereignty checked his progress in that division: a more formidable enemy however now appeared on the scene, whom even the Raja of *Warangal* was unequal to encounter.

According to the traditions of the south, a Mohammedan chief, it does not appear of what state, and the *Cuttack* Raja being alarmed by the power and ambition of *Pratápa Rúdra* applied to Delhi for aid; an army was sent to their assistance and besieged *Warangal,* but was totally defeated. This happened repeatedly until the fated period of one thousand years,

during which the goddess *Padmákshi* had promised prosperity to *Mádhava vermá* and his posterity, expired. *Warangal* then fell, and *Pratápa Rúdra* was taken and carried prisoner to Delhi. The Mohammedan historians confirm these occurrences generally, and place them in 1323 which agrees well enough with the Hindu chronology as derivable from *Pratápa Rúdra's* inscriptions. After a short interval, the Delhi Sultan it is said, gave *Pratápa Rúdra* his liberty, and he returned to *Warangal* where he shortly afterwards died. He was succeeded by his son *Vírabhadra* in whose time *Warangal*, it is related, was again taken, and utterly destroyed. *Vírabhadra* with his chief adherents fled to *Kondavir* and founded a new principality. These last events however are not compatible with other Hindu accounts apparently of an authentic character, nor with those of the Mohammedan writers. The Rajas of *Warangal* are represented by the latter as at various times the allies and enemies of the *Bahmini* Sultans and the *Rayas* of *Vijayanagar*, and although *Kondavir* became the seat of a new Government, all the records and traditions refer its origin to a new dynasty. Some accounts describe the succession of both *Pratápa Rúdra's* sons, and the further continuance of the family as nominally tributary to the *Gajapatis* of Orissa. *Warangal* was finally occupied by the *Kutteb Shahi* kings, and merged into the Mohammedan principality of *Golconda*.

KONDAVIR.

Upon the decline of the *Warangal* kingdom the petty chiefs who had been reckoned amongst its feudatories availed themselves no doubt of the opportunity to throw off their allegiance, and assert a claim to independent sovereignty. The records of some of the Palligars trace their origin from this date, although the greater number were again absorbed in the extension of the *Vijayanagar* supremacy, and the present families date only from the downfall of the latter principality. It is therefore impossible, as it would be uninteresting, to particularise the several independent chiefs who shared amongst them the fragments of the *Warangal* state, and it will be sufficient to notice the fortunes of two of them: one of which rose to some importance, and left many memorials

of its existence in public grants, and inscriptions, and the record of cotemporary writers. The capital of this family was *Kondavir*, and its authority extended along the *Krishna*, chiefly in the *Gantur* circar. On the south they were in contact with the Rajas of *Nellore*—on the north with those of Orissa, and on the west with the sovereigns of *Vijayanagar*, beneath whose ascendancy they sunk after an independent reign of about a century.

The first of the family is said to have been a farmer of *Anumaconda*, who obtained possession of the philosopher's stone. He removed with his treasure to *Kondavir*, constructed that and other strongholds as *Venuconda*, *Ballamconda*, and others and left them to his descendants. From his agricultural profession or rather from his being the head man of his district he was termed *Reddi*, and the family is known as the *Reddiwar* or *Reddis* of *Kondavir*. The migration of *Dhouti Ala Reddi* or *Prolaya Reddi* is variously dated, and the chronology of his descendants differs accordingly. Notwithstanding the comparatively recent occurrence of the event too, the era of the *Reddywar* rule is very inaccurately stated in all the traditions, and the whole are placed about a century too early, as is established by books and inscriptions. The number of descents is uniformly stated at seven, and this is apparently correct.

The first prince of whom authentic records exist is *Ala* or *Anavâma Reddi*, who is probably the founder of the political power of the family. An inscription at *Amareswara* on the *Krishna*, specifies his being in possession of *Kondavir*, *Ardingi*, and *Raichur*; his repairing the Causeway at *Sri Sailam* and the temple at *Ameravati*, both on the *Krishna*, and his defeating various *Rajas*, amongst whom the *Kakateyas* only are of note. The inscription is dated *Sal.* 1283, or A. D. 1361, and consequently follows nearly the period at which *Warangal* was taken by the Mohammedans, an event likely to have been followed by the erection of an independent state by a family, the members of which were previously opulent landholders or heads of a district, under that principality.

One tradition describes the downfall of the race to *Raksha* or *Rachcha*, who reigned oppressively and was assassinated;—

another, with great inconsistency ascribes it to the conquest of *Langúla Gajapati*, who flourished in the thirteenth century, a third account and not improbably the correct one, is that of the *Amukta Málá*, in which it is related that *Kondavir*, was taken in the reign of *Vírabhadra Váma Reddi* by *Krishna Raya*, the sovereign of *Vijayanagar*, in the beginning of the sixteenth century. The annals of *Orissa*, however relate the capture of *Condapilly* and consequently the invasion of the *Reddi* principality by *Capeleswara*, who reigned from A. D. 1451 to 1478, and it is not unlikely that he began the work of subversion which *Krishna Raya* completed. From the latter period till the overthrow of *Vijayanagar* by the Mohammedans, *Kondavir* continued to be part of the possessions of that state. The *Reddiwar*, were great patrons of *Telugu* literature, and *Srinath*, translator of portions of the *Puránas* and author of various poetical compositions, flourished under the last of the dynasty.

NELLORE.

This appears to have been the seat of a petty principality at various periods from the extinction of the *Chola* authority in the upper part of the *Dekhin* to the reign of the *Ganapati* princes. It had its own *Rajas*, apparently as late as the reign of *Ganapati Deva*, to whom one of its princes being expelled by his competitor *Bayana*, repaired for assistance. He was accordingly restored by the *Raja* of *Warangal*. Other accounts however state that the prince in the Government of *Nellore* was a fugitive from the western country, who was made sovereign of the province by *Ganapati Deva*. He was named *Amboja Deva*. On his death without issue, *Mánavakesava*, was appointed by the *Warangal* Raja, governor of the country, and he was succeeded by his son *Mánava Siddhi*: the latter is celebrated for his patronage of the family of *Tikkana*, three grandsons of *Bháskara mantri*, so named, of whom one was his minister, another his general, and the third and most illustrious, a poet the continuator of the *Telugu* translation of the *Mahábhárat* under the patronage of *Pratápa Rúdra*. On the downfall of the *Warangal* kingdom, *Siddhi Raja* was engaged in hostilities with *Kátama* petty *Raja* of *Pálnád*, and

both lost their lives in the contest. Their principalities were presently after subdued by the *Reddis* of *Kondavir*.

GAJAPATIS OF CUTTACK.

The Mackenzie Collection is not rich in materials illustrating the history of *Orissa*. With the exception of some inscriptions, the only authority that is given is a genealogical account of the *Gangavamsa* princes, from *Choranga Vamsa Deva* in *Sal.* 315, to *Purushottama Deva*, in *Sal.* 985. Inscriptions by several of these princes prove that this chronology of the race is from five to six centuries too ancient, and *Choranga* or more properly *Chora Ganga Deva* must have lived in the twelfth century of the Christian era, whilst the last, *Purushottama*, reigned in the fifteenth or sixteenth. In general the inscriptions confirm the account given by Mr. Stirling,* which is altogether much fuller and more satisfactory than anything derivable from the Mackenzie Collection. A few trifling matters may perhaps admit of correction, and an inscription procured since Mr. Stirling wrote, by Mr. Colvin, shews that *Choranga* was not the founder of the *Ganga Vamsa* family, but that the first who came into *Kalinga*, was *Ananta Vermá*,—also called *Koldhala*, sovereign of *Ganga Rárhi*—the low country on the right bank of the Ganges or *Tumlook* and *Midnapore*: this occurred at the end of the eleventh century of our era, and from that till the beginning of the sixteenth, the same family occupied the province of *Orissa*, the boundaries of their rule being extended or contracted variously at various times according to the personal characters of the princes themselves and of those to whom they were opposed. They seem accordingly notwithstanding the contrary pretensions of their panegyrists, to have made little way to the southward, until the overthrow of the *Warangal* kings. In the course of the fifteenth century they penetrated to *Conjeveram*, but were compelled to recede before the superior activity and resources of the *Rayas* of *Vijayanagar*. The advance of the Mohammedans prevented the *Vijayanagar* princes from following up their success: the vicinity of the same enemies as well as intestine discord confined the *Rajas* of *Cuttack* to the natural

* Asiatic Researches, vol. XV.

limits of the province. In A. D. 1558, the Mohammedan general of Bengal invaded the country, killed the *Raja*, or compelled him to fly it was never known whither, and finally overthrew the independent sovereignty of *Orissa*.

VIJAYANAGAR.

We now come to the last Hindu principality of any note in the annals of the South of India.

The foundation of the state of *Vijayanagar* is very generally admitted to have arisen out of the subversion of the Hindu Governments of the *Kákateya* and *Belala Rajas* by the incursions of the Mohammedans in the beginning of the fourteenth century, and traditions are tolerably well agreed as to the individuals to whom it is ascribed, *Harihara* and *Bukka Raya*, and the celebrated scholar *Mádhava* entitled *Vidyáranya* the forest of learning. Accounts however vary very considerably as to the circumstances which connected these persons with the event, or the share they bore in it.

One tradition ascribes the origin of *Vijayanagar* to *Mádhava* who having by his devotions obtained the favour of *Bhuvaneswari* was directed by her to the discovery of a treasure with which he built the city of *Vidyánagar* or *Vijayanayar* and reigned over it himself; leaving it to the *Kurma* or *Kuruba* family. Another statement describes him as founding the city, and establishing the principality for *Bukka*, a shepherd who had waited on him and supported him in his devotions. A third account states that *Harihara* and *Bukka* two fugitives from *Warangal* after it was taken by the Mohammedans encountered the sage in the woods, and were elevated by him to the sovereignty over a city which he built for them, and a fourth statement whilst it confirms the latter part of the story, makes the two brothers officers of the Mohammedan conqueror of *Warangal*, who were sent by their master, after the capture of that city, against the *Belál Raja*. They were defeated, and their army dispersed, and they fled into the woods where they found *Vidyaranya*. His treasures enabled them to collect another army with which they obtained a victory over the *Belál Raja*, but instead of rendering him the

servant of their superior, they set up for themselves, by the advice and with the aid of the hermit. There is good reason to know that none of these traditions are entirely correct, although they preserve perhaps, some of the events that actually occurred. *Vidyáranya* or *Mádhava* was a learned and laborious writer, and in various works particularises himself as the minister of *Sangama* the son of *Kampa* a prince whose power extended to the southern, eastern and western seas. He also terms *Bukka* and *Harihara* the sons of *Sangama*, and the same relationship is confirmed by inscriptions. The political importance of *Sangama* is no doubt exaggerated, but it is clear that *Bukka* and *Harihara* were not the mere adventurers they are traditionally said to have been. They were descended from a series of petty princes or landholders, possibly feudatories of the *Belál* kings or even of *Pratápa Rúdra*, who took advantage of a period of public commotion to lay the foundation of a new state. Besides experience and talent, *Mádhava* may have brought pecuniary aid to the undertaking. His title *Vidyáranya*, and the scope of his writings, shew that he was a disciple of *Sankará chárya*, and in all probability he was connected with the *Sringagiri* establishment, the members of which alarmed by the increasing numbers of the *Jangamas* and *Jains*, and the approach of the Mohammedans, may have contributed their wealth and influence to the aggrandisement of the sons of *Sangama*.

However this may be, there can be no question that the city of *Vijayanagar* was founded by *Bukka* and *Harihara*, on the southern bank of the *Tungabhadrá* river, about the middle of the fourteenth century. The date most commonly given for the foundation of *Vijayanagar* is *Sal.* 1258, or A. D. 1336, but this is perhaps a few years too soon. The earliest of the grants of *Bukka Raya* is dated in A. D. 1370, and the latest 1375. The period of his reign is usually called fourteen years which would place his accession to the throne in 1361. Some accounts give him a reign of thirty-four years which places him in 1341. So that the traditionary chronology is not in all likelihood very far from the truth.

From *Bukka* to *Virúpáksha*, the third of the name, the usual

lists give thirteen princes and a hundred and fifty three years. This series is not entirely confirmed by inscriptions, as is observed elsewhere, (page 265); we have from them but five princes in regular succession, and a sixth cotemporary with the fourth, who may have been the nominal minister or general, although in actual power the prince. There may be some omissions in the grants, but the number of Rajas in the ordinary lists is rather disproportionate to the whole interval, and allows less than twelve years for the average reign. In this time the Rajas of *Vijayanagar*, added considerably to their territorial possessions; having subdued the coast of *Canara*, and great part of *Karnata* and *Telingana*. The simultaneous origin and progress of the *Bhamini* kings prevented their extending their dominions to the north, and on more than one occasion the destruction of the principality was threatened by the superior prowess and enterprise of the Mohammedans. Towards the close of the fifteenth century the Hindu Rajas enjoyed a respite of some duration, in consequence of the decline of the *Bhamini* dynasty, and foundation of those of *Bijapur* and *Ahmednagar*. Instead however of consolidating their power, or taking advantage of the dissensions of their enemies, the opportunity seems to have been lost in discord and disorganisation at home.

The circumstances under which the *Kuruba* family became extinct are but obscurely adverted to in any of our authorities. The last prince was *Virúpáksha* whose grants extend from A. D. 1473 to 1478. According to some accounts his territory was subdued by a *Telinga* Raja, but others say that having no issue, he raised one of his slaves named *Sinhama*, a *Telinga* by birth, to the throne. Agreeably to the latter version of the story, *Sinhama*, entitled *Praurha Deva*, reigned but four years, and his son *Vira Narasinha* who succeeded him, but two: he being also childless gave his signet to his falconer, *Narasa* or *Narasinha*. An interval of eight years occurs between the inscriptions of *Virúpáksha* and *Narasinha* which these events would conveniently supply. There is no question that *Narasinha* was of a different family and nation from the preceding Rajas of *Vijayanagar*, and became irregularly possessed of the throne. He is admitted to have been a *Telinga*, and is usually called the son of *Iswara* Raja the petty

sovereign of *Karnul* and *Arviri*, a tract of country on the *Tungabhadrá* to the east of it, near its junction with the *Krishna*; his grants extend from A. D. 1487 to 1508.

Narasinha had two sons *Viranarasinha* and *Krishna Raya*, the former by one of his queens, the latter by a slave or concubine: a story is related of the exposure of *Krishna Raya* when a child by order of the queen who was jealous of the favour he enjoyed with his father. He was secretly brought up by one of the ministers, and restored to *Narasinha* when dying, who bequeathed to him the succession which by the judicious measures of the minister he secured. Some accounts state that he acted as the minister and general of his brother whilst he lived, and became Raja on the death of that prince, other accounts assert that the latter was deposed, and one narrative adds that he died of vexation in consequence. It is clear that the regal power was usurped by *Krishna Raya*, at first perhaps in a subordinate character, but finally as Raja.

The existence of an independent principality on the east so near as *Karnul*, the presence of the Mohammedan sovereignties on the north, and the continued series of *Pandyan* and *Chola* princes to the south, shew that the *Rájs* of *Vijayanagar* could not boast of a very spacious domain on *Krishna Ráya's* accession. From the range however of the grants of former princes, particularly of *Harihara*, it cannot be questioned that their sway had at one time extended much further east, and it must have therefore been considerably reduced before the *Kuruba* dynasty was exterminated—*Krishna Raya* not only restored the kingdom to its former limits but extended them in every direction. He defeated the *Adil Shahi* princes on the north, and maintained possession of the country to the southern bank of the *Krishna*, on the east he captured *Kondavir* and *Warangal*, and ascended to *Cuttack* where he wedded the daughter of the Raja as the bond of peace. In the south his officers governed *Seringapatam*, and as we have seen founded a new dynasty of princes at Trichinopoly and Madura. The western coast had been held apparently through some extent by his predecessors, but he added to the *Vijayanagar* territory in that quarter also, and his besieging and

taking *Rachol* on *Salsette* is recorded by Portuguese writers, whilst the imperfect traditions of *Malabar* preserve the fact of part of that province at least having been governed by the officers of *Krishna Raya*, although they refer the circumstance to an erroneous era. At no period probably in the history of the south of India did any of its political divisions equal in extent and power that of *Vijayanagar* in the reign of *Krishna Raya*.

The reputation of *Krishna Raya* is not restricted to his warlike achievements, and he is celebrated as the great patron of *Telugu* literature. He is said to have had a number of eminent men attached to his court, eight of whom were particularly famed, and are known as the *Ashta dig-gaja*, in allusion to the eight elephants that support the universe at the cardinal and intermediate points of the compass. The names of some of these will be found in the following pages as well as a notice of a number of their compositions.

The Hindu traditions represent *Krishna Raya* as conducting his affairs both in peace and war in person: they acknowledge, however, that he benefited by the aid and council of the Brahman minister of his father, who had preserved his life, and who continued to be his minister until his death, three years preceding that of the Raja. This person is named *Timma* Raja, and is evidently the same with the *Heemraje* of *Scott* who makes so great a figure in the Mohammedan annals. The account given by *Ferishta* of the various pageant princes successively elevated and deposed by *Heemraj*, originates probably in the circumstances attending the death of *Víranarasinh* and the accession of *Krishna Raya*, but the particulars are evidently confused and inaccurate: the date of numerous inscriptions testifying for instance the reign of *Krishna Raya* for above twenty years, although the Mohammedan account would leave it to be concluded that he came to the throne an infant, and died without reaching maturity.

The transactions that followed the death of *Krishna Raya* are very unsatisfactorily related by the native writers. The prince had no legitimate male children of his own, and the nearest heir *Achyuta Raya* who is variously termed his brother, cousin, and nephew, being absent, he placed a prince named *Sadasiva* on the

throne, under the charge of *Rámṛa* Raja his own son-in-law. *Achyuta* returned and assumed the Government, and on his death *Sadasiva* succeeded under the care and control of *Rámа* as before. There is in some statements an intimation of a short-lived usurpation by a person named *Salika Timma*, and of the murder of the young prince who succeeded *Krishna Raya* in the first instance, and the Mohammedan accounts tend to shew that some such transaction took place. On the downfall of the usurper, the succession proceeded as above described. The reigns of *Achyuta* and *Sadasiva* and the cotemporary existence of *Rámа*, are proved by numerous grants. Those of *Achyuta* extend through a period of twelve years from A. D. 1530, to 1542 and *Sadasiva's* from 1542 to 1570, whilst those of *Rámа* occur from 1547 to 1562. Who *Sadasiva* was, does not very distinctly appear. Some accounts call him the son of *Achyuta*, whilst others represent him as descended from the former Rajas of *Vijayanagar*; at any rate it is evident that during *Rámа's* life he was but a pageant prince. According to the Mohammedan author, *Ramraj* was the son of *Heemraj* and son-in-law of a Raja whom he names *Sivaroy*, erroneously for *Krishnaroy*. *Rama Ray*, he adds, succeeded on his father's death, to his office and power, and on the death of an infant *Raja*, for whom he managed the affairs of the Government, he placed another infant of the same family on the musnud, and committing the charge of the prince's person to his maternal uncle named *Hoji Trimal Roy*, retained the political administration of the state. During his absence on a military excursion, the uncle of the Raja and several nobles conspired against the minister, and gained to their party the officer of *Ramraj*, one of his slaves who had been left in military charge of the capital. Finding the insurgents too strong for him *Rámа* submitted to an amicable compromise with them, and was allowed to reside on his own territorial possessions. After a short interval the slave being no longer necessary was murdered, and *Trimal* the uncle assumed the whole power. He next killed his nephew and reigned on his own behalf; conducting himself with great tyranny, the chiefs conspired to dethrone him, but with the assistance of *Ibrahim Adil Shah* he was enabled to maintain his authority. On the retreat of his

Mohammedan allies, the Hindu nobles with *Ráma* at their head again rebelled, defeated the usurper, and besieged him in his palace in *Vijayanagar*, when finding his fortune desperate, he destroyed himself. *Ráma* then became Raja. Now comparing this with the Hindu accounts we should be disposed to identify *Hoje Trimal* with *Achyuta Raya*. Some of the Hindu accounts as above noticed, concur with the Mohammedan as to the murder of the young prince, and in *Salika Timma* we may have the slave of *Ráma* although the part assigned him in the two stories does not exactly coincide. *Ráma*, both agree, was obliged to resign the authority he held after the death of *Krishna Raya*. The only irreconcileable point is that of the Hindu accounts which specify the appointment in the first instance of *Sadasiva*. But the weight of evidence is unfavourable to their accuracy, and *Sadasiva* was probably made Raja by *Ráma* and his party in opposition to *Achyuta Raya*. This will account for the uncertainty that prevails as to his connection with *Krishna Raya*, as well for his being taken, as some statements aver, from the family of the former Rajas.

That *Ráma* Raja was a man of spirit and conduct is evident from the course of Mohammedan history. The princes of the Dekhin were glad to court his alliance. *Ali Adil Shah* and *Kutteb Shah* were compelled to purchase his forbearance by territorial concessions. The arrogance with which he seems to have been in consequence inflated, led him to treat their ambassadors with indignity, and insulted pride, religious bigotry and political dread combined them in arms against him. The Padshahs of *Bijapore, Golconda, Dowlatabad,* and *Berar,* united their forces in the year 1564, and marched to *Talikota,* on the *Krishna,* to overthrow the power of the *Vijayanagar* principality. The Hindu prince on hearing of their designs collected a powerful force, and occupied the right bank of the *Krishna,* which the allies were unable to cross in the face of the hostile army. By a judicious feint the Sultans drew the Hindu prince away from the ford and effected the passage—a general action ensued in which the Hindus had the advantage until the Raja was taken prisoner. The Hindu account says that the divisions of *Kutteb Shah* and *Nizam Shah* had been defeated, but the

forces of *Ali Adil* and *Ammad al Mulk* covered their retreat. The Hindus conceiving the enemy annihilated gave themselves up to rejoicing and festivity, and were surprised in their encampment. *Ferishta* who may be considered as a cotemporary, admits that the wings of the Mohammedan army were thrown into disorder, and that some of the leaders despaired of the day, when it was retrieved by the success of the centre under *Nizam Shah* and the capture of *Ráma* Raja. The Hindu prince was taken before *Nizam Shah* who ordered his head to be struck off, and mounted on a lance to intimidate the victorious division of the Hindu army. The Hindu accounts concur in the capture and death of *Ráma* Raja but ascribe them to *Ali Adil Shah*. The *Sultan* is described as beheading the Raja with his own hand at the request of the latter, to save him from the personal degradation of confinement. The Hindu memoirs assert that *Ali Adil Shah* was forced into the war by the other Mohammedan princes, but *Ferishta* makes him the author of the confederacy. That writer mentions also the visit made formerly by *Ali Adil Shah* to *Vijayanagar* to secure the alliance of *Ramraj* and his adoption as a son by the Raja's mother. In the *Ramaraja Charitra* the Hindu prince terms the sultan his son, and reminds him how often in infancy he had sat upon his knees. In complying with his request and striking off his head, *Ali Adil Shah*, is represented as performing no more than filial duty.

After the defeat of the Hindu prince the confederates marched to *Vijayanagar*, which they took, plundered and destroyed. *Ferishta* writing about twenty or thirty years afterwards, observes, that the city was still uninhabited and in ruins, whilst the country was occupied by the *Zemindars*, each of whom had assumed an independent power in his own district. Several of these were members either of the Royal Family of *Vijayanagar* or of that of *Ráma* Raja. Grants in the reign of *Sadasiva* are continued to Sal 1492, (A. D. 1570), six years after the battle of *Talikota*, and his descendants are traced as sovereigns of the principality of *Bednur* to the middle of the eighteenth century. *Venkatadri* one brother of *Ráma* maintained himself at *Belkonda* and *Chendragiri*, whilst another brother *Trimal*, retained pos-

session of *Penakonda*. A son of *Ráma* Raja, with the aid of one of his uncles, recovered possession of *Anagundi* and *Vijayanagar*: on the direct line becoming extinct, *Venkapati* a kinsman of the *Chendragiri* branch succeeded; the seventh from him, *Timmapá*, was dispossessed by *Tipu Sultan* and became a pensioner of the British Government.

It would extend this sketch of the history of the South of India beyond the limits we have proposed, to enter into the family histories of the many petty chiefs who succeeded to the fragments of the *Vijayanagar* principality after its subversion, and of most of whom, ample notices are to be found in the Mackenzie Collections. The family of most celebrity, and the only one now retaining any importance, that of the Hindu Rajas of *Mysore*, has found a historian, and the rest are scarcely of sufficient political importance to deserve one. A reason which will probably be thought satisfactory has also been assigned for not making any use of the Mohammedan and Mahratta collections in the present outline, and to this may be added the want of space necessarily attending the summary form of an introduction. The same cause precludes any advantage being taken of the materials which exist for illustrating the manners and institutions of the various tribes of the Dekhin, and which are fully delineated in the documents specified in the ensuing pages. If opportunity should hereafter occur, and the requisite authority be obtained, these subjects as well as a fuller account of the political revolutions of the Peninsula may be reduced at some future period to a shape fitted for public perusal.

SANSCRIT BOOKS.

VEDAS.

1.—*Rig Veda.*

Palm leaves—Nandinágarí Character.

The *Rik* or *Rich* is usually considered as the first of the four Vedas, and is so named from its consisting chiefly of hymns or laudatory prayers; (from *Rich*, to laud or praise.) The collection of the hymns of this *Veda* is called its *Sanhitá*, and the *Sanhitá* is subdivided into eight *Ashtakas*, or ten *Mandalas*, or sixty-four *Adhyáyas*, and contains rather more than 1,000 *Súktas* or Hymns, or 10,000 *Richas* or Stanzas. This manuscript contains the *Sanhitá* incomplete, or complete *Ashtakas*, 1st, 2nd and 5th; the first four, and 7th and 8th *Adhyáyas* of the fourth *Ashtaka*; first six *Adhyáyas* of the 6th *Ashtaka*, and the first four *Adhyáyas* of the eighth *Ashtaka*. The *Nandinágarí* character differs very little from the *Devanágarí*.

2.—*The Rig Veda.*

Palm leaves—Nandinágarí Character.

This contains four Sections of the third Book, or *Ashtaka*.

3.—*Rig Veda.*

Palm leaves—Nandinágarí Character.

The 6th Book or *Ashtaka*.

4.—*Súktas.*

Palm leaves—Nandinágarí Character.

Miscellaneous Hymns belonging to the *Rig Veda*.

5.—*Sánti Prakaranam by Baudháyana.*

Palm leaves—Nandinágarí Character.

A collection of verses, &c., extracted from the *Rig Veda*, and supposed to be efficacious in averting or removing calamity, disease, &c. The collection is attributed to the sage *Baudháyana.*

6.—*The Anukramaniká, &c.*

Palm leaves—Nandinágarí Character.

A portion of the index of the *Rig Veda*, with other tracts.

7.—*Fragments.*

Palm leaves—Nandinágarí Character.

Various portions of the *Rig Veda*, mostly defective.

8.—*Aswaláyana Sútra.*

Palm leaves—Telugu Character.

Rules for the different ceremonies and sacrifices of the Hindus, according to the ritual of the *Rig Veda*, by *Aswaláyana*, a *Rishi*, in twelve chapters.

9.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

The second sacred collection of the Hindus, relating chiefly to oblations and sacrifices, as the name implies, being derived from *Yaj* to worship. It is divided into two principal portions, the White *Yajush* or *Vájasaneyi*, and the Black or *Taittiríya*. This manuscript contains the following portions of the *Sanhitá* of the latter.

Kánda or book the first, 8 *Prasnas* or Chapters.
Ditto..... second, 6 ditto.
Ditto..... third, 6 ditto.
Ditto..... fourth, 7 ditto.

10.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

A portion of the *Sanhitá.*
Kánda or Book first, 7 *Prasnas* or Chapters.
Ditto..... sixth, 6 ditto.

11.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

A portion of the *Sanhitá* arranged in a peculiar manner, or *Pada.*

of *Kánda* or book 4th, two *Prasnas.*

Ditto 5th, four ditto.

12.—*Yajur Veda.*

Palm leaves—Telugu Character.

A collection of the precepts and prayers of the *Sanhitá* of the *Taittiríya* portion of the second *Veda* containing—the first, second, third and fourth *Kándas* or Books, two *Prasnas* of the fifth, seven of the sixth, and the seventh or last entire.

13.—*Yajur Veda.*

Palm leaves—Telugu Character.

The first and second Book of the *Yajur Veda.*

14.—*Yajur Veda.*

Palm leaves—Telugu Character.

The fifth and seventh Book, and four last chapters or *Prasnas* of the first.

15.—*Yajur Veda.*

Palm leaves—Telugu Character.

The third Book, five *Prasnas* of the fourth, and the fifth Book entire.

16.—*Yajur Veda.*

Palm leaves—Grandham Character.

The first, third, fourth and fifth Sections.

17.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

The *Mantras* or prayers of the *Yajur Veda.*

18.—*Yajur Veda.*

Palm leaves—Nandinágarí Character.

The Brahmanas of the second *Kánda,* with the exception of the third and fourth *Prasna:* there are eight *Prasnas* to each

Kánda, or Book of this portion of the *Yajur Veda.* Mr. Colebrooke observes he has never seen a complete copy of the Brahmanas of the *Taittiríya Yajush. (A. R. VIII* 437 *Note.)*

19.—*Yajur Veda.*

Palm leaves—Telugu Character.

The sixth Book, and the five last Sections of the Brahmana of the third *Kánda.*

20.—*Yajur Veda.*

Palm leaves—Telugu Character.

The Brahmana of the second Book of the *Yajur Veda.*

21.—*Yajur Veda.*

Palm leaves—Telugu Character.

The Brahmana of the first and second Books.

22.—*Yajur Veda.*

Palm leaves—Telugu Character.

The Brahmanas of the first, second and third Books of the *Sanhitá,* the only portions it is asserted to which Brahmanas belong. *See Remark* No. 18.

23.—*Yajur Veda.*

Palm leaves—Telugu Character.

The four first *Prasnas,* lectures or sections, of the *Arana* of the *Yajur Veda.*

24.—*Yajur Veda.*

Palm leaves—Telugu Character.

Four lectures of the first Book of the *Arana* of the *Yajur Veda,* and the first section of the *Taittiríya Upanishat.*

25.—*Homavidhi.*

Palm leaves—Telugu Character.

Rules for sacrifices with fire according to the *Yajur Veda.*

26.—*Homavidhi.*

Palm leaves—Nandinágarí Character.

The ritual of sacrifices with fire according to the *Yajur Veda.*

27.—*Homavidhi.*

Palm leaves—Nandinágarí Character.

The same subject as the last, but different formulæ.

28.—*Srauta Sútram.*

Palm leaves—Nandinágarí Character.

Rules of the *Yajur Veda* for the performance of various sacrifices, as the *Aswameda*, &c.

29.—*Agnihotra.*

Palm leaves—Nandinágarí Character.

Rules for oblations with fire according to the *Yajur Veda.*

30.—*Púrnádhyáyam.*

Palm leaves—Nandinágarí Character.

A collection of the *Mantras* of the *Mádhyandina Sákhá* of the *Yajur Veda.*

31.—*Yajamána Vákyam.*

Palm leaves—Grandham Character.

Rules for the conduct of the person who celebrates various sacrifices.

32.—*Prátisákhya.*

Palm leaves—Nandinágarí Character.

Grammatical changes of letters and accents peculiar to different portions of the *Yajur Veda.*

33.—*Prátisákhya Bháshya.*

a. Palm leaves—Nandinágarí Character.

b. Palm leaves—Telugu Character, imperfect.

The *Prátisákhya* of the *Yajur Veda* with a *Bháshya* or comment entitled *Tribháshya retnam* from its being said to be the substance of the works of three celebrated Sages, or *Atreya, Mahisha* and *Vararuchi.*

34—*Prátisákhya Bháshya, &c.*

Palm leaves—Nandinágarí Character.

A commentary on the changes and accentuation of letters in

the *Yajur Veda ; Bharadwaja* on *Síkshá* or accentuation ; and other tracts, all more or less imperfect.

35.—*Síkshá Vyákhyánam.*

Palm leaves—Telugu Character.

The explanation of the accentuation and intonations used in reciting the texts of the *Yajur Veda.*

36.—*Síkshá.*

Palm leaves—Telugu Character.

The accents, &c., used in reading or reciting the texts of the *Yajur Veda.*

37.—*Kátyáyana Sútra Paddhati.*

Paper—Devanágarí Character.

An explanation of the sacrificial precepts of *Kátyáyana* by *Yajnika Deva* in four chapters.

38.—*Kátyáyana Sútra Paddhati Bháshya.*

Paper—Devanágarí Character.

A Commentary on the preceding by *Mahádeva Dwivedí.*

39.—*Baudháyana Sútra.*

Palm leaves—Telugu Character, incomplete.
Palm leaves—Grandham Character, complete.
Palm leaves—Karnáta Character, complete.

The Rules of the sage *Baudháyana* for the performance of various essential ceremonies agreeably to the ritual of the *Yajur Veda.*

40.—*Sáma Veda.*

Palm leaves—Grandham Character.

The third *Veda* of the Hindus—one portion of it; divided into 11 *Khandas* denominated, 1 *Agneya,* 2 *Bahusámi,* 3 *Ekasámi,* 4 *Vrihati,* 5 *Trishtup,* 6 *Anushtup,* 7 *Aindriya,* 8 *Pavamána,* 9 *Arana,* 10 *Sukriya,* 11 *Mahánámni.*

41.—*Sáma Veda Rahasyam.*

Palm leaves—Grandham Character.

A portion of the *Sáma Veda,* containing three *Parvas* of the first portion.

42.—*Chhándogya Upanishad.*

Palm leaves—Grandham Character.

This *Upanishad* is one of the longest and most abstruse of the works so denominated: it consists of eight chapters, but in this copy it is incomplete.

43.—*Purvaprayogam.*

a. Palm leaves—Telugu Character, complete.
b. Palm leaves—Telugu Character, incomplete.
c. Palm leaves—Telugu Character, incomplete.
d. Palm leaves—Telugu Character, incomplete.

A collection of the rules and prayers to be observed in the several essential ceremonies or *Sanskáras* of the Hindus, in sixteen *Prakaranas* on sections.

44.—*Tricha.*

Palm leaves—Telugu Character.

Three prayers from the *Rig Veda* addressed to the sun.

45.—*Agnihotra Vishaya.*

Palm leaves—Telugu Character.

Directions for various sacrifices with fire agreeably to the ritual of the *Yajur Veda.*

46.—*Síkshá Vidhi.*

Palm leaves—Telugu Character, incomplete.

A treatise on the articulation of the prayers and formulæ of the *Sáma Veda.*

47.—*Vrihadjábála Upanishad.*

Palm leaves—Telugu Character.

One of the supplementary treatises containing the theology of the *Vedas.*

VEDANTA.

1.—*Sáríraramímánsá.*

Paper—Telugu Character.

A celebrated work by *Sankara Achárya* being a complete exposition of the *Vedánta* system of theology, as founded on texts of the Vedas.

2.—*Aṣhtavakra Sútra Dípiká.*

Paper—Devanágarí Character.

A commentary on the *Sútras* or aphorisms of *Ashtavakra*, with the original rules by *Visweswara*.

3.—*Yoga Vásishtha Sára Vivritti.*

Paper—Devanágarí Character.

The text and comment of the 10th *Prakarana* or chapter of the *Yoga Vásishtha Sára* by *Mahídhara*.

4.—*Vedánta Paribhásha.*

Paper—Devanágarí Character.

An explanation of the terms of the *Vedánta* philosophy by *Dherma Rájá Dikshita* in eight chapters.

5.—*Upadésa Sahasríká tiká.*

Paper—Devanágarí Character.

A Commentary on the *Upadésa Sahasríká* or thousand verses on the attributes of divinity, agreeably to the *Vedánta* Philosophy, written in a plain intelligible style by *Anandagiri*, the disciple of *Sankara Achárya*.

6.—*Laghuvarttiká tiká.*

Paper—Devanágarí Character.

A Commentary on the explanation of the *Vedánta* doctrines originally composed by *Padmapáda*.

7.—*Brahma Sútra Vyákhyánam.*

a. Paper—Devanágarí Character, incomplete.
b. Palm leaves—Telugu Character, incomplete.

An exposition of the doctrines of the *Vedánta* according to the view taken of them by the author *Madhú* or *Madhwácharya*, also called *Ánandatírtha* who founded a sect of *Vaishnavas* about the year 1850.

8.—*Bhagavad Gita.*

a. Paper—Devanágarí Character.
b. Palm leaves—Grandham Character.
c. Palm leaves—Karnáta Character, imperfect.
d. Palm leaves—Karnáta Character, imperfect.

The Theological Dialogue between *Arjuna* and *Krishna*, tran-

slated by Mr. Wilkins and Professor Schlegel. Manuscripts c. and d. comprise a *Karnáta* commentary.

9.—*Mahábhárata Tátparyanirnaya.*

a. Paper—Devanágarí Character.
b. Palm leaves—Nandinágarí Character.
c. Palm leaves—Nandinágarí Character.

An exposition of the *Vedánta* doctrines, derived from various passages of the *Mahábhárat* explained by *Anandatírtha* or *Madhwáchárya,* in 32 chapters. Copy b. comprises a commentary by *Veda Rájá Swamí* and copy c. one by *Ananta Bhatt.*

10.—*Bhágavata Tátparya Nirnaya, &c.*

Palm leaves—Nandinágarí Character.

An exposition of some passages in the *Bhágavat Purána* agreeably to the doctrine of the *Mádhwa* sect by *Madhwáchárya.*

11.—*Mádhwa Siddhánta Sára.*

Palm leaves—Nandinágarí Character.

The substance of the doctrine taught by *Madhwáchárya* combining the tenets of the *Vedánta,* with the workship of *Vishnu* as *Brahma.*

12.—*Sat tatwa.*

Palm leaves—Nandinágarí Character.

A work on the true nature of God, &c., by *Anandatírtha* or *Madhwáchárya.*

13.—*Jayollása nidhi.*

Palm leaves—Grandham Character.

A Commentary on different portions of the *Srí Bhágavat* by *Apyyáya Díkshita* extracting from them the doctrine of the unity of the deity and the identity of *Siva* with *Brahma,* the passages thus expounded are:

1st Book, 1st Section.
„ 2nd „
„ 3rd „
„ 4th „
„ 5th „
„ 18th „
2nd Book, 4th „
„ 5th „
„ 6th „
3rd Book, 13th „
„ 14th „
3rd Book, 26th Section.
„ 20th „
4th Book, 2nd „
„ 4th „
„ 6th „
„ 7th „
5th Book, 17th „
„ 23rd „
6th Book, 17th „
7th Book, 9th „

14.—*Gíta Sára.*

Palm leaves—Karnáta Character.

The essence of the *Gíta;* a collection of *Vedánta* texts from the *Bhagavad Gíta* and other *Pauranic* authorities.

15.—*Bheda vibhíshika.*

Palm leaves—Telugu Character.

A work on the unity of the deity, and the identity of his different forms: the author's name does not appear, he is entitled *Abhedopádhyáya,* the teacher of identity.

16.—*Bheda dikkara.*

Palm leaves—Telugu Character.

A work of the same tendency as the last, incomplete.

17.—*Vedánta Sútradípiká.*

Palm leaves—Telugu Character.

An explanation of the doctrines of the *Vedánta* philosophy, agreeably to the *Sri Vaishnava* system or that of *Rámánuja;* incomplete.

18.—*Vedánta Bháshya.*

Palm leaves—Nandinágarí Character.

A work on the tenets of the *Vedánta* philosophy; the manuscript imperfect.

19.—*Sarvasiddhánta Sangraha.*

Paper—Telugu Character.

One chapter of a work professing to discuss different theological doctrines: this chapter contains the *Vedánta.*

20.—*A Vedánta work.*

Paper—Devanágarí Character.

It is a comment on the chief texts of the *Vedánta* doctrine, extending to 309 pages, but incomplete, and the name of the work or author not mentioned.

21.—*Tatwa Dípana.*

Paper—Devanágarí Character.

A work on the nature of the deity and human existence: it is apparently a commentary on some other treatise on a portion of

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the *Veda* entitled *Panchapádiká:* the manuscript is incomplete, and the name of the author not mentioned.

22.—*Brahmatarka Stava Vivaranam.*

Palm leaves—Grandham Character.

Poetical and encomiastic exposition of the *Vedánta* doctrines, supposed to be set forth by *Siva* himself in honor of the Supreme *Brahma.*

NYAYA, LOGIC.

1.—*Terkabhâsha.*

a. Palm leaves—Nandinágarí Character, incomplete.
b. Palm leaves—Telugu Character.
c. Palm leaves—Grandham Character.

The elements of logic according to the system of *Gautama:* the first is the work of *Gaurikánta Bhattáchárya,* the third of *Visvanátha Panchánana.*

2.—*Terka Sangraha.*

Palm leaves—Telugu Character, imperfect.

Loose leaves; being part of an elementary work on Logic by *Anam Bhatta.*

3.—*Siddhánta Chandriká.*

Palm leaves—Telugu Character.

A work on the first branch of Logic, or the evidence of the senses; by *Gangadhara Sudhimani.*

4.—*Anumána Prakása.*

Palm leaves—Grandham Character.

Explanation of the Logic of Inference by *Ruchidatta.*

5.—*Anumána Khanda.*

Paper—Devanágarí Character.

A treatise on Logical inference by *Chintamani,* with the exposition by *Siromani Bhattáchárya* entitled *Dídhiti* and a further commentary by *Bhavánanda:* this manuscript in 112 pages extends only to the *Vyápti Lakshanam.*

6.—*Manisára.*

Palm leaves—Grandham Character.

A work on Logical inference, by *Gopináthamisra.*

7.—*Raghu Devi.*

Palm leaves—Telugu Character.

A commentary on the *Chintámani* by *Terka Vágísa.*

DHERMA, LAW.

1.—*Gautama Smriti.*

Palm leaves—Telugu Character, incomplete.

Four chapters of the section on *Achára*s or daily observances: part of a treatise on law supposed to be explained by the sage *Gautama to Nárada.*

2.—*Lohita Smriti.*

Palm leaves—Telugu Character.

A portion of a legislative Code attributed to the *Muni, Lohita:* it contains the *Achára* or ceremonial and purificatory observances.

3.—*Angirasa Smriti. Yama Smriti.*

a. Palm leaves—Telugu Character.

b. c. (*Yama Smriti* only.) Paper—Telugu Character.

The first of these is a work on purificatory and expiatory observances, ascribed to the sage *Angirasa,* the second is a small portion of a similar work attributed to the deity *Yama:* the copy on paper, b. contains but one section.

4.—*Daksha Smriti. Atteya Smriti. Háríta Smriti. Usana Smriti.*

Palm leaves—Telugu Character.

The first is the *Achára* chapter of a code attributed to *Daksha* the *Prajápati,* the second the same ascribed to the *Muni Atri,* the third is the seventh *Adhyáya* of the code of *Háríta* on the duties of hospitality, being a portion of the *Achára,* the last is the reputed work of *Usanas* or *Sukra,* the regent of Venus; it is

confined like the others to the *Achára*, and is supposed to be communicated to the *Rishis* at their solicitation: in one collection.

5.—*Bharadwája Smriti.*

Palm leaves—Telugu Character.

A work on the daily and essential ritual of the Hindus, attributed to the *Muni Bharadwája*; in twenty chapters.

6.—*Sándilya Smriti.*—*Vasishtha Smriti.*

Palm leaves—Telugu Character.

The first consists of five chapters of the *Achára* portion of a code of which *Sándilya* the *Muni* is the reputed author; the second is called the ninth book of *Vasishtha's Dherma Sástra*, and treats of the worship of *Vishnu* and ritual of the *Vaishnavas*: in one collection.

7.—*Vasishtha Smriti.*—*Kanwa Smriti.*

Palm leaves—Telugu Character.

The first is a portion of the code ascribed to the Sage *Vasishtha*, the *Achára* section: the second is part of a legislative code attributed to the *Muni Kanwa*; it begins with *Achára* but includes the laws of adoption, and is incomplete.

8.—*Viswámitra Smriti.*

Palm leaves—Telugu Character.

Part of the code ascribed to *Viswámitra*: the beginning is defective, and it terminates with the tenth section: the subject is *Achára*.

9.—*Sankha Smriti.*

Paper—Telugu Character.

The code of *Sankha*, the chapter on *Achára*.

10.—*Háríta Smriti.*

Palm leaves—Grandham Character.

The work of *Háríta* on Law.

11.—*Parasara Smriti.*

Palm leaves—Telugu Character.

A portion of a legislative code comprising twelve chapters, treating on purificatory observances, especially appropriate in the present or *Kali* age: it is represented as the substance of a

lecture given by the Sage *Parásara* to his son *Vyása*, and the *Rishis* assembled at *Badarikásrama*.

12.—*Kanwa Smriti.*

Palm leaves—Telugu Character.

A small work on the *Achára* portion of Hindu law attributed to the Sage *Kanwa*.

13.—*Mitákshará.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

A comment on the code of *Yajnyawalkya* by *Vijnyáneswara* with the original text. Printed at Calcutta, in the *Devanágarí* Character in 1813.

The portion of it relating to inheritance has been translated by Mr. Colebrooke, and published in Calcutta in 1810.

14.—*Parásara Smriti Vyákhyá.*

a. Paper—Devanágarí Character.
b. Palm leaves—Devanágarí Character, incomplete.
c. Palm leaves—Telugu Character, complete.
d. Palm leaves—Telugu Character, incomplete.
e. Paper—Grandham Character, incomplete.

A commentary on the code of *Parásara* by the celebrated *Mádhava Achárya:* the code is considered as the highest authority of the fourth or present age; but is principally current in the South of India.

15.—*Smriti Sangraha.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

An extensive compilation on Hindu law from the oldest and best authorities, as *Manu, Yajnyawalkya, &c.*

16.—*Smriti Sangraha.*

a. Paper—Telugu Character.
b. Palm leaves—Grandham Character.

Collections of chapters from various works of law. Manuscript a. contains Rules of gifts by *Vrihaspati*, a treatise on accidental injuries by *Angiras*, various expiations from the code of the same, part of the daily ritual and observances by *Vyása*, part of the

expiatory portion and the *Achára* section of the *Atreya* code, a chapter of the *Yama Smriti*, one of the *Dáksha Smriti*, on *Achára*, twelve sections of the *Práyschitta* portion of the code of *Satátapa*, two of the *Práyschitta* part of the *Samvartta Smriti*, and eight of the *Achara* division of the *Bharadwája Smriti*. Manuscript b. contains portions of the *Samvartta Smriti*, and the supposed codes of *Atri*, *Vyása*, *Daksha*, *Satátapa*, *Parásara and Hárita*.

17.—*Saptarshi Smriti Sangraha.*

Paper—Telugu Character.

A Collection of texts attributed to the *Rishis* on the *Achára*s of daily purification.

18.—*Smriti Derpana.*

Palm leaves—Telugu Character.

A work on the *Sanskáras*, or essential ceremonies of the Hindus from birth to death. Manuscript incomplete: it is called also the *Chidámbara Smriti*, that being said to be the author's name.

19.—*Smriti Chandriká.*

Palm leaves—Telugu Character.

The *Achára* portion of a work on law, by *Agni Devana Bhatt* the son of *Kesavarya Bhatt*. The manuscript is imperfect.

20.—*Smriti Kaustubha.*

Paper—Devanágarí Character.

A work on the observances proper for fixed periods, by *Ananta Deva*, compiled by command of *Bajrabáhu* or *Vajravara Chandra* a *Raja* of Orissa, whose descent is thus recorded, *Vajravara*, son of *Nílachandra*, son of *Trimalla Chandra*, son of *Lakshmana Chandra*, son of *Rudra Chandra*.

21.—*Sáraswata Vilása.*

Palm leaves—Telugu Character incomplete.
Paper—Telugu Character complete.

A work on Jurisprudence, compiled by order of *Pratápa Rudra* a prince of the *Gajapati* dynasty of Orissa kings, in the 14th century.

22.—*Narasinha Párijáta.*

Palm leaves—Nandinágarí Character.

A treatise on law by *Narasinha*.

23.—*Achárádersa.*

Paper—Devanágarí Character.

''Observances of the Hindus for their proper seasons, by *Sridatta* a pundit of *Mithilá.*

24.—*Sadáchára Smriti Vyákhyá.*

Palm leaves—Nandinágarí Character.

An explanation of the daily and other periodical observances, agreeably to the *Vaishnava* School of *Madhwáchárya :* incomplete.

25.—*Acháraparddhati.*

Palm leaves—Devanágarí Character.

A treatise on daily and periodical observances by *Vidyákara Vájipeyi.*

26.—*Achára* and *Vyavahára.*

Palm leaves—Nandinágarí Character.

The two principal portions of a work on general law, by *Nrisinha Vájipeyi.*

27.—*Atura Sanyása vidhi.*

Palm leaves—Telugu Character.

A work on the circumstances under which a *Brahman* may assume the order of the Anchorite, in sickness or at the point of death.

28.—*Dhermapravartti.*

Palm leaves—Telinga Character.

A work on the *Achára* or purificatory ceremonies of the Hindus. Author unknown.

29.—*Vyavahára Málá.*

a. Palm leaves—Malayálam Character.
b. Palm leaves—Malayálam Character.
c. Palm leaves—Malayálam Character : incomplete.
d. Palm leaves—Malayálam Character.

A work on practical judicature, being a compilation from *Menu* and other text books, illustrated by a commentary in *Malayálam,* in which province the work is alone current as an authority.

30.—*Viváda tándava.*

Palm leaves—Devanágarí Character.

The practical part of Hindu Law, by *Kamalákara Bhatta,* a work of modern date but respectable authority.

31.—*Vivâda Chandra.*

Paper—Devanágarí Character.

A work on the practical part of Law or Judicature by *Meru Misra,* or rather by his Aunt *Lakshmi Devi,* the wife of *Chandrasinha* the tenth prince of *Mithila* : this work is of high authority in the *Maithila* School.

32.—*Vivâda Chintámani.*

Paper—Devanágarí Character.

A work on the same subject as the last, by *Váchespati Misrâ* an eminent lawyer of the *Maithila* School.

33.—*Vivádabhangárnarva.*

Palm leaves—Telugu Character.

Part of the digest compiled by direction of Sir William Jones, and translated by Mr. Colebrooke, commencing with the *Dáyabhága,* and terminating with the Chapter on Debts.

34.—*Mádhavîya Prâyaschittam.*

Palm leaves—Karnáta Character, imperfect.

A few leaves of the book on expiation, from the legal work of *Mádhava Achárya.*

35.—*Vasishtha Práyaschitta Vidhi.*

Paper—Telugu Character.

Part of the Section on penance and expiation from the code attributed to *Vasishtha.*

36.—*Kermadráyaschitta.*

Palm leaves—Telugu Character.

A work on expiation by *Venkata Vijayi.*

37.—*Smriti Muktáphala.*

Palm leaves—Telugu Character.

A work on the expiatory part of *Hindu* law, by *Vaidyanátha Díkshita.*

38.—*Servapráyaschitta Vidhi.*

Palm leaves—Nandinágarí Character.

The Rules for the practice of penance and expiation: incomplete.

39.—*Vidhana Málá.*

Paper—Devanágarí Character.

Rules for various observances and ceremonies of a propitiatory or purificatory tendency, by *Nrisinha Bhatta.*

40.—*Krityá retnávalí.*

Paper—Devanágarí Character.

Daily and other periodical observances of the Hindus, by *Rámachandra Bhatta.*

41.—*Prayoga Parijáta.*

Palm leaves—Nandinágarí Character: imperfect.

An account of the ceremonies to be observed from birth till death.

42.—*Nirnaya Dípiká.*

Paper—Devanágarí Character.

A work on the rituals and observances of fixed seasons, by the son of a *Dwivedi Brahman,* the son of the learned *Brahman Vatsa Raja:* the date of this work is *Samvat* 1575. A. D. 1653.

43.—*Vratakálanirnaya.*

Palm leaves—Nandinágarí Character: imperfect.

A work on the observances suited to various seasons, by *Bhárati Tirtha,* an ascetic.

44.—*Vratakálanirnaya.*

Palm leaves—Grandham Character.

A work on the same subject as the last, by *Aditya Bhatta:* the Manuscript contains portions also of the *Samvartta Smriti,* and the supposed codes of *Atri, Vyasa, Daksha, Satátapa, Háríta* and *Parásara.*

45.—*Kálamádhava.*

a. Palm leaves—Nandinágarí Character.

b. Paper—Telugu Character.

The ceremonies of the Hindus suitable to certain seasons, by *Mádhava Achárya,* incomplete. Manuscript b. contains the *Achára* chapter.

46.—*Tithi Nirnaya.*

Palm leaves—Telugu Character.

An adjustment of the lunar Months as appropriated to fixed festivals and observances by *Mádhava Acharya.*

47.—*Dersapaurnamása práyaschitta Vidhi.*

Palm leaves—Telugu Character.

Explanation of the rules and ceremonies to be observed in expiation of any omission or defect in the Sacrifices to be held at the new and full Moon.

48.—*Dersapaurnamása Vidhi.*

Palm leaves—Nandinágarí Character.

Rules for the ceremonies to be observed on the full and new moon, agreeably to the *Sútras* of *Aswalayana.*

49.—*Dersapaurnamása Vidhi.*

Palm leaves—Telugu Character.

A work on a similar subject as the last, but belonging to a different school, that of *Apastamba.*

50.—*Agnimukha káriká, &c.*

Palm leaves—Nandinágarí Character.

A tract on sacrifices with fire and two other nameless tracts on similar subjects.

51.—*Kunda kalpo latá.*

Paper—Devanágarí Character.

Directions for constructing the altar or receptacle of sacrificial fires, by *Dhundhi Rájá* son of *Purushottama.*

52.—*Sráddha Nirnaya.*

Paper—Devanágarí Character.

The ceremonies of oblation to deceased ancestors, being the fourth Section of the *Nirnaya Sindhu* of *Kamalákara Bhatta.*

53.—*Agha nirnaya.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

A work on the periods and causes of impurity, as the death of relations, and the appropriate purificatory ceremonies, by

Vednatáchárya son of *Sriranganáth*. Manuscript b. is accompanied with a gloss by the author.

54.—*Asoucha Vidhi.*

Palm leaves—Telugu Character.

Purificatory ceremonies necessary after the death of relations, &c.

55.—*Aurdhadéhi kriyá Paddhati.*

Paper—Devanágarí Character.

Obsequial ceremonies and practices, from the approach of death to the offering of funeral cakes, &c., by *Viswanátha.*

56.—*Yellajiyam.*

Palm leaves—Telugu Character, incomplete.

A work on funeral rites by a native of the *Dekkin* named *Yellaji.*

57.—*Nárayanávalí.*

Palm leaves—Telugu Character.

Funeral ceremonies peculiar to the *Saiva Gosains* or *Sanyásis,* attributed to their founder *Sankara Achárya.*

58.—*Dánáhemádri.*

Paper—Devanágarí Character.

A treatise on gifts, being the second division of a large work on five branches of the Hindu institutes, by a writer patronised by *Hemadri,* a man of rank, whose name is therefore affixed to the performance; in general, the works named of *Hemádri* are attributed to *Vopadeva,* who was patronised by him, and *Hemadri* is said to have been the minister of a king of *Devagiri;* in this work he is entitled *Mahárájádhirájá.*

59.—*Nityadánádi paddhati.*

Paper—Devanágarí Character.

A voluminous treatise on the ceremonials of legal gifts and other observances.

60.—*Dánapaddhati.*

Paper—Devanágarí Character.

A description of the sixteen great gifts, by *Ráma datta* the grandson of the Minister of the Rájá of *Mithilá.*

61.—*Sántimayúkha.*

Paper—Devanágarí Character.

A work on the propitiatory rites to secure success and avert evil: although a work of some extent, about 2000 Stanzas, it is but one of twelve *Mayúkhas* or rays of the son of *Bhagavanta*, so named from *Bhagavanta Deva*, the son of *Jaya Sinha*, by whose command the whole was compiled by *Nilakantha Bhatta*. The Twelve *Mayúkhas* are the

Sanskára	*Mayúkha.*	*Dána*	*Mayúkha.*
Achára,	*do.*	*Jalotserga,*	*Mayúkha.*
Kála,	*do.*	*Pratishthá,*	*do.*
Sráddha	*do.*	*Práyasehitta,*	*do.*
Niti,	*do.*	*Visuddhi,*	*do.*
Viváda,	*do.*	*Sánti,*	*do.*

or treatises on, I The great Initiatory ceremonies. II Ordinary observances. III Periodical observances. IV Obsequies. V Polity. VI Jurisprudence. VII Gifts. VIII Construction of Tanks, &c. IX Endowment of Temples. X Penance. XI Purification and XII Propitiation.

62.—*Hemádri Sánti.*

Paper—Devanágarí Character.

On propitiatory rites by *Hemadri*. See No. 58.

63.—*Hemadri Vratavidhi.*

Paper—Devanágarí Character.

A large work, of which the subject apparently is the description of religious vows and obligations, but the manuscript is very defective.

64.—*Suryapuja Vidhi.*

Palm leaves—Karnáta Character.

Rules for offering worship to the sun.

65.—*Rájábhisheka paddhati.*

Paper—Devanágarí Character.

A small tract on the ceremonial of crowning princes, or sprinkling them with holy water.

66.—*Pravara dípiká.*

Paper—Devanágarí Character.

A tract on the tribes or families of *Brahmans.*

67.—*Játi nirnaya.*

Palm leaves—Telugu Character.

An account of the origin and duties of the different castes, said to be a chapter of the *Brahmá Vaivertta Purána* from which however it is only partially derived.

68.—*Súdrodyota.*

Paper—Devanágarí Character.

The rites and observances proper for the *Súdra* caste, by *Gaga Bhatta* of *Maháráshtra.*

69.—*Súdra Dhermatatwa.*

Paper—Devanágarí Character.

The rites and observances of the *Súdra* caste by *Kamaláhara Bhatta.*

70.

Palm leaves—Nandinágarí Character.

A work on law, but incomplete, and the name and author not known.

PURANAS.

1.—*Padma Purána.*

a. Paper—Devanágarí Character.

b. Palm leaves—Telugu Character.

The manuscript a. comprises three different portions of this work.

1. A portion of the *Pátála khanda,* containing the episode of the seizure of the sacrificial horse liberated by *Ráma,* by *Viramani,* a follower of *Siva,* and his discomfiture and death in consequence, with the interview between *Siva* and *Ráma,* and the restoration of the king to life by the combined favour of the two deities.

2. A portion of the *Uttara khanda*, the conversation between *Dilípa* and *Vasishtha*, and subsequently between *Siva* and *Párvati*, upon the efficacy of ablution and religious rites in the month of *Mágh*. This section includes an enumeration of the *Puránas*, substituting the *Vishnu* for the *Váyu*, it also classes the *Puránas*, thus :—

The *Matsya*, *Kúrma*, *Linga*, *Siva*, *Skanda*, and *Agni Puránas*, are of the *Tama Guna*, the quality of darkness or ignorance.

The *Vishnu*, *Nárediya*, *Bhágavat*, *Garúra Padma*, and *Varáha* belong to the *Sátwika* quality.

The *Brahmánda*, *Bhavishya*, *Márkandeya*, *Vámana*, and *Brahmá*, are of the *Rajas*, or quality of passion.

3. *Pulastya's* conference with *Bhíshma* relating to places of pilgrimage, &c. being part of the first section or *Srishti khand.*

Manuscript b. contains the greater portion of the *Uttara khanda* or last portion, commencing with the 29th Chapter and ending with the 50th. It is little else than a manual of different *Vratas* or religious rites to be observed on various days of the fortnight, or in different months, as narrated in conversations between the *Pándavas* and *Náreda*, *Siva* and *Párvati* and others.

2.—*Agni Purána.*

Palm leaves—Telugu Character.

The *Purána*, originally communicated by *Agni* to *Vasishtha*. It comprises 320 sections, and contains a number of curious articles as, in addition to the usual topics, it has portions on *Niti* or the duties of Kings, on medicine, grammar, prosody and *Dhanurvidyá* or the use of weapons. It is avowedly subsequent to the *Mahábhárat*, to which it refers : it is a *Vaishnava Purána*, although not a very decided party work, and is referred by the *Vaishnavas* to the class of *Saiva Puránas*.

3.—*Vishnu Purána.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Grandham Character, imperfect.

One of the great *Puránas* of the *Vaishnava* order. It is related by *Parásara* to *Maitreya*, and is very full on the subject of the principal votaries of *Vishnu*, as *Prahláda* and others, it contains

also a copious genealogy of Hindu kings, and the life of *Krishna*. It is divided into six portions. Manuscript b. contains the two last sections only.

4.—*Garúra Purána.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

The *Purána*, is named from *Garúra*, as one of the rewards of his devotion, whilst yet a Bird, to *Vishnu*: the substance was communicated by *Vishnu* to *Rudra*, and overheard by *Brahmá*, by whom it was revealed to *Vyása*: it is a *Vaishnava Purána*, but abounds with *Tantrika* rites and formulæ: it contains also an astronomical and medical portion: the latter of some length, but no history nor genealogy. Manuscript a. is incomplete.

5.—*Brahmavaivartta Purána.*

Palm leaves—Telugu Character.

This *Purána* is so named from its containing an account of the worldly manifestations of the Supreme spirit or *Brahma*, here identified with *Krishna*. It is narrated by *Sauti*, to the *Rishis*, extends to 18,000 stanzas, and consists of four portions. The *Brahma khanda* describing the creation and the nature of the deity. The *Prakriti khanda* treating of the various forms of the female personifications of passive matter. The *Ganesa Khanda* describing the birth and adventures of *Ganesa*, and the *Krishna Janma Khanda* relating the birth and acts of *Krishna*, and his mistress *Rádhá*: the manuscript is incomplete, beginning with the 1st and ending with the 40th Chapter.

6.—*Linga Purána.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Grandham Character.

A *Purána* of the *Saiva* class: it is supposed to be narrated to *Nárada* and the *Rishis* at the *Naimisha* forest by *Súta*, who heard it from *Vyása*. It consists of 11,000 verses, in two books. The first gives an account of the origin of the *Linga* and various forms of *Siva*; the usual *Pauranic* description of the universe, and a few genealogical events from *Priyavrata* to *Krishna*. The destruction of *Tripura* and other demons by *Mahádeva*, or

the members of his family, and instructions for the performance of different ceremonies in honour of *Mahádeva*. The latter subject is continued through the second book, illustrated by different legendary tales: the first book consists of 105 sections, the second of 48: in some copies the division is different, as in the present in which the second book contains 55 sections. Manuscript a. is part of the second portion of the *Linga Purána*, from the fourth to the fifty-fifth and last chapter. Manuscript b. contains the last section of the first portion, and the last portion entire.

7.—*Márkandeya Purána.*

Palm leaves—Telugu Character.

The first portion of the *Márkandeya Purdna*, consisting of seventy-three sections. This *Purdna* is related by four birds of marvellous origin to *Jaimini*, on his being referred to them by the sage *Márkandeya*. It commences with some account of *Krishna* and his usual companions, of whom his brother *Baladeva* is said to have slain *Súta* the usual narrator of the *Puránas*: a variety of ordinary legends, chiefly of a *Vaishnava* character follow, with an account of the creation of the universe, as communicated by *Márkandeya* to *Krostuki*, and a description of the different *Manwantaras* with legends of the events which severally occurred, or are to occur, in those periods, all of a mythological or superhuman character. The *Chandi Páth*, or *Durgá Máhátmya*, in which the victories of *Durgá* over different *Asuras* are recorded, and which is a work of great repute in almost all parts of India, is a portion of this *Purána*. It is introduced as the history of the *Muni* of the eighth period, or *Sávarni* the son of the sun, who in the second or *Swárochisha Manwantara*, was a king named *Suratha*, to whom the exploits of *Durga* were then related, in consequence of hearing which, and his propitiation of the goddess, he became a *Menu* in a subsequent birth. The *Márkandeya Purána* is said to contain 9000, Stanzas.

8.—*Kúrma Purána.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.
c. Palm leaves—Telugu Character.

This *Purdna* although named after one of the *avatárs* of *Vishnu*,

the tortoise, is considered as one of those especially belonging to the *Saiva* sects. It recommends the worship of *Mahádeva* as *Rudra* or *Nílalohita*. It contains like the rest, an enumeration of all the eighteen *Puránas*. The list given in this work is the following, the *Brahmá, Padma, Siva, Bhágavat Bhavishya, Náradíya, Márkandeya, Agni, Brahmavaivartta, Linga, Varáha Skanda, Vámana, Kúrma, Matsya, Garúra, Váyu* and *Brahmánda Puránas*. The Manuscript a. contains but 37 sections; the complete work is in two parts, section first containing 55, and section second 47 portions. Manuscripts b. and c. are entire.

9.—*Sri Bhágavat.*

Palm leaves—Telugu Character.

a. First and Second Books.
b. Third Book.
c. Fourth and Fifth Books.
d. Sixth Book.
e. Seventh, Eighth, and Ninth Books.
f. Tenth Book.
g. Tenth Book.
h. Tenth Book.
i. Eleventh and Twelfth Books.

This *Purána*, is the most celebrated and one of the most modern of the number; it is not the less valuable as it is much more full than any of the rest. It also contains much that has been drawn from other sources, which though somewhat disfigured, is consequently preserved.

The first book or *Skanda* comprises in 19 chapters, the opening, the encounter of *Súta* and *Saunaka*, when the former repeats what he related to the *Rishis*, the supremacy of *Vishnu* and faith in him, his *Avatárs*, the history of *Náreda*, the account of *Parikshit* after the disappearance of the *Pandus* and *Krishna*, and of this king being cursed by a *Rishi*, and bitten by a venomous snake.

In the second Book *Súka*, to prepare *Parikshit* for death, relates to him the *Bhágavat*, the substance of which was originally communicated by *Brahmá* to *Náreda*, in four verses: the creation of the world, the 24 *Avatars* of *Hari*, the excellence of *Náráyana* and end of the *Brahmakalpa*: 10 chapters.

Book 3rd, 36 Chapters. The several creations and destructions, the submersion of the *Vedas*, and their recovery by the Boar incarnation, also the *Kapila Avatár*: the narration here proceeds in a conversation between *Vidura* and *Maitreya*.

Book 4th, 31 Chapters, contains the genealogy of the *Manu Swayambhuva's* progeny, the quarrel between *Daksha* and *Mahádeva* and the elevation of *Dhruva*, to the dignity of the Pole Star, the history of *Vena* and *Prithu*, and the story of *Prachetas*.

Book 5th, 26 Chapters. Of *Priyavrata* and his sons, of his grandson *Nábhi*, of *Rishabha* and *Bharata*. Description of *Jambudwípa*, of the other *Dwipas*, situation of the sun and planets, &c.

Book 6th, 19 Chapters. The histories of *Ajamila*, *Viswarúpa*, *Vritrásura*, of the family of the sun and origin of the *Márutts*.

Book 7th, 15 Chapters. History of *Hiranyaka sipu* and *Prahláda*, of *Tripurásura*, and duties of a *Brahmachári*.

Book 8th, 24 Chapters. Of the *Menus* subsequent to *Swayambhuva*, of the sacrifice of *Bali* and Dwarf *Avatár*, of the *Matsya Avatár*.

Book 9th, 24 Chapters. Of the *Vaivaswata Manwantara*, the sons of *Ikshwáku* and descendants of the *Menu*, and the genealogies of kings to the birth of *Krishna*.

Book 10th. In two parts. Part 1st, 49 Chapters: the adventures of *Krishna* until his departure from *Vrindávan*. Part 2nd: the adventures of *Krishna* and his posterity.

Book 11th, 31 Chapters. Of faith in *Krishna* and his worship, of his death, and the destruction of *Dwáraká* and the *Yádava* race.

Book 12th, 13 Chapters. Of the kings subsequent to *Parikshit*, vices of the *Kali* age, death of *Parikshit*, description of the *Vedas* and *Puránas*, meditation of *Márkandeya* and praises of the *Bhágavat Purána*.

10.—*The Matsya Purána.*

Palm leaves—Telugu Character.

This *Purána* is related by *Súta* to the *Rishis* in reply to their

enquiry why *Vishnu* assumed the form of a fish, and it commences with the story of *Vaiwasvata Menu*, and the deluge, as translated by Sir William Jones from the *Bhágavat*. The *Menu* asks the Fish the story of the creation of the universe, &c. and his replies constitute the supposed original of this *Purána*, which contains the history of the different *Manwantaras*, some genealogical and legendary accounts of the kings of the Solar and Lunar Races to the time of *Krishna*, directions for observing different *Vratas*, geographical description of the universe, various wars between the Gods and Demons, and especially the destruction of *Táraka*, *Hiranyakasipu*, and *Andhaka*, the excellence of *Kási*, and a number of other *Tirthas*. Some chapters then follow on Polity, Punishment, Purification, and Sacrifice, and the work concludes with a short prophetic notice of the *Kali* age, the *Mlechcha* princes, who are to rule in it, and the efficacy of gifts. The work comprises 264 sections, of which this copy contains but sixty-two.

11.—*Varáha Purána.*

Palm leaves—Grandham Character.

The *Varáha Purána* is communicated in the form of a dialogue between *Vishnu*, as the *Varáha*, or *Boar Avatár*, and the earth to whom the deity relates the creation of the universe, the origin of the *Rishis* and their descendants, the mode of observing a number of *Vratas*, or religious obligations, the division of the universe, the destruction of *Mahishásura* by *Devi*, and the efficacy of gifts. The different rites to be performed, holy places to be visited, and amongst these the supremacy of *Mathurá*. The work sometimes appears as divided into three books, of which the first contains 107 sections, the second 60, and the third or *Mathurá Máhátmya* 64.

12.—*Viswakerma Purána.*

a. Paper—Telugu Character.
b. Palm leaves—Karnáta Character.

A compilation of formulæ and legends relating to *Viswakerma* and the castes of artificers, attributed idly to *Viswakerma*. The first is rather a Telugu than Sanscrit work, the Sanscrit passages from the *Vedas* and *Puránas*, serving as a text for a fuller expla-

nation in the Telugu language. The second is a different work, agreeing only in name and subject.

13.—*Vrihat Náradíya Purána.*

Paper—Devanágarí Character.

The *Vrihat Náradíya*, or great *Náradíya* is so named to discriminate it from the *Náreda* or *Náradíya Purana*, or perhaps from the latter, which is an *Upapurána:* unless however the same with the latter it cannot be properly included in either class. Although said to contain 25,000 stanzas, it is rarely if ever met with of that extent, and appears to be complete in 38 sections, containing about 3,500 stanzas. It is a *Vaishnava* work, supposed to be repeated by *Súta* to the *Rishis*, having been originally communicated by *Brahmá* to *Náreda*, and by *Nareda* to *Sanatkumára*. There is little in this *Purána* conformable to the ordinary contents of such works, and such legends as are found are mere vehicles for panegyrics upon *Vishnu*, and recommendations of implicit devotion to that Divinity.

14.—*Sri Bhágavat Purána.*

Paper—Devanágarí Character.

A *Purána* of importance in the literary history of these works, as it is distinct from the popular work of the same name, supposed by some to be a later composition: it is named from *Bhagavatí* or *Durgá*, whence it is identified with the *Dévi Bhágavat* an *Upapurána*, but perhaps erroneously, as it is narrated by *Súta* like the rest, and is termed a *Mahápurána:* we have in this, the following enumeration of the *Puránas.*

The	*Matsya*,	Stanzas	14,000
,,	*Márkandeya*,	,,	9,000
,,	*Bhavishya*,	,,	14,500
,,	*Bhágavata*,	,,	18,000
,,	*Brahmá*,	,,	10,000
,,	*Brahmánda*,	,,	12,100
,,	*Brahmavaivartta*,	,,	18,000
,,	*Vámana*,	,,	10,000
,,	*Váyu*,	,,	6,000
,,	*Vishnu*,	,,	23,000

The *Varáha,*	Stanzas	24,000
,, ,, *Agni*	,,	16,000
,, *Nárada,*	,,	25,000
,, *Padma,*	,,	55,000
,, *Linga*	,,	11,000
,, *Garúra*	,,	49,000
,, *Kúrma,*	,,	17,000
,, *Skanda,*	,,	81,000

The list of *Upapuránas* is the following :

Sanatkumára, Narasinha, Náradíya, Siva, Durvasas, Kapila, Usanas, Menu, Varuna, Kálika, Sámba, Nandi, Saura, Párásara, Aditya, Maheswara, Bhágavata and *Vasishtha.*

15.—*Bhavishyottara Purána.*

Paper—Devanágarí Character.

A Supplement to the prophetic *Purána,* supposed to be revealed by *Krishna* to *Yudhishthira.* The subjects of the work are the visit of *Vyása* to *Yudhishthira,* the creation of the world, the origin of *Máyá* the impurities of human nature, sins and their removal by various observances. The Manuscript is complete, containing 243 pages.

16.—*Káliká Purána.*

Paper.—Devanágarí Character.

This *Purána* is communicated by *Márkandeya* to the *Rishis,* in explanation of the union of *Kálí* or *Párvatí* with *Siva.* It is a voluminous work, in 98 or 100 Chapters, and consists of legends relating to the different manifestations of *Devi,* as *Yoganidra* or *Sati,* with the legend of *Daksha's* sacrifice; as *Umá,* or *Kálí,* or *Girijá* or *Párvati,* or *Bhadrakálí, Kámákhyá,* or *Kámeswarí,* &c. The work contains nothing of ordinary *Pauranic* matters, as the genealogies of the *Menus* or kings, or the disposition of the universe, but in their stead has a number of legends peculiar to itself, as the story of *Arundhatí,* of the River *Chandrabhágá,* and of *Naraka,* the son of the *Earth,* the birth of *Bhairava* and *Vetála,* and the origin of the *Brahmaputra* river, with the circumstances that gave sanctity to many parts of *Kámarupa* or *Asam.* It contains, also, instructions for the performance of various acts of

worship and devotion, conformably to the system of the *Tantras*, to which class of works it is closely allied. This copy is far from complete, extending to but one-third of the work.

17.—*Mudgala Purána.*

Paper.—Devanágarí parts.

This *Purána* is attributed as usual to *Súta*, the pupil of *Vyása*, who repeats to the sages in *Naimisháranya*, what had been originally communicated to *Daksha* by the *Rishi*, *Mudgala*, whence the name of the *Purána*. It is avowedly subsequent to the other *Puránas*, which the introduction states had been previously revealed to the *Munis* and had left them undetermined which deity or faith to prefer: they therefore propose their doubts to *Súta*, and to remove them he repeats this work, the object of which is to identify all the Gods with *Ganapati* or *Ganesa* in his different forms of *Vakratunda*, *Ekadanta*, *Mahodara* and *Gajánana*: the work is the text book of the *Gánapatya* Sect.

18.—*Laghu Buddha Purána.*

Paper.—Devanágarí Character.

A Summary of the contents of the *Lalita Vistára*, a *Purána* containing the history of *Buddha*: the original was brought from Nepal by Captain Knox: the abridgment was made by a Pundit in Mr. Colebrooke's service.

19.—*Bhárgava Purána.*

Palm leaves—Telugu Character.

The last portion of a work described as one of the *Upapuránas* or minor *Puránas*. This portion relates the incarnations of the conch, mace, *Chakra*, *&c.* of *Vishnu* as persons—it is in fact a *Vaishnava* work, and includes the history of *Rámánuja*, the reformer of that branch of the Hindu religion, who flourished in the twelfth century.

20.—The *Himavat Khanda* of the *Skanda Purána.*

Paper—Devanágarí Character.

A description of the holy places in the *Himálaya* mountains from the *Skanda Purána*: pages 371.

21.—*The Brhamottara* Section of the *Skanda Purána.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character, 8 Chapters.

This Section describes the merit of worshipping *Siva,* illustrated by a number of legendary tales.

22.—*Sahyádri khanda.*

a. Paper—Devanágarí Character, the 1st part.
b. Paper—Devanágarí Character, the 2d part.
c. Palm leaves—Nandinágarí Character.
d. Palm leaves—Nandinágarí Character.
e. Palm leaves—Telugu Character, last part.

This is called a portion of the *Sanatkumára Sanhita,* a part of the *Skanda Purána:* it contains the legendary history and description of the *Malabar* Coast or the *Parasuráma kshetra.*

23.—*Kási Khand.*

a. Palm leaves—Nandinágarí Character, 80 Sections.
b. Palm leaves—Nandinágarí Character, 20 Sections.
c. Palm leaves—Telugu Character, 40 Sections.
d. Palm leaves—Telugu Character, 13 Sections.

An extensive portion of the *Skanda Purána,* giving a very full account of all the places of sanctity at Benares, and a vast number of legends inculcating the worship of *Siva.* When complete, it comprises 100 Sections, in two parts or books.

24.—*Kálikd Khanda.*

Palm leaves—Nandinágarí Character.

A portion of the *Skanda Purána* relating the exploits of the Goddess *Kálí.*

25.—*Sankara Sambhava.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Grandham and Telugu, incomplete.

A portion of the *Siva Rahasya,* said to be a part of the *Sanhitá* of the *Skanda Purána:* it relates the birth of *Kártikéya* and his various exploits, the marriage of *Siva* and *Párvati,* the sacrifice of *Daksha,* and direction for various rites and acts in honor of *Siva* and his consort. The work is in 216 Sections: Manuscript a. 296 pages. Manuscript b. contains from Section 32 to 50.

26.—*Sivatatwa Sudhánidhi.*

Palm leaves—Telugu Character.

A Chapter on the worship of *Siva,* called part of the *Malayáchala* section of the *Skanda Purána.*

27.—*Súta Sanhitá.*

Palm leaves—Telugu Character.

A collection of *Saiva* doctrines and legendary illustrations, especially according to the *Yoga* practices, collected from and forming part of the *Skanda Purána:* it is in five or six Sections, viz.; The *Siva Máhátmya Khanda, Manayoga khanda. Muktiyoga khanda, Yajna Vaibhava khanda,* and *Brahma Gítá,* the last is sometimes divided into the *Brahma Gítá* and *Súta Gítá.*

28.—*Lakshminárayana Samváda.*

Palm leaves—Telugu Character.

The dialogue of *Lakshmí* and *Náráyana,* part of the *Skanda Purána,* comprising accounts of various forms of worship, &c. as communicated by *Vishnu* to *Lakshmi,* 29 Sections.

29.—*Vratávalí.*

Palm leaves—Telugu Character.

A collection of religious observances, according to the ritual of the *Bhavishyottara Purána.*

30.—*Rámáyana Máhátmya* and *Táraka Brahmá Mantra Mdhdtmya.*

Paper—Telugu Character.

Two Sections of the *Brahmánda Purána:* in the former the excellence of the story of *Ráma* is described as preparatory to the initiation of the votary who becomes a follower of *Ráma* by the communication of his *Mantra,* the virtues of which are explained in the latter of these sections.

31.—*Bhágavat Dwádasa khanda.*

Palm leaves—Nandinágarí Character.

Part of the twelfth Chapter of the *Bhágavat.*

32.—*Jaimini Bhágavat.*

Palm leaves—Nandinágarí Character.

A poem on the adventures of *Krishna* attributed to the *Muni Jaimini.*

33.—*Kásímukti Prakásiká.*

Paper—Devanágarí Character.

A collection of *Puranic* and other texts, on the efficacy of Kasi or Benares for the procuring of final emancipation.

34.—*Bhakti retnávalí.*

Paper—Devanágarí Character.

An exposition of the principal texts of the *Sri Bhágavat* which recommend the preferential worship of *Vishnu.*

35.—*Bhugola Sangraha.*

Paper—Devanágarí Character.

The description of the universe from different *Puránas.*

36.—*Mathurá Setu.*

Paper—Devanágarí Character.

A description of Mathura and its environs, as places of pilgrimage, proved by extracts from the various *Purunas* by *Ananta Déva.*

37.—*Vishnu Rahasya.*

Paper—Devanágarí Character.

A portion of the *Vasishtha Sanhitá,* declared by *Súta* to the Saints, giving an account of the creation and periods of the world, and the pre-eminence of *Vishnu,* with his worship, according to *Madhwáchari* sect of *Vaishnavas.*

38.—*Nava grahapújá Paddhati.*

Palm leaves—Telugu Character.

Prayers and forms of worship addressed to the nine planets on various occasions, compiled chiefly from the *Puránas.*

39.—*Kalpakhanda.*

Palm leaves—Telugu Character, incomplete.

A compilation from the *Bhavishyottara, Skanda,* and other *Puránas,* of the forms of prayer and worship to be addressed to various deities.

40.—*Jambudwípa Nirnayam.*

Palm leaves—Telugu Character.

A description of *Jambudwípa* from the *Bhishma Parva* of the *Mahábhárat.*

41.—The *Bála* and *Ayodhyá kándas* of the *Rámáyana.*

Palm leaves—Nandinágarí Character.

The first and second books of the *Rámáyana,* from the birth of *Ráma* to his exile from *Ayodhyá.*

42.—*Rámáyana Balakánda.*

Palm leaves—Nandinágarí Character.

The first section of the *Rámáyana.*

43.

Palm leaves—Grandham Character.

The two last sections of the *Rámáyana.*

44.—*Uttara Rámáyana.*

Palm leaves—Telugu Character.

The last or supplementary Chapter of the *Rámáyana,* containing the history of *Ráma,* after the defeat and death of *Rávana,* his return to *Ayodhyá,* his exposure of *Sítá,* the birth and discovery of his sons, and the death of *Lakshmana* and himself.

45.—*Rámáyana Sangraha.*

Palm leaves—Telugu Character.

An abridgment of the *Rámáyana* compiled by *Narain Pundit,* son of *Trivikrama Pundit Achárya.*

46.—*Rámáyana Vyákhyána.*

Palm leaves—Telugu Character.

A commentary on two sections, or the *Bála Kánda,* and the *Ayodhya Kánda* of the *Rámáyana* by *Annawan Tiruwarighan* a *Vaishnava Pundit.*

47.—*Rámáyana Bála Kánda Vyákhána.*

Palm leaves—Telugu Character: incomplete.

A commentary on part of the first book of the *Rámáyana* by the same author as the last.

48.—*Mahábhárat.*

a. Sabhá Parva, 2d Book.
b. Aranya Parva, 3d do.
c. Drona Parva, 7th do.
d. Kerna Parva, 8th do.

Palm leaves—Telugu Character.

This is a very incomplete copy of the great Poem. Manu-

script c. also only comprises the story of *Nala*? and manuscript d. the latter section.

49.—*Máhabhárat.*

a. Palm leaves—Grandham.
b. Palm leaves—Grandham.

Several sections of the *Máhabhárat.* Manuscript a. contains the *Gada, Sauptika, Aishika, Sri, Asramávása, Mausala, Mahá-prasthána,* and *Swergárohana* being the last *Parvas* of the Poem. Manuscript b. contains the *Rájá Dherma* of the *Sánti Parva.*

50.—*The Tírthayátra Vernanam* of *Pulastya,* from the *Máhabhárat.*

An account of various holy places, and the efficacy of Pilgrimage, communicated by the sage *Pulastya* to *Bhíshma.*

51.—*Máhabhárata Pancha Retna.*

Paper—Devanágarí Character.

The five gems of the *Máhabhárat* or portions of that work of peculiar sanctity; these are

1. *Bhagavat Gíta,* the dialogue between *Krishna* and *Arjuna,* translated by Wilkins and Schlegel.

2. *Vishnu Sahasra náma* the thousand names of *Vishnu* repeated by *Bhíshma* to *Yudhishthira,* a portion of the *Sánti Parva* or section.

3. *Bhíshmastava Rájá Stotra.* The royal panegyric of panegyrics, the praises of *Krishna* pronounced by *Bhíshma.*

4. *Anusmriti.* The reminding of the instructions of *Náreda* by *Krishna* in the forms of meditation proper to secure divine felicity.

5. *Gajendra mokshanam.* The liberation of the celestial elephant who saved *Vishnu,* from the gripe of the equally superhuman crocodile after a struggle of a thousand divine years: they were in fact two *Gandhabas* or *Quiristers* of heaven, *Háha* and *Húhú* condemned to these forms by a curse of the Saint *Devala,* whom they had offended by ridiculing his indifference to their songs. These are all sections of the *Santi Parva* or twelfth section. The same volume contains, the *Pándava Gítá,* a series of Stanzas in honor of *Vishnu* attributed to different Gods and

Saints, which, with the preceding tracts, forms a sort of manual in great credit with the *Vaishnava* Sect.

52.—*Pándava Gítá.*

Palm leaves—Karnáta Character.

A collection of Stanzas in praise of *Krishna*, from the speeches of the five *Pándavas*.

53.—*Máhabhárata Jarasandha Badha.*

Paper—Devanágarí Character.

The death of *Jarasandha*, part of the *Sabhá Parwa* or second book of the *Máhabhárat*.

54.—*Vishnu Sahasra Náma.*

Palm leaves—Nandinágarí Character.

The thousand names of *Vishnu*, from the *Máhábharat*.

55.—*Mahábhárata Vyákhyána.*

Palm leaves—Telugu Character.

A commentary on the obscure passages that occur in the first, third, fourth and fifth *Parvas* of the *Máhábharat*, by *Yajna Varayana*.

56.—*Harivansa Krishna lila.*

Palm leaves—Telugu Character.

a. Containing 54 Sections.

b. Do. 58 do.

The life of *Krishna* as narrated in the last or supplementary Section of the *Máhábharat*.

MAHATMYAS.

The *Puránas* contain short notices of the principal *Tirthas* or places of peculiar sanctity, and occasionally give detailed accounts of those of more than usual holiness, as Benares, Gaya, Mathura, and others. In imitation of this example, and with the interested purpose of accrediting different temples, Legends have been very extensively fabricated, relating to the circumstances under which each acquired its sacred character, and illustrating the advantages of worshipping at its shrine. This has been especially the

case in the South of India, where every pagoda has its *Sthala* or *Local Puráṇa*, or *Máhátmya* Legendary account of its *Sanctity* or *Greatness*. These are invariably stated to be extracts or sections from different *Puránas*, in which however they will be sought in vain, never having formed a part of the original works. In some instances indeed they exceed in bulk the size of the work from which they are professedly extracted. Although referred very indiscriminately to different *Puránas*, the far larger portion are said to belong to the *Skanda Purána*, a preference easily accounted for, as that *Purána* no longer exists in an entire form. It is in fact made up of detached sections, of uncertain denomination and extent, and therefore readily admits of any additions.

1.—*Agníswará Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine dedicated to *Siva* at *Terukatupalli*, south of the *Caveri*: from the *Brahmada Purána*.

2.—*Anjanádri Máhátmya.*

Paper—Devanágarí Character.

Account of the *Anjana* mountain, the place where *Hanumán*, it is said was born: a mountain in Mysore called in the country *Hanumad Malei*, *Hanumán* is named *Anjaneya* after *Anjaná* his mother. Said to be from the *Brahmánda Purána*.

3.—*Anantasayana Máhátmya.*

Palm leaves—Nandinágarí Character.

Account of a place in Travancore sacred to *Vishnu* sleeping on the Serpent: the temple is situated, it is stated, at *Padmanábhapur*: the work is a section of the *Brahmánda Purána*.

4.—*Arjunapura Máhátmya.*

Palm leaves—Karnáta Character.

Account of a shrine in *Canara* from the *Brahmánda Purána*.

5.—*Arjunapura Máhátmya.*

Palm leaves.—Grandham Character.

Legend of a shrine dedicated to *Siva* as *Arjuneswara*, or the *Lingam* set up by *Arjuna*, on the north bank of the *Vegavatí*,

the *Viaha* river that runs near *Madura*. It is called a portion of the *Agni Purána*.

6.—*Adi Chidambara Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine of *Siva* on the South of the *Vegavati* in the *Mádura* district, considered as the original *Chidambara*: extracted from the *Saiva Purána*.

7.—*Adipura Máhátmya.*

Palm leaves—Grandham Character.

Legendary account from the *Brahmánda Purána* of a shrine sacred to *Siva* in the west of *Conga* or *Coimbatore*.

8.—*Adi Retneswara Máhátmya.*

Palm leaves—Grandham Character.

Legendary account, from the *Brahmavaivartta Purána*, of a shrine dedicated to *Siva* near *Madura*.

9.—*Indraprastha Máhátmya.*

Paper—Devanágarí Character.

The virtues of *Indraprastha* or ancient Delhi as a place of pilgrimage, and of other places in its vicinity, as declared by *Saubhari* a *Muni*; hence it forms part of his *Sanhita*.

10.—*Indrávatára Kshetra Máhátmya.*

Palm leaves—Telugu Character.

Legend of a place sacred to *Indra* in the Carnatic, said to be from the *Skanda Purána*.

11.—*Airávata Kshetra Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a holy place on the bank of the *Caveri*, where *Indra* is supposed to have performed penance, and erected a number of *Lingas*, to expiate the crime of killing *Vritrásur*: he also recovered here the life of *Airávata* his elephant who had fallen senseless before a *Linga* which he had endeavoured to overturn, by propitiating *Siva*: the legend is said to be a chapter of the *Brahmottara khanda* of the *Skanda Purána*.

12.—*Kathoragiri Máhátmya*

Palm leaves—Telugu Character.

A portion, it is said, of the *Brahmánda Purána* giving an

account of the *Kathora* hill, a place of pilgrimage between *Arunáchelam* and *Trichanapali*, a shrine of *Siva*.

13.—*Kadambavana Máhátmya.*

Palm leaves—Grandham Character.

Account of a grove on the South of the *Kaveri* sacred to *Siva*: an extract from the *Skanda Purána*.

14.—*Kadalipura Máhátmya.*

Palm leaves—Telugu Character.

Legendary account of a city named *Kadali*, on the bank of the *Krishna*, near *Srisaila*: in 25 sections, said to be from the *Padma Purána*.

15.—*Kapila Sanhitá.*

Palm leaves—Nandinágarí Character.

A legendary work attributed to the *Muni Kapila*, descriptive of the four holy places in the province of *Utkala*, or *Orissa*, viz. *Jagannatha, Bhuvaneswara, Konárka* and *Jajipur*.

16.—*Kamaláchala Máhátmya.*

Palm leaves—Karnáta Character.

Legend of a shrine of *Gopála Swámi* in *Canara*, near *Govardhan Parvat*.

17.—*Kamalálaya Máhátmya.*

Palm leaves—Grandham Character.

Legend of a place dedicated to *Siva* at *Trivalúr* in *Tanjore*; from the *Skanda Purána*.

18.—*Kalasakshetra Máhátmya.*

Palm leaves—Nandinágarí Character.

An account of a holy place in *Karnátaka* sacred to *Kártikeya*, a section of the *Skanda Purána*.

19.—*Kánteswara Máhátmya.*

Palm leaves—Telugu Character, incomplete.

Legendary account of a place dedicated to *Siva*, a portion of the *Sahyádri khanda* of the *Skanda Purána*.

20.—*Kámákshi Vilása.*

Paper—Telugu Character.

Account of the form of *Durgá* worshipped at *Kanchi*, from the *Lalitopákhyán* in the *Brahmánda Purána*.

21.—*The Kártika Máhátmya.*

Paper—Devanágarí Character.

The efficacy of rites performed in the month *Kartik (October, November,)* the tract is called a section of the *Sanatkumára Sanhitá,* a portion of the *Skanda Purána,* it was communicated verbally by the Sun to the *Bálakhilyas,* the pigmies.

22.—*Kálanjara Máhátmya.*

Paper—Devanágarí Character.

A description of the hill and holy place *Kálanjara,* or Callinger in Bundelkhand, communicated by *Siva* to *Párvatí,* from the *Padma Purána.*

23.—*Káveri Máhátmya.*

Palm leaves—Telugu Character.

The legendary account of the *Káverí* river, said to be a section of the *Agni Purána,* but in reality not belonging to that work: it is of considerable extent, comprising 103 sections and forming a manuscript of 400 pages: it is supposed to be communicated by *Agastya* to *Harischandra,* and is chiefly filled with the popular stories relating to *Ráma* and *Krishna.*

24.—*Kumárakshetra Máhátmya.*

Palm leaves—Nandinágarí Character.

A legendary account of a place sacred to *Kártikeya,* on the Malabar coast in *Tuluva:* it is called a section of the *Skanda Purána.*

25.—*Kumbhakona Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Kumbhakona* near the *Káverí,* the old capital of the *Chola* kings, and a shrine of *Vishnu,* from the *Bhavishyottara Purána.*

26.—*Kumbhási kshetra Máhátmya.*

Palm leaves—Telugu Character.

Legend of the shrine of *Kotíswara,* in Southern Canara.

27.—*Krishna Máhátmya.*

Paper—Telugu Character.

Legendary account of the *Krishná* river, from the *Skanda Purána.*

28.—*Kedáreswara Máhátmya.*

Palm leaves—Grandham, incomplete.

Legendary account of a *Lingam* near *Kánchi*, but it is very imperfect.

29.—*Kesara Máhátmya.*

Paper—Devanágarí Character.

An account of the holy place *Kesara*, a place in *Saundi*, *Canara*, also called *Bakulakshetra.*

30.—*Koteswara Máhátmya.*

Palm leaves—Kanára Character, imperfect.

Legend of *Kotíswara*, a shrine of *Siva* on the *Canara* coast to the north of *Condapur.*

31.—*Konárka Máhátmya.*

Palm leaves—Nandinágarí Character.

A legendary account, compiled from various *Puránas* of the temple of *Konárka*, or the Black Pagoda in *Orissa*, it is accompanied by a short gloss in the *Uriya* language.

32.—*Kshírini vana Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a shrine sacred to *Siva* in a cluster of Asclepias bushes, on the south of the *Káveri*, said to have been the seat of *Vasishtha's* penance in a former age, the place is known by the local name of *Teruvadatura.* The account is called an extract from the *Brahmottara khanda* of the *Skanda Purána.*

33.—*Gaya Máhátmya.*

Paper—Devanágarí Character.

The legendary account of *Gaya*, in Behar, from the *Váyu Purána.*

34.—*Garúráchala Máhátmya.*

Paper—Telugu Character.

Legendary account of the mountain of *Garura*, from the *Brahmavaivartta Purána :* the shrine is somewhere in the *Rajamundry Sircar.*

35.—*Gokerna Máhátmya.*

Palm leaves—Telugu Character.

Account of *Gokerna*, a celebrated shrine of *Siva* as *Mahaba-*

leswara, on the Coast of North Canara: a section of the *Skanda Purána.*

36.—*The Gautami Máhátmya.*

a. Paper—Devanágarí Character.
b. Ditto—Telugu Character.

The description of various places of pilgrimage, communicated by *Brahma* to *Nareda:* the manuscript a. consists of 102 sections, manuscript b. of 45.

37.—*The Gostani Máhátmya.*

Paper—Devanágarí Character.

An account of the five sacred pools or springs at *Srirangam,* called *Gostani,* from their fancied resemblance to the udder of a cow, said to be from the *Váyu Purána.*

38.—*The Ghatikáchala Máhátmya.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Ditto.

Legendary description of the *Ghatika* mountain near Chitore, west of Madras, where a temple is erected to *Nrisimha* or *Vishnu* in that form. It is called a section of the *Brahmavaivertta Purána.* Manuscript a. is incomplete wanting the first ten sections: b. consists of those sections.

39.—*Ghritasnáneswara Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine of *Siva* as the *Linga* bathed with Ghee, on the northern bank of the *Caveri,* it is usually called *Tilasthala:* the account is said to be an extract from the *Bavishyottara Purána.*

40.—*Chitrakúta Máhátmya.*

Paper—Devanágarí Character.

The description of *Chitrakuta* a hill in *Bundelkhand,* said to be from the *Adi Ramayana.* (The same volume contains the *Vetala Panchavinsati,* and *Bhoja Prabandha.*)

41.—*Chidambara Máhátmya.*

Palm leaves—Grandham Character.

Legend of the celebrated temple of *Chidambareswara or Chillam-*

baram, 36 miles south of *Pondicheri*. It is a temple of *Siva*, and the reputed site of the hermitage of *Vyághrapáda* an inspired Grammarian, and of *Patanjali*, an incarnation of the serpent *Sesha* and first teacher of the *Yoga*: in latter times it is celebrated as the final residence of *Mánikya Vásagha*, and other characters of note in the traditions of the south: the legend is said to belong to the *Skanda Puránas*.

42.—*Tápastirtha Máhátmya*.

Palm leaves—Grandham Character.

Legendary account of a wood dedicated to *Bhairava* called *Bhairaviya Vana*, in which the city called *Tapastirtha*, stands, containing a shrine sacred to *Siva*, the wood is situated on the banks of the *Caveri*: the legends are from the *Skanda* and *Brahmavaivertta Puránas*.

43.—*Talpagiri Máhátmya*.

Paper—Telugu Character.

Account of a sacred hill dedicated to *Vishnu* on the banks of the *Pennar* not far from *Tripeti*.

44.—*Tungabhadra Máhátmya*.

Palm leaves—Nandinágarí Character.

A legendary account of the *Tambhudra* River in the Peninsula, and its source in the *Swetagiri* or White mountains, a section of the *Brahmánda Purána*.

45.—*Tungasaila Máhátmya*.

Paper—Telugu Character.

Legend of the temple of *Siva*, and holy spot of *Tungasaila* or *Korkonda* in the Rajamundry district.

46.—*Trisiragiri Máhátmya*.

Paper—Telugu Character.

Legendary account of the hill of *Trisira* or *Trichanapali*, an outwork of *Lanká* in the days of *Rávana* under charge of a demon named *Trisíras*, killed by *Ráma*: from the *Skanda Purána*.

47.—*Trisúla Purí Máhátmya*.

Palm leaves—Grandham Character.

Legendary account of *Trisúla Pura*, a shrine of *Siva*, as the

God armed with the *Tridents*, it is also called *Punnaga kshetra*, and *Káleswara kshetra*: it is described as two *Yojanas*, south of *Madura*: from the *Skanda Purána*.

48.—*Dakshínakáli pura Máhátmya.*

Paper—Telugu Character.

Legend of a temple dedicated to *Káli* at *Sivagunga*.

49.—*Durgá Máhátmya.*

a. Paper—Devanágarí Character.
b. Palm leaves—Nandinágarí Character.

The celebrated section of the *Márkandeya Purána*, describing the exploits of *Durgá*, and her destruction of various *Asurs*. This book is very generally read, especially in the temples of the *Saiva* faith. *Brahmans* are retained for its daily perusal at such places: it is more generally known in Bengal as the *Chándí Páth* from *Chándí* another appellation of *Durgá*, or it is also called *Saptasati*, containing 700 Stanzas. (This belongs more correct' - to the class of *Puránas*.)

50.—*Nandigiri Máhátmya.*

Palm leaves—Telugu Character.

The legendary account of *Nandigiri* or *Nandidroog* in Mysore, where there are a celebrated temple of *Siva* and the sources of five Springs, the northern *Pinakini* (*Pennar*) the southern *Pinakini*, the *Chitravati*, the *Kshíranadí* (*Palar*) which flows out of the mouth of the figure of *Nandi* cut in the rock, and the *Arkavati*. It is called a section of the *Brahmanda Purána*, the manuscript is very incomplete beginning, with the 81st section.

51.—*Nágatirtha Máhátmya.*

Palm leaves—Karnáta Character.

Account of a holy spot in the vicinity of the *Siva*, the supposed site of hostilities between *Garura* and the *Nágas* or Serpents.

52.—*Niladri Máhátmya.*

Paper—Devanágarí Character.

Legendary account of *Jagannáth*, in which *Súta* is the narrator: the *Niládri* is a Blue mountain in *Orissa*.

53.—*Panchánanda Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine of *Siva* at *Teruvayaru*, near *Tanjore*, from the *Brahmavaivartta Purána.*

54.—*Padmakhanda.*

Palm leaves—Telugu Character, incomplete.

The opening of a supposed section of the *Brahmanda Purána.*

55.—*Payini Máhátmya.*

Palm leaves—Telugu Character.

Legendary account of a temple and shrine of *Kartikeya*, near *Palankote*, on the Malabar Coast, said to be a chapter of the *Pushkara khanda* of the *Padma Purána.*

56.—*Pápaghni Máhátmya.*

Paper—Telugu Character.

The virtues of *Pápaghni*, one of the five streams that are said to rise in *Nandi Durga*; it appears to be the same as the *Dakshina Pinákini*: an extract from the *Váyu Purána.*

57.—*Pápanásana Máhátmya.*

Palm leaves—Grandham Character.

Legend of *Pápanásana*, a shrine dedicated to *Vishnu*, south-west of *Kumbhakona*, and south of the *Caveri*, it gives name to a district of some extent: the legend is said to be from the *Brahmanda Purána.*

58.—*Pinakini Máhátmya.*

a. Paper—Devanágarí Character.
b. Ditto—Telugu Ditto.
c. Ditto—Ditto.

Legend of the *Pinákini* or *Pennar* River, which rises from the *Nandi Droog*, or mountain, and derives its name from *Pináka* the bow of *Siva*, in commemoration of his killing *Dhámásura* with that weapon on the bank of the stream: said to be from the *Brahmánda Purána.*

59.—*Purushottama kshetra.*

a. Paper—Devanágarí Character.
b. Palm leaves—Nandinágarí Character.
c. Paper—Nandinágarí Character.

Legendary account supposed to be given by *Jaimini*, of *Puru-*

shottama kshetra or *Jagannátha* from the *Utkalakhanda* of the *Skanda Purána*, in 44 sections.

60.—*Pushpavana Máhátmya.*

Paper—Telugu Character.

Legendary account of a grove or wood situated in the vicinity of the two last places: said to be a section of the *Brahmavaivartta Purána.*

61.—*Perala kshetra Máhátmya.*

Palm leaves—Telugu Character.

Legend of *Perala kshetra*, a shrine of *Vishnu* in the south of the Peninsula on the sea shore. The import of the word seems to be little known. *Quere*, if it has any relation to the *Paralia* of the classical geographers.

62.—*Pampá Máhátmya.*

Paper—Devanágarí Character.

Palm leaves—Telugu Character.

An account of the holy place or pool named *Paumpá*, on the borders of the *Tambhudra*, near *Anagoondy* where *Virúpáksha*, a form of *Siva* is worshipped. It is called a part of the *Hemakúta* section of the *Skanda Purána*, and besides the virtues of the *Kshetra*, contains at considerable length the legend of *Haris-chandra.*

63.—*Prayána Puri Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a place sacred to *Siva*, north of the *Caveri*, it is also called *Terupayani*, from the *Skanda Purána.*

64.—*Prasanna Venkateswara Máhátmya.*

Palm leaves—Grandham Character.

Legend of a shrine of *Vishnu* on the bank of the *Caveri*, west of *Sriranga*, extracted from the *Bhavishyottara Purána.*

65.—*Phulláranya Máhátmya.*

Palm leaves—Grandham Character.

Legend of a grove named after a sage named *Phulla*, it is situated on the sea shore, and is said to be not far from *Rameswar*, it is a *Vaishnava* shrine. The account is said to be extracted from the *Agni Purána.*

66.—*Brahmáranya Máhátmya.*

Palm leaves—Grandham Character.

Legend of the forest of *Brahma*, a wood upon the southern side of the *Caveri* sacred to *Siva*. The place is also called *Shendela sthala*, or the *Sandal* Soil: from the *Sthána khanda* of the *Brahmavaivartta Purána*.

67.—*Bháva Náráyana Máhátmya.*

Paper—Telugu Character.

Legendary account of a form of *Vishnu*, worshipped at *Panur* in the *Guntur Sircar*.

68.—*Bhíma Khanda.*

Paper—Telugu Character.

Account of the *Linga Bhimeswara* at *Dracheram* in the *Rajamundry* district: the work is called a portion of the *Skanda Purána*.

69.—*Bhuvaneswara Máhátmya.*

a. Palm leaves—Nandinágarí Character.
b. Palm leaves—Nandinágarí Character.

Legendary account of the holy place called *Bhuvaneswara* in the province of *Orissa*.

70.—*Bhramarambakshetra Máhátmya.*

Palm leaves—Telugu Character.

Account of a shrine on the Canara Coast, dedicated to a form of *Durgá*.

71.—*Mangalagiri Máhátmya.*

Paper—Telugu Character, incomplete.

Legendary account of the shrine of *Narasinha Swami* as *Vishnu*, on the hill *Mangalagiri* in the *Guntur* district.

72.—*Manimantapa Máhátmya.*

Paper—Telugu Character.

An account of a shrine of *Krishna Swámí* at the village *Manapalur* in the *Venkatagiri* district.

73.—*Mayúrapura Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Mayúrapura*, or the *Mayura* or Peacock

hill, where *Kùmára* having killed a Demon, transformed him into the peacock, on which he rides; the place is not far from *Madura*, and comprises a shrine of *Kártikeya*. The narrative is called an extract from the *Siva Purána*.

74.—*Mallápura Máhátmya.*

Palm leaves—Telugu Character.

An account of *Mallá* a city so named in the northern Circars, it is described as a section of the *Brahmánda Purána*.

75.—*Mádhavi Vana Máhátmya.*

Palm leaves—Grandham Character.

Legend of a *Mádhavi* grove sacred to *Siva* at *Tirukarukawur* south of the *Caveri* from the *Skand Purána*.

76.—*Mayakshetra Máhátmya.*

Paper—Devanágarí Character.

A description of the holy places in the *Himálaya* at *Mayapurí* or *Haridwar*.

77.—*Muktikshetra Máhátmya.*

Palm leaves—Grandham Character.

This Legend is also called the *Vakuláranya Máhátmya*, and is said to be a section of the *Brahmavaivarta Purána*: the place is situated south of the *Caveri*, near the *Varanadri* mountain, and *Sukhini* river.

78.—*Muktichintámani Máhátmya.*

Palm leaves—Nandinágarí Character.

Legendary account of the virtues of *Jagannátha Kshetra*, compiled from various *Puránas*.

79.—*Yudhapuri Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of *Yudhapur* or *Terupurur*, in the *Vriddhá-chalam* district: it is said to have been the site of *Kanwa's* hermitage and his setting up a Linga there. The account is ascribed to the *Skanda Purána*.

80.—*Rájagriha Máhátmya.*

Paper—Telugu Character.

A Legendary account of *Rájagriha*, the ancient capital of

Magadha or Behar, the ruins of which are still visible, not far from the city of Behar on one side and Gaya on the other.

81.—*Rúdrakoti Máhátmya.*

Paper—Telugu Character.

Account of a temple of *Siva* on a hill near *Mahábelipur* from the *Bhavishyottara Purána.*

82.—*Linga Máhátmya.*

Paper—Devanágarí Character.

A conversation between *Siva* and *Uma,* respecting different holy places and the virtues of eighty-four Lingams, said to be part of the chapter on *Avanti,* of the *Skanda Purána.*

83.—*Loháchala Máhátmya.*

Paper—Devanágarí Character.

Legend of the *Loháchala* mountain in the *Sondur* country N. W. of Mysore: a Temple of *Kártikeya* or *Kumára swámí* stands here, whence its sanctity. The legend is also called *Kumára Máhátmya.*

84.—*Vakuláranya Máhátmya.*

Palm leaves—Telugu Character.

A Legendary account, said to be an extract from the *Brahma-vaivertta Purána,* of a sacred place near *Conjeveram.*

85.—*Vatatirthanátha Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a shrine of *Siva* as a Linga set up by *Vata Muni* on the banks of the *Caveri,* an extract of the *Skanda Purána.*

86.—*Vadarivana Máhátmya.*

Palm leaves—Grandham Character.

Legend of a *Vadari* grove situated on the southern part of the *Caveri,* a shrine of *Siva* as *Kamaleswar,* extracted from the *Saiva Purána.*

87.—*Válkalakshetra Máhátmya.*

Palm leaves—Telugu Character.

The Legendary account of a sacred tract in the south of India, said to be in Cochin or Travancore, called an extract from the *Brahmánda Purána.*

88.—*Vánaravíra Máhátmya.*

Palm leaves—Telugu Character.

Legendary account of a place in the vicinity of *Madura*, supposed to be the place to which the monkies fled through fear of *Rávana*: said to be a section of the *Skanda Purána*.

89.—*Bánavási Máhátmya.*

Paper—Devanágarí Character.

An account of *Bánavási* in the Peninsula, one of the secondary holy cities, and the same with the *Banavasi* of Ptolemy: the tract is said to be part of the *Sahyádri* chapter of the *Sanatkumára Sanhitá* or section of the *Skanda Purána*.

90.—*Varáha Máhátmya.*

Paper—Telugu Character.

The Legendary description of a shrine of *Vishnu* as *Varáha* at *Tiruvindi* or *Trividi* in the Carnatic. It is called a section of the *Vámana Purána*.

91.—*Virajáksheta Máhátmya.*

Palm leaves—Nandinágarí Character.

Legend from the *Brahmánda Purána* of the *Virajákshetra*, the country 5 Cos round *Jajpur* in *Orissa*, on the bank of the *Vaitaraní*, where a form of *Durgá* is worshipped.

92.—*Vilwavana Máhátmya.*

Palm leaves—Telugu Character.

Account of a sacred grove on the *Vegavati* near *Madura* dedicated to *Siva* as *Kálesa*; from the *Saiva Purána*.

93.—*Viswakerma Máhátmya.*

Paper—Telugu Character.

A portion of the *Nágarakhanda* of the *Skanda Purána* describing the origin of *Viswakerma* and the descent of various artificer castes from him.

94.—*Buddhipura Máhátmya.*

Palm leaves—Grandham Character.

A section of the *Brahmánda Purána*, giving an account of a *Saiva* shrine, west of Tanjore, named usually *Podalur*.

95.—*Vriddhakáveri Máhátmya.*

Palm leaves—Grandham Character.

The Legendary account of the old *Caveri* at its junction with the Sea; it is south of the present river three *Yoganas.*

96.—*Venkatáchala Máhátmya.*

Palm leaves—Telugu Character.

A collection of texts in praise of the Deity worshipped at *Tripeti.*

97.—*Venkatáchala Máhátmya.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.
c. Palm leaves—Telugu Character.

The Legend of *Venkata* hill at *Tripeti* in the Carnatic, a very celebrated shrine of *Vishnu* as *Venkateswara:* it consists of a series of extracts from various *Puránas.*

Manuscript a. contains 77 sections, manuscript b. contains 30 Ditto.

98.—*Venkateswara Máhátmya.*

Paper—Telugu Character.

A collection relating to the shrine of *Venkateswara* at *Tripeti:* professedly from various *Puránas.*

99.—*Satasringa Mahat. Antahgangá. Máhátmya.*

Palm leaves—Telugu Character.

Account of *Satasringa,* a hill, and *Antahgangá* a sacred spring near *Colar* in the *Mysur* country. *Siva* is worshipped at a temple here, and the Ganges is supposed to communicate with the spring under ground at particular periods.

100.—*Sambhala Máhátmya.*

Paper—Nandinágarí Character.

The legendary account of *Sambhala* or *Sumbhelpur* in *Gondwana,* from the *Skanda Purána.*

101.—*Sambhugiri Máhátmya.*

a. Palm leaves—Telugu Character.
b. Palm leaves—Karnáta Character, incomplete.

Legendary account of *Sambhugiri* the hill of *Sambhu* or *Siva*

in *Harkar* in the Canara country: it is called a section of the *Skanda Purána* and comprises 14 chapters.

102.—*Siva Kanchi Máhátmya.*

Palm leaves—Telugu Character.

An account of the holy city *Kanchi* or *Conjeveram,* or that portion of it which comprises the Shrines of the *Saiva* faith, or those of *Ekmáranátha* and *Kámákshí,* beside other forms of *Siva* and *Párvati.* The work is a collection from different *Puránas.*

103.—*Siva Gangá Máhátmya.*

Paper—Telugu Character.

Legendary account of *Siva Gangá* in the Tanjore country from the *Brahmánda Purána.*

104.—*Suddhapuri Máhátmya.*

Palm leaves—Telugu Character.

The Legend of *Suddhapuri* or *Teruparur,* a place in the *Trichanapali* district, sacred to the god *Subrahmanya,* the work is called a section of the *Sankara Sanhitá* of the *Siva Rahasya* of the *Skanda Purána.*

105.—*Sri Goshthi Máhátmya.*

Palm leaves—Grandham Character.

Legend of a place dedicated to *Vishnu* on the southern side of *Caveri,* upon the bank of a small stream called *Manimukta* and east of *Vrishabha* mountain; the legend is said to be from the *Brahmánda* and *Brahmavivertta Puránas.*

106.—*Sriranga Máhátmya.*

Paper—Telugu Character.
Palm leaves—Grandham Character.

Legend of the temple of *Srirangam* on the *Caveri* from the *Brahmánda Purána.*

107.—*Sriranga Máhátmya.*

a. Palm leaves—Grandham Character.
b. Paper—Grandham Character.

A much more voluminous account than the preceding, from the *Garura Purána.*

108.——

109.—*Sristhala Máhátmya.*

Palm leaves—Grandham Character.

Account of *Sristhala* near *Madura*, a shrine of *Siva*; from the *Skanda Purána.*

110.—*Swetagiri Máhátmya.*

Paper—Telugu Character.

Account of a shrine of *Vishnu* in the southern part of the Coromandel Coast, built on a hill by a king named *Sweta*, a section of the *Padma Purána.*

111.—*Sankara náráyana Máhátmya*

Palm leaves—Karnáta Character.

Legend of a joint shrine of *Seva* and *Vishnu*, in the country below the Ghats near *Candapur.*

112.—*Sarvapura Kshetrá Máhátmya.*

a. Paper—Telugu Character.
b. Paper—Telugu Character.

Legendary account of *Sarvapur*, a holy place in the *Rájámahendri Sircar*, from the *Brahmavaivertta Purána.*

113.—*Sinháchala Máhátmya.*

Paper—Telugu Character.

Account of a temple of *Vishnu* on the *Sinháchala* or Lion Mountain near Vizagapatam, from the *Skanda Purána.*

114.—*Siddharangakalpa.*

Paper—Telugu Character.

An account of the deities, shrines and holy places of the several enclosures, approaching to the summit of *Sri Sailam*: it is called a part of the *Párvata khanda* of the *Skanda Purána.*

115.—*Sundarapura Máhátmya.*

Palm leaves—Grandham Character.

Account of *Sundarapur* a town said to be called commonly *Nullar*, situated on the south bank of the *Caveri*, and a shrine of *Siva* as *Sundareswara*: it is said to be extracted from the *Bhavishyottara* and *Brahmánda* and *Garura Puránas.*

116.—*Sundaráranya Máhátmya.*

Palm leaves—Grandham Character.

Legendary account of a sacred grove on the *Caveri*, from the *Brahmánda Purána.*

117.—*Subrahmanyakshetra.*

Palm leaves—Karnáta Character.

Legendary account of a holy shrine sacred to *Kártikeya* in south *Canara*, just below the Ghats that separate it from the low country: an extract from the *Skanda Purána*, in four sections.

118.—*Setu Máhátmya.*

Palm leaves—Grandham Character.

Account of the celebrated temple of *Rámeswara* or *Rámisseram*, a small island between Ceylon, and the Coromandel Coast, the shrine of a Lingam said to have been erected by *Ráma* on the spot, where he made the *Setu* or Bridge over the Sea: an extract from the *Skanda Purána.*

119—*Somatírtha Máhátmya.*

Palm leaves—Karnáta Character.

Account of a *Saiva* shrine on the Canara coast at *Bidur* or *Pindapuri* from the *Skanda Purána.*

120.—*Hastagiri Máhátmya.*

a. Palm leaves—Telugu Character.
b. Ditto Ditto.

A description of the merits of *Hastagiri* or *Vishnu kanchi*, part of *Conjeveram*, a place of great sanctity in the Carnatic, forty-eight miles west of Madras, where *Vishnu* is worshipped as *Varada Raja* or the Boon-bestowing monarch: the work in 97 sections is called a portion of the *Brahmánda Purána.*

121.—*Hálásya Máhátmya.*

Palm leaves—Telugu Character.

A work descriptive of the sixty-four sports of *Sundareswara*, the tutelary divinity of *Madura*, in the Peninsula: it is said to be a portion of the *Skanda Purána.* Though full of absurdities, it contains some valuable historical matter in relation to the Pandyan kings.

122.—*Hemeswara Máhátmya.*

Palm leaves—Telugu Character, incomplete.

Legend of a shrine dedicated to *Siva* as the golden *Linga* near the city of *Tanjore*, upon the *Nila* rivulet; from the *Skanda Purána*.

CHERITRAS

OR

Historical and Traditionary Records.

1.—*Kataka Rájá Vansávalí.*

Palm leaves—Nandinágarí Character.

A genealogical account of the princes of Cuttack, beginning with *Yudhishthira* and other princes, supposed to have ruled over all India: the account is a modern and meagre list, being compiled in the year of the *Kali* age 4920, or seven years ago: the compiler's name does not appear.

2.—*Chaitanya Charanámrita.*

Palm leaves—Nandinágarí Character.

The life of *Chaitanya*, the founder of the *Gosáins* of Bengal, who worship *Krishna* as *Jagannáth*, chiefly, together with his mistress *Rádhá*. *Chaitanya* was born in A. D. 1484, and after an ascetic life spent principally in the worship of *Jagannáth*, at the celebrated shrine in Orissa, he disappeared, it is said miraculously, about A. D. 1527. According to his followers, he was an incarnation of *Krishna*, but he appears to have been a simple fanatic, instigated by *Adwaitánand* and *Nityánand*, two Brahmans of Santipur and Nadiya, to give a fresh impulse to the *Vaishnava* faith, and establish them, and their descendants, as the hereditary priests. *Chaitanya* himself leading a life of celibacy, whilst they were householders. Their posterity in Bengal still hold the character of teachers of the sect: some other families, descended from *Chaitanya's* early disciples, are established chiefly at *Mathura* and *Vrindavan*. The work is in Bengali, but at least

half of it consists of Sanscrit texts from the *Bhágavat* and other *Vaishnava* works.

3.—*Chola Charitra.*

Paper—Devanágarí Character.

A legendary account of sixteen *Chola* Princes; said to be a section of the *Bhavishyottara Purána*: See a further notice of the Princes here mentioned, under the *Chola Máhátmya* and other works, in the Tamul language.

4.—*Tuluvanáda Utpatti.*

Palm leaves—Telugu Character.

Account of the origin of the *Tuluva* country or northern *Canara*, said to be part of the *Sahyádri Khanda* of the *Skanda Purána*.

5.—*Devánga Cheritra.*

Palm leaves—Telugu Character.

A legendary account of the origin of the weaver caste in the *Dekhin*, as related by *Súta* to *Saunaka*. According to the legend, *Devánga* was an emanation from the body of *Sadásiva*, when that deity anxiously meditated how the newly created races of beings in the three divisions of the universe were to be clothed. The *Muni* being thus born, received from *Vishnu* the fibres of the stem of the lotus that grew from his navel, and being supplied with a loom and other materials by the Demon *Máya*, he fabricated dresses for all the gods, the spirits of heaven and hell, and the inhabitants of the earth. By the latter he was made king of *Amodapattan*: from the former he received inestimable gifts; and two wives; one the daughter of *Sesha* the great Serpent, the other the daughter of *Súrya* or the Sun.

Devánga had three sons by the daughter of *Súrya* and one by the daughter of *Sesha*: the latter conquered *Surashtra*: the former succeeded their father at *Amodapur*, when they were attacked by a number of combined princes, overthrown and reduced to a miserable condition, in which they were glad to maintain themselves by the art of weaving, which they had learned from their father, and thus gave rise to the caste of weavers. This reverse of fortune originated in an imprecation denounced by the nymph *Rembhá* on *Devánga* for being cold to

her advances, in punishment of which she declared he should be reduced to a degraded condition. The favour of *Sadásiva* averted the curse from *Devánga* but it took effect on his posterity. The Legend is said to be an extract from the *Brahmánda Purána*.

6.—*Madhwácharya Vijaya.*

Palm leaves—Nandinágarí Character.

The Triumphs of *Madhwa*, the founder of a sect of *Vaishnavas* in the 13th century. He was born in Tuluva in A. D. 1199, and is supposed to have been an incarnation of *Sesha*. The chief temples of this sect are on the Canara Coast: that established by the founder is at *Udipi*. This account of *Madwa's* success in refuting other sects is by *Náráyan, Pundit*, the son of *Trivikrama*.

7.—*Mayuravermá Cheritra.*

Paper—Devanágarí Character.

A legendary account of *Mayúravermá*, and other sovereigns of the *Kadamba* race; who ruled on the Canara Coast. The founder of the *Kadamba* family, who reigned at Jayanti or Banavasi, was born of a drop of the perspiration of *Siva*, which fell upon a *Kadamba* tree. He had three eyes, and from this circumstance, and the place of his birth, was named *Trinetra Kadamba*. After him, the princes in regular succession were *Madhukeswar, Mallináth* and *Chandravermá*. The last had two sons, one called also *Chandravermá* the other *Purandara*. The former of these had two wives, one of whom when pregnant, he left in a temple at *Vallabhipur*, where she was delivered of the subject of this legend, who was named *Mayúra* or *Sikhi* (*peacock*) *vermá*, from his eating whilst an infant the head of a peacock, to which form a worshipper of *Siva* had transmigrated with the boon that whoever ate the head should become a king. *Chandravermá* having died in retirement, and *Purandara* being childless, *Mayuravermá* became king of Banavassi. He here obtained 'the sword of sharpness, the shoes of swiftness and garment of invisibility,' and the exploits he performed with the aid of these, constitutes the bulk of the tract. It is also recorded that he was the first of his race who brought Brahmans from the north to the western Coast, and established them at

Banavassi. He was succeeded by his Son, another *Trinetra Kadamba*, by whom colonies of the Brahmans introduced by his father, were distributed in *Haiva* and *Tuluva*, and especially at the shrine of *Siva* at *Gokerna*, which he rescued from a *Chandala* prince.

This work places the *Kadamba* dynasty after the common *Pauranic* dynasties of the *Kali* age. In other tracts current in the *Dekhin*, the *Kadamba* is inserted in the midst of them, or anterior to the *Maunas* and *Yavanas*, whose residence is transferred from *Kilakila* in the *Puránas*, to *Anagundi*, in the local traditions. (*See Buchanan's Mysore*, 3, 111.) This is egregious blundering or worse, and is intended to place the origin of the *Kadambas*, nearly 1500 years before the Christian æra. Inscriptions of the family are found however as late as the 12th century after Christ, and it seems likely that the tradition current in some parts of the south, that *Mayúravermá* lived about 1000 years ago, or in the 8th or 9th century is not far from the truth.

8.—*Misra.*

Paper—Bengali Character.

An account of the different families of the Bengal Brahmans of the first order, their descent and alliances: by *Dhruvánanda misr*, attributed to the period of *Ballal Sen.*

9.—*Mairávana Cheritra.*

Palm leaves—Grandham Character.

The story of *Hanuman's* rescuing *Ráma* and *Lakshmana* from his captivity by *Mairávana*, a demon, allied to *Ráoana*: it is said to be a part of the *Jaimini Bhárata.*

10.—*Yáchaprabandha.*

Paper—Telugu Character.

Panegyrical account of *Yácha*, a prince of the *Venkatagiri* country, the founder of the royal dynasty that ruled there; by *Tripurántaka*, son of *Bhatta páda.*

11.—*Rájávansávali.*

Palm leaves.

The names of the kings of *Videha* and *Ayodhyá* from the *Puránas.*

12.—*Vijayapur kathá.*

Paper—Devanágarí Character.

A short account of *Vijayapur* or *Beejapur*, and its Mohammedan sovereigns.

13.—*Vira Cheritra.*

Paper—Devanágarí Character.

A history of *Sáliváhana*, interspersed with various legends and fables.

14.—*Sankara Vijaya.*

Palm leaves—Nandinágarí Character.

The triumphs of *Sankara*, an account of *Sankara Achárya*, the *Vedánta* reformer and his disputations with other sects: it consists of 32 sections in the form of a dialogue between *Vijnána kanda*, and *Chitvilás*, both called pupils of *Sankara*: the latter is the narrator.

15.—*Sankara Vijaya.*

Palm leaves—Telugu Character.

A work on the same subject as the last, by *Anandagiri*.

16.—*Sáliváhana Cheritra.*

Paper—Devanágarí Character.

A legendary and fabulous history of *Sáliváhana*, by *Siva Dás*.

17.—*Sarva Desa Vrittánta Sangraha.*

Paper—Devanágarí Character.

A history of part of *Akber's* reign, by *Mahesa Thakkur*.

LITERATURE.

Poetry, the Drama and Rhetoric.

1.—*Raghu Vansa.*

a. Palm leaves—Nandinágarí Character.
b. Palm leaves—Telugu Character, incomplete.
c. Palm leaves—Telugu Character, incomplete.
d. Palm leaves—Karnáta Character, incomplete.
e. Palm leaves.—Maharatta Character, incomplete.

The family of *Raghu*: a poem on the ancestors, and exploits of

Ráma. Manuscript b. has a comment by *Mallináth.* The text, with a prose interpretation, has been printed in Calcutta.

2.—*Mágha Kávya.*

a. Palm leaves—Nandinágarí Character.
b. Palm leaves—Telugu Character.
c. Palm leaves—Telugu Character.
d. Palm leaves—Telugu Character.
e. Palm leaves—Grandham Character.

A poem on the death of *Sisupála* by *Mágha.* The Manuscripts are all imperfect. This work with a copious comment by *Mallináth* has been published in Calcutta.

3.—*Naishadha.*

a. Palm leaves—Telugu Character, incomplete.
b. Do. do.

The loves of *Nala* and *Damayantí,* as related by *Srihersha.* Manuscript a. contains the two first sections only, and b. part of the first.

4.—*Bhatti kávya.*

Palm leaves—Telugu Character.

The history of *Ráma,* in verses chiefly intended to illustrate the rules of Grammar. *Bhatti* is supposed to be the author's name. An edition with the comments of *Jayamangala,* and *Bharata malla* has been printed in Calcutta.

5.—*Gitá Govinda.*

Palm leaves—Telugu Character.

The songs of *Jayadeva,* translated by Sir William Jones.

6.—*Amru Sataka.*

Paper—Telugu Character.

A cento on amatory subjects, attributed to *Sankàrácharya,* when he animated the dead body of king *Amru* in order to qualify himself for disputation with the wife of *Madana Misra* on erotic subjects: with a comment.

7.—*Kishkindhya Kánda.*

Palm leaves—Telugu Character.

The fourth book of the *Rámáyana* detailing *Ráma's* adventures in the forest after the loss of *Sita.*

8.—*Uttara Rámáyana.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

A supplement to the *Rámáyana*, continuing the adventures of *Ráma* and *Sitá* after their return to *Ayodhyá*.

9.—*Vairágya Sataka.*

Paper—Devanágarí Character.

Stanzas on the subjugation of the passions and indifference to the world, attributed to *Bhartrihari* the brother of *Vikramáditya*, with a commentary by *Dhanasára*.

10.—*Sringára Sataka.*

Palm leaves—Telugu Character.

A poem on love by *Bhartrihari* the brother of *Vikramáditya*, published with the other *Satakas* or centos of the same at Serampore.

11.—*Bhartrihari Sataka Vyákhyá.*

Palm leaves—Nandinágarí Character.

A commentary on the three centos of *Bhartrihari*: the text has been printed at Serampore.

12.—*a. Ráma Gita Govinda. b. Váni Bhúshana.*

1. A set of amatory verses applied to *Sitá* and *Ráma*, like those on *Rádhá* and *Krishna*, and by the same author *Jayadeva*.

2. A short treatise on Prosody by *Dámodara*.

13.—*Megha Dúta Tiká.*

Palm leaves—Telugu Character, incomplete.

Part of a commentary on the Cloud Messenger of *Kalidása*, by *Mallináth*.

14.—*Sarvamánya Champu.*

Palm leaves—Telugu Character.

A mixed poetical account of the war between *Futteh Sinh* and *Chanda Saheb* of *Arkat*.

15.—*Sárangdhara Paddhati.*

Palm leaves—Telugu Character.

A collection of verses on various subjects by different authors, collected by *Sárngdhara* the son of *Dámodara* and grandson of

Raghava Deva, who was minister to *Hammira*, the *Sakambhari* prince who reigned at *Chitore*, in the 13th century.

16.—*Prasanga Retnávali.*

Palm leaves—Telugu Character.

A Poetical work containing stanzas on various subjects by *Pattu bhatta*. The collection is of a very miscellaneous description, and comprises stanzas on moral and social duties, rules for particular ceremonies, and personal conduct, sketches of character, and descriptions of persons and places, in a brief, flowery, and obscure style. The 77th Chapter contains short accounts of celebrated Princes from *Vikramáditya* to *Sinha Bhúpah* or *Sarvajna Sinha Nayudu* a petty prince originally of *Kanakagiri*, who extended his power over part of the *Rájámahendri* district and made *Pithapur* or *Peddapur* his Capital. The list includes some of the *Chola* and *Pandyan* Princes, *Vishnu Verddhana* of *Rájámahendri*, *Mádhava Vermá* of *Anumakonda*, *Vellala Raya*, of *Dhola'samudra*, *Hammira* prince of *Chitore*, *Alla ud din* of *Delhi*, *Ahmed Shah of Calburga*, *Ráma deva* of *Devagiri*, *Pratápa Rúrda* of *Warankal*, *Erungala* of *Curgode*, several of the *Vijayapur* princes, some of the *Reddywar* family of *Condavir*, and the author's patron. Each has one or two verses, as of the latter, the author says;

"The Bees (*Shatpadas* or Six-footed) that visited the tree of heaven, returned with the same number of feet with which they went, but all those who came on two feet to *Sinha Bhúpa*, shall return with six—(i. e. on elephants or horses.)

The king *Sinha Bhúpa* is attended by dancing girls, whose beauty is as splendid as gems, by sons of a disposition soothing as sandal, and by sovereigns of exalted characters."

The rest is apparently much in the same puerile style.

The author was a Brahman of the *Vadhula* tribe, an inhabitant of the endowed village of *Kákámránipuri*, about 50 coss from Masulipatam: the date of the work is Saka 1338 or A. D. 1416.

17.—*Sivatatwa Retnákara.*

Palm leaves—Telugu Character.

A poetical miscellany; in some respects rather a *Purána* than

a poem: containing a description of the creation and of the universe, of the divisions of *Jambudwipa* and revolutions of the planets. It gives an account of the birth of *Básaveswara*, the founder of a particular form of the *Saiva* faith, of diseases and poisons, medicines and antidotes, virtues of drugs, and charms, and conversion of metals into gold, and closes with a description of the court of *Virabhadra Raya*, of juggling, poetry, the drama, elephants, horses, &c. It is held in some estimation in the south of India. It was the work of various *Pundits* in the court of *Basvapa Naik*, a *Raja* of *Bednur* in the 17th century of *Sáliváhana* composed by his order, and thence ascribed to him.

18.—*Saundarya Lahari Vyákhyá.*

Palm leaves—Telugu Character.

A commentary by *Malla Bhatta* on the poetical praises of *Devi* by *Sankara Achárya.*

19.—*Harihara táratamya.*

Paper—Telugu Character.

A cento of verses in honour of *Siva*, both in his own form and as *Vishnu*, by *Rámeswara Adhwara Sudhámani.*

20.—*Kákutstha Vijaya.*

A poetical description of the victories of *Ráma*, the descendant of *Kákutstha*, by *Valli Sástri.*

21.—*Chamatkára Chandriká.*

Paper—Telugu Character.

A poetical and panegyrical account of *Sinha Bhúpála*, a petty *Raja* of the zemindari of *Pithapur*, in the Rajmundry district, by *Visweswara káli.* See No. 16.

22.—*Sáliváhana Sataka.*

Paper—Telugu Character.

A collection of verses on various subjects in *Prákrit*, attributed to *Sáliváhana*; with a commentary in Sanscrit by *Pitámbara.*

23.—*Chátu Sástra.*

Palm leaves—Grandham Character.

A collection of moral and philosophical stanzas.

24.—*Ganesáshthaka.*

Palm leaves—Telugu Character.

A series of verses or hymns in praise of *Ganesa.*

25.—*Kávya Sangraha.*

Palm leaves—Telugu Character.

Loose leaves, containing portions of various poetical works, but chiefly sections of *Mágha.*

26.—*Kávya Sangraha.*

Palm leaves—Telugu Character.

Loose leaves, with parts of the *Nalodaya* and other poems.

27.—*Kádambari.*

Palm leaves—Telugu Character.

A series of tales in highly polished or poetical prose, by *Bána* or *Vána Bhatta:* this writer is considered cotemporary with the *Kálidása* of *Bhoja's* court, and is one of those noticed in the *Bhoja Prabandha:* the *Kádambari* is an unfinished work.

28.—*Champu Rámáyana.*

a. Palm leaves—Telugu Character: imperfect.
b. one kanda, Ayodhyak: incomplete.
c. Palm leaves—Grandham Character.
d. Do. do.; incomplete.
e. Do. do.

A history of *Ráma,* written in mixed prose and verse: the first six cantos are usually attributed to *Bhoja* and *Kálidás* as a joint composition: manuscript *a.* calls the author *Viderbha Rájá:* the seventh and last canto was added by *Lakshmana Súri.*

29.— *Champu Bhárat.*

Paper—Telugu Character.

An abridgment of the *Bhárata* in twelve *Stavakas* or sections, by *Ananta Bhatta.*

30.—*Champu Bhárata Vyákhyánam.*

Paper—Telugu Character.

A commentary or abridgment of the *Bhárata,* by *Nrisimhácharya.*

31.—*Sakuntalá Nátaka.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

The Drama of *Sakuntalá;* translated by Sir William Jones.

32.—*Sakuntalá Vyákhyána.*

Paper—Devanágarí.

A commentary on *Sakuntalá* by *Kátavema,* son of *Káta Bhúpa,* minister of *Vasanta,* the *Rája* of *Kumáragiri* a place on the frontiers of the *Nizam's* country. *Vasanta* was himself the author, at least nominally, of a dramatic work entitled *Vasanta-rájiya.*

33.—*Vikramorvasi.*

a. Palm leaves—Telugu Character.
b. Do. do.
c. Do. do.: damaged.

A drama on the loves of *Pururavas* and *Urvasi* by *Kálidása,* translated by H. H. Wilson, in his Hindu Drama.

34.—*Málati Mádhava.*

Palm leaves—Telugu Character, incomplete.

A Drama by *Bhavabhúti* described at length by Mr. Colebrooke, (A. R. X.) and translated in the Hindu Drama: the text is accompanied with a gloss.

35.—*Bháva Pradipiká.*

Palm leaves—Grandham Character.

A commentary on the *Málati Mádhava* by *Tripurári Súri,* the son of *Párvatanátha Yajwá.*

36.—*Prabodha Chandrodaya.*

Paper—Devanágarí Character.

The rise of the moon of Intellect. A metaphysical Drama, translated by Dr. Taylor. Manuscript incomplete.

37.—*Mudrá Rákshasa.*

a. Palm leaves—Telugu Character.
b. Paper—Telugu Character.

The seal of *Rákshasa;* a drama in seven acts, upon the subject of *Chandragupta's* succession, or the sovereignty of *Sandrocotus:* this is amongst the translations of the Hindu Dramas.

38.—*Murári Nátaka.*

Palm leaves—Telugu Character.

A Drama in six acts, founded on the history of *Ráma*, by *Murári Misra:* an account of it is given in the Hindu Drama.

39.—*Sankalpa Suryodaya.*

Palm leaves—Telugu Character.
Paper—Telugu Character.

A philosophical drama by *Venkatanáth*, surnamed *Vedánta Achárya:* he is said to have been contemporary with *Mádhava Achárya.*

40.—*Sudersana Vijaya.*

Palm leaves—Telugu Character, defective.

A drama on the destruction of *Paundraka*, by the *Chakra* or discus of *Krishna:* taken from, the *Bhágavat* and dramatised by *Srinivás Achárya.*

41.—*Vasantiká parinaya.*

Palm leaves—Telugu Character; incomplete.

The marriage of *Vasantiká*, a wood nymph, with the deity *Ahobaleswara:* a drama intended to celebrate the form of *Siva* so called. It is the work of a *Vaishnava* priest, the founder of a celebrated religious establishment at *Ahobala:* his name or title was *Srimat ch'hata-yati* and he was especially venerated by *Mukunda Deva*, a *Gajapati* prince, who reigned in the 16th century: the author relates in his preface, that on one occasion the *Raja* put his shoulder to the pole of the priest's palankin as a mark of reverence.

42.—*Sáreda Tilaka.*

Palm leaves—Telugu Character.

A Drama of the class called *Bhána;* by *Sankara:* an account of it is given in the Hindu Drama.

43.—*Dasa Kumára Cheritra.*

a. Paper—Telugu Character.
b. Paper—Devanagánarí Character.

Manuscript *a* contains the four first chapters of the preliminary book, and Manuscript *b*. the rest of the sories of narratives, composed by *Dandi*, giving the adventures of ten youths of princely

extractions: an abridged translation of these stories is published in the Calcutta Quarterly Magazine.

44.—*Kathásarit Ságara.*

Paper—Devanágarí Character: incomplete.

A large collection of fables, relating to *Vatsa* or his son *Naraváhana,* king of *Kausambi,* or told to them: the compilation was made by *Somadeva Bhatta, Cashmirian:* an account of this work, and translations of some of the stories are published in the Calcutta Quarterly Magazine.

45.—*Bhoja Prabandha, Vetála Panchavinsati.*

Paper—Devanágarí Character.

1. A brief account of the visits paid by different poets to the court of *Bhoja,* prince of *Dhára,* with specimens of their composition.

2. A series of tales told by a *Vetála* or Demon to *Vikrama:* some of these may be found translated in the Asiatic Monthly Journal.

46.—*Bhoja Prabandha.*

a. Palm leaves—Telugu Character; incomplete.
b. Do. do.

The first of the last named works.

47.—*Sinhásana Dwátrinsati.*

a. Palm leaves—Telugu Character.
b. Do. do.

A collection of tales of a popular character: they are narrated by the thirty-two images which supported his throne to *Bhoja Rája,* and relate chiefly to *Vikramáditya* to whom the throne is said to have originally belonged.

48.—*Yádaváhhyudaya.*

Palm leaves—Telugu Character, incomplete.

The history of *Krishna* by *Vedantáchárya,* a popular work in the Peninsula: the Manuscript contains the last 18 books, from the 7th to the end.

49.—*Kavikalpalatá.*

a. Paper—Devanágarí Character.
b. Palm leaves—Telugu Character.

A system of rhetoric, compiled by *Deveswara,* the son of *Bhagadatta,* chief minister to the prince of Malwa.

50.—*Rasamanjari.*

Paper—Devanágarí Character.

A short work on amatory expression in writing, or the characters and sentiments which form the subject of poems on *Sringára* or love : two copies, one imperfect.

51.—*Rasamanjari Prakása.*

Paper—Devanágarí Character.

A commentary on the work last described ; by *Nágara Bhatta.*

52.—*Sáhitya Retnákara.*

Palm leaves—Telugu Character.

A work on rhetoric, illustrated by stanzas comprising the substance of the *Rámáyana,* by *Dhermasuri.*

53.—*Chitra Mimánsá.*

Palm leaves—Telugu Character.

A work on rhetoric : incomplete.

54.—*Udáharana Chandriká.*

Palm leaves—Telugu Character.

An explanation of the examples illustrating the *Kávya Prakása ;* composed by *Vaidyanáth* in ten *Ullásas.*

55.—*Rasa Taringini, Vritta Retnákara.*

Palm leaves—Telugu Character.

In the first, the *Rasas* or emotions which are the object and effect of poetical composition, are described by *Bhánu Datta,* the son of *Jagannátha,* a Pundit of *Mithila.* The second work is incomplete, it is a treatise on Prosody by *Kedára Bhatta.*

56.—*Pratápa Rudra yaso bhúshanam.*

a. Palm leaves—Telugu Character, complete.
b. Do. do. incomplete.
c. Do. do. incomplete.

A work on rhetoric, illustrated by panegyrical verses relating

to *Pratápa Rúdra*, the prince of the *Kákateya* family, who reigned at *Warankal*, at the time of the Mohammedan invasion of the Dekhin: by *Vaidyanáth Upádhyáya*.

57.—*Retnákára.*

Palm leaves—Telugu Character.

A commentary on the preceding work, by *Kuláchala Vedáchárya* the son of *Mallinátha*.

58.—*Kuvalayánanda.*

a. Palm leaves—Telugu Character, complete.
b. Do. do. incomplete.

An expansion of the *Chandráloka*, a work on rhetoric by *Jayadeva*, by *Apyáya Dikshita* a celebrated writer, patronised at the court of one of the *Vijayanagar* princes, either by *Krishna Ráya* or *Venkapati Ráya* in the beginning of the 16th century.

59.—*Krishna Vijaya.*

Paper—Telugu Character.

A work on rhetoric by *Rámachandra*, illustrated by stanzas, giving the life and exploits of *Krishna*.

60.—*Bharata Sástra.*

Palm leaves—Telugu Character, incomplete.

A work on Dramatic dancing and singing, agreeably to the rules of *Bharata*: it is said to be the work of *Nandi*, the attendant on *Siva*, and is the great authority of professional dancers and singers in the south of India.

61.—*Pándarájá yaso bhúshana.*

Paper—Telugu Character.

A work on rhetoric, composed under the patronage of *Pándarájá* a prince of Mysore, by *Nrisinha*: it is hence denominated, the ornament of *Pándarájá's* fame.

62.—*Saraswati kanthábharana.*

Paper—Telugu; very incomplete.

A few leaves of an extensive work on rhetoric; attributed to *Bhoja*.

SCIENCE.

Astronomy and Astrology.

1.—*Súrya Siddhánta Vyákhyánam.*

Palm leaves—Nandinágarí Character, incomplete.

An explanation of the text of the *Súrya Siddhánta*, the celebrated work on Astronomy, attributed to the Sun, and communicated by him to *Meya*: the date and author of this work are still undetermined. (Colebrooke's Algebra Introduction 49.) The comment is the work of *Mallikárjuna Pundit.*

2.—*Súrya Siddhánta.*

Palm leaves—Telugu Character.

The first Chapter of the *Súrya Siddhánta*, with a short Telugu gloss.

3.—*Súrya Siddhánta Sabháshya.*

Palm leaves—Nandinágarí Character.

The *Súrya Siddhánta*, with a commentary by *Nrisinha*, a native of *Galgam* in the Peninsula, who wrote in the beginning of the 17th century.

4.—The *Goládhyáya* of the *Súrya Siddhánta.*

a. Palm leaves—Nandinágarí Character.
b. Do. Grandham Character, incomplete.

The section of the *Súrya Siddhánta*, on the construction of the armillary sphere, with commentary: that of manuscript *a.* is by *Mamma Bhatt.*

5.—*Súrya Siddhánta Praksása.*

Palm leaves—Grandham Character.

The *Sútras* or Rules of the *Súrya Siddhánta*, with the gloss of *Arya Bhatta*: and the further explanation of some other writer in 16th century: the work comprises the *Ganita, Kála Kriya* and *Goládhyáya Pádas.*

6.—*Súrya Siddhánta Madhyamádhikam Vyakhana.*

Palm leaves—Grandham Character.

A commentary on the middle or astronomical portion of the *Súrya Siddhánta* by *Tammaya.*

7.—*Súrya Siddhánta Vyákhyá.*

Palm leaves—Grandham Character.

A commentary on these eleven books of the *Súrya Siddhánta.*

Madhya Graha,	*Bhagagrahádi,*
Sphuta,	*Udayástamána,*
Chandra Grahana,	*Sringonatta,*
Súrya Grahana,	*Páta,*
Chhedaka,	*Bhúgola.*
Grahayuddha.	

The comment is by *Yellaya.*

8.—*Siddhánta Siromani.*

a. Palm leaves—Nandinágarí Character.
b, Do. Telugu do. incomplete.

The first Manuscript contains the ten last Chapters or Geometry of the *Siddhánta Siromani* of *Bháskara Achárya :* the work is dated Saka 1072 or A. D. 1148.

9.—*Vrihat Sanhitá.*

a. Palm leaves—Nandinágarí Character.
b. Do. Grandham Character, imperfect.

The astronomical work of *Varáhamihira,* (Colebrooke's Algebra Introduction, 16.) Manuscript *b.* has a commentary in Tamul.

10.—*Vriddha Parásara.*

Palm leaves—Telugu Character.

A system of Astrology, attributed to *Parásara,* the father of *Vyása.*

11.—*Vriddha Vasishtha Siddhánta.*

Paper—Devanágarí Character.

A compendium of Astronomy by the elder sage, denominated *Vasishtha.*

12.—*Varáhamihira Sanhitá Vyákhyána, Súrya Siddhánta Sphutádhyáyana Vyákhyána.*

Palm leaves—Grandham Character.

Two commentaries, the first by *Kumáratanaya Yogi* on part of the system of *Varáhamihira,* the second on the *Sphuta* Chapter of the *Súriya Siddhánta.*

13.—*Aryabhatta Vyákhyána.*

Palm leaves—Grandham Character.

A commentary on the *Kála Kriyá*, and *Goládhyáya pádas* of the work of *Aryabhatta.*

14.—*Jyotisha sangraha.*

Paper—Devanágarí Character.

A tract by *Kásináth*, on the elements of Astrology, incomplete.

15.—*Sarva Jyotisha sangraha.*

Palm leaves—Nandinágarí Character.

A compilation on astronomical subjects, imperfect.

16.—*Jyotisha Sangraha.*

Palm leaves—Telugu Character.

A selection of texts, descriptive of the planetary motions, aspects, influences, *&c.*: this is different from the similarly named work of *Kásináth.*

17.—*Jyotisha Sangraha.*

Palm leaves—Karnáta Character.

A different work from the last, but of a similar description.

18.—*Játakábharana.*

Paper—Devanágarí Character.

A work on nativities by *Dundi Ráj.*

19.—*Játaka Chandriká.*

Palm leaves—Telugu Character, imperfect.

A work on Astrology in ten books.

20.—*Játakakalánidhi.*

Palm leaves—Telugu Character.

A compilation from various astrological works.

21.—*Játaka Sangraha.*

Palm leaves—Telugu Character.

Two tracts on astrological subjects.

22.—*Versha Tantra.*

Paper—Devanágarí Character.

A work on Astrology, especially lucky and unlucky seasons and days, by *Nilakant'ha.*

23.—*Versha Paddhati.*

Palm leaves—Nandinágarí Character.

An astrological exposition of the influence of particular times of the year, by *Kesava Achárya*, with a commentary by *Viswanáth*, the uncle of *Nrisinha*, and author of various astrological commentaries.

24.—*Hora makaranda Udáharanam.*

Palm leaves—Nandinágarí Character.

Illustration by examples of the calculation of Nativities, agreeably to the system of the *Súrya Siddhánta*, by *Viswanáth*.

25.—*Horasára.*

a. Palm leaves—Telugu Character.
b. Do. do. do.
c. Do. Grandham do. imperfect.
d. Do. Malayalam Character.

Part of the *Vrihat Játaka* of *Varáhamihira*, the section on the *Hora*, or lucky or unlucky indications, relating chiefly to nativities, journies, and weddings, see Colebrooke's Indian Algebra. Int. 45.

26.—*Kálachakra.*

a. Palm leaves—Telugu Character.
b. Do. do. complete.
c. Do. do. incomplete.

An astrological work on planetary influence, consisting of miscellaneous texts.

27.—*Kálachakrádarsa.*

Palm leaves—Karnáta Character.

Planetary revolutions with their astrological characteristics and consequences.

28.—*Kála Vidhána.*

Palm leaves—Telugu Character.

Regulation of auspicious and astronomical periods for the observance of religious rites, with a gloss in the Telugu language.

29.—*Kálámrita.*

Palm leaves—Telugu Character, incomplete.

A treatise on the seasons, propitious for various rites and acts

for marriage, tonsure, investiture, beginning and ending study, building a house, setting up an image, performance of funeral rites, agriculture and war, by *Venkata Yajjula.*

30.—*Kálámritavyákhyána.*

Palm leaves—Telugu Character.

A commentary on the preceding with the text: both by the same author.

31.—*Kálaprakása.*

Palm leaves—Telugu Character.
Do. Grandham Character, incomplete.

A work on propitious periods for religious observances and other acts, by *Nrisinha;* compiled from other authorities.

32.—*Patra Prakása.*

Paper—Devanágarí Character.

A set of astronomical tables constructed on the principle, laid down in the *Súrya Siddhánta.*

33.—*Panchánga patra, &c.*

Paper—Devanágarí Character.

A short almanack prepared for the use of *Akber,* by *Ramavinada.* Almanacks are termed *Panchángas* from comprising five chief subjects, *Tithis* or lunar days, *Nacshatras,* lunar asterisms, *Vára* day of the week, *Yoga* and *Karana,* astrological divisions of the month and day.

34.—*Tithinirnaya.*

Palm leaves—Nandinágarí Character.

A compilation descriptive of the ceremonies observable on particular lunar days, from various authors.

35.—*Sarvartobhadra chakra vyákhyána.*

Paper—Devanágarí Character.
Palm leaves—Telugu Character.

An explanation of the rules contained in the *Jaya Srivilás* of *Gokulnáth,* for the construction and application of the Diagram called *Sarvatobhadra,* used for casting nativities and foretelling events.

36.—*Muhúrta Mártanda.*

Paper—Telugu Character.

A work on astrological calculations by *Kesava.*

37.—*Muhurta Ganapati.*

Paper—Devanágarí Character.

An elementary work on Astronomy and Astrology, by *Ráma Dása,* imperfect.

38.—*Nakshatra phala.*

Palm leaves—Karnáta Character.

Different astrological consequences of the aspects and situations of the lunar mansions.

39.—*Phalabhága.*

Palm leaves—Telugu Character.

An astrological work on planetary influence.

40.—*Sáragrahamanjarí.*

Palm leaves—Telugu Character.

A work on the calculation of nativities.

41.—*Vaishnava Jyotisha Sástra.*

Palm leaves—Telugu Character, incomplete.

A work on lucky and unlucky seasons, calculated astrologically by *Náráyana Bhatt.*

42.—*Nilakanthi Vyákhyá.*

a. Palm leaves—Nandinágarí Character.
b. Do. do.

An astrological work on nativities and planetary influence, of great popularity in Orissa; a commentary by *Viswanáth* accompanies Manuscript *b.*

43.—*Sarvártha Chintámani.*

a. Palm leaves—Telugu Character.
b. Do. do incomplete.
c. Do. Grandham Character.

A work on Astrology, and the effects of planetary influence, said to be by *Venkata Serma.*

44.—*Gocharanaphala.*

Palm leaves—Telugu Character.

The influence of the planets during respective astronomical periods.

45.—*Jyotisharetnamála.*

Palm leaves—Telugu Character.

Astrological calculation of lucky and unlucky periods for different acts as sowing seed, building houses, &c., and the favourable and unfavourable events which befall nations in peculiar planetary combinations, and under the presidency of different heavenly bodies as Venus, Jupiter, &c. The work includes also a description of the cycle of sixty years, of the four *Yugas*, of the rules of intercalation, &c., by *Sripatti Bhatta* with a commentary.

46.—*Narapati Vijaya.*

Palm leaves—Telugu Character.

An astrological work by *Padmákara Deva*, on the proper season for royal acts, as invasion, marriage, &c., according to a system of computation, made with different *Chakras* or mystical diagrams, of which a particular detail is given.

47.—*Kuhusánti.*

Palm leaves—Telugu Character; incomplete.

The section of some astrological work, treating of the aversion of evils threatened by inauspicious conjunctions at the period of new moon.

48.—*Daivajnokta Suchi.*

Paper—Telugu Character.

Index to an astrological work entitled the *Daivajna vilasa.*

49.—*Swarodaya.*

Paper—Telugu Character.

A work on omens, from particular respirations or sounds.

50.—*Nakshatra Chintámani.*

Palm leaves—Grandham Character, incomplete.

Account of the lunar mansions and their astrological influences.

51.—*Grahanádhikára.*

Palm leaves—Grandham Character.

A work on eclipses of the sun, being an expansion of the rules of the *Súrya Siddhánta*; by *Tamma Yajwa*, in eight Chapters.

52.—*Vákyakarana Siddhánta.*

Palm leaves—Karnáta Character.

Rules and examples of arithmetical calculations.

53.—*Ganita Sangraha.*

Palm leaves—Karnáta Character.

A short system of arithmetic: the rules in Sanscrit, the explanation and examples in Telugu and Karnáta.

54.—*Patiganita Tiká.*

Palm leaves—Nandinágarí Character.

A commentary on the *Lilávati*, or arithmetic of *Bháskara*, by *Sridhara*, a native of *Mithila*.

55.—*Laghugraha Manjari.*

Palm leaves—Telugu Character.

A short treatise on planetary influence; by *Madhusúdana*.

GEOGRAPHY, &c.

1.—*Trailokya Dipiká.*

Paper—Devanágarí Character.

A description of the three worlds according to the doctrines of the *Jainas*: this work is however chiefly confined to the geography of the earth.

2.—*Bhugola Sangrahá.*

Paper—Telugu Character.

A collection of the geographical portions of various *Puránas*, as the *Matsya, Kúrma, Márkandeya, Vishnu, Varáha, Narasinha*, the *Bhágavat* and *Rámáyana*.

3.—*Desanirnaya.*

Palm leaves—Grandham Character, incomplete.

Description of the Fifty-six Countries into which India is divided; said to be a portion of the *Brahmánda Purána*.

4.—*Silpa Sástra.*

Palm leaves—Karnáta Character.

A work on the construction of temples and images, with their appropriate prayers and mode of consecration.

5.—*Silpa Sástra.*

Palm leaves—Grandham Character, imperfect.

Part of a work on architecture, being a section descriptive of the construction of ornamented gateways, &c.

6.—*Silpa Sástra.*

Paper—Telugu Character.

Directions for making images; with a Telugu gloss.

7.—*Ratna Parikshá.*

Palm leaves—Telugu Character.

A work on precious stones.

8.—*Pancharátra Dipiká.*

A work on the manufacture of images their dimensions and embellishment; by *Peddanácharya.*

9.—*Vástu Sástra.*

Paper—Devanágarí Character.
Do. Telugu Character.

A treatise on architecture, ascribed to *Viswakermá,* as communicated to him by *Vrihadratha.*

10.—*Vástu Vyákhyána.*

Palm leaves—Telugu Character.

A collection of works on the seasons and ceremonies to be observed in erecting various edifices, attributed to *Mánasára, Sanatkumára* and *Máya,* with a commentary in the Telugu language.

11.—*Vástu Vidhi.*

Palm leaves—Telugu Character.

A work on the construction of buildings, but like all others of the class rather mystical than architectural; this is attributed to *Viswakermá.*

12.—*Vástu Sangraha.*

Palm leaves—Telugu Character.

A work on architecture, erection of buildings and temples, and fabrication of images: a ritual as well as a manual attributed to *Viswakermá*, and explained by a gloss in the Telugu language.

13.—*Vástu Sanatkumára.*

A work of the same class as the preceding; ascribed to *Sanatkumára*, the son of *Brahmá*: with an occasional gloss in Telugu.

MEDICINE.

1.—*Vaidyajivana.*

Palm leaves—Nandinágarí Character.

A work in three sections, on the practice of medicine, by *Rolamba Rájá.*

2.—*Vaidya grantha.*

Palm leaves—Telugu Character, incomplete.

A section of a medical work, author unknown: it includes the description of the body, or anatomy, the treatment of women in child birth, and the symptoms and treatment of various diseases.

3.—*Shadrasa Nighanta.*

a. Paper—Telugu Character.

b. Do. do entire;

A medical work on the properties of drugs and medicaments; in six sections.

4.—*Chikitsá Sata Sloka.*

Paper—Telugu Character.

A cento, treating of the cure of sundry diseases, with a Telugu comment.

5.—*Hara pradípiká.*

Paper—Telugu Character.

A work on alchemy or mercury, and its combinations, explained by a comment in Telugu.

6.—*Vaidya Sangraha.*

Palm leaves—Telugu Character.

A collection of medical formulæ, with an explanation in the Karnáta language.

*TANTRAS.

1.—*Tantrasára.*

Paper—Bengali Character.

The summary of the *Tántrika* system of religious worship by charms and incantations: compiled by *Krishnánanda Bhattácharya.*

2.—*Kalpa Tantra.*

Palm leaves—Telugu Character.

An extensive work on the *Tántrika* worship of *Siva* and *Durgá*, in nine sections.

3.—*Vratávali Kalpa.*

Paper—Telugu Character.

Directions for holding religious observances at particular seasons, in honour of *Varalakshmí, Gaurí,* and other objects of *Sákta* devotion.

4.—*Kavíndra Kalpa.*

Paper—Devanágarí Character.

A collection of hymns and prayers addressed to various deities by *Kavindrachárya,* a *Sanyási* of the *Saraswati* appellation.

5.—*Díkshá krama retna.*

Palm leaves—Nandinágarí Character.

A work on the initiation of a disciple, and the successive ceremonies accompanying it: manuscript imperfect.

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*This and the three following divisions should have been included under the first general head of Religion and Philosophy, but were inadvertently omitted.

6.—*Mahálakshmí retnakosha.*

a. Palm leaves—Telugu Character; imperfect.
b. Do. " do do

A work on the worship of *Mahálakshmí* the *Sakti* of *Vishnu*, in various forms; and other female divinities of the same order, and the mantras sacred to them, the Diagrams on which they are to be invoked, &c., as described in a conversation between *Umá* and *Maheswara*.

7.—*Yantroddhára.*

Palm leaves—Nandinágarí Character.

Directions for forming mystical diagrams: manuscript imperfect.

8.—*Lalitárchana Chandriká.*

Palm leaves—Telugu Character, incomplete.

Rules of worshipping the goddess *Lalitá*, a form of *Devi*.

9.—*Satachandi Vidhánam.*

" " Paper—Devanágarí Character.

The previous and concluding ceremonial to be observed, and prayers and *mantras* to be read, when the *Chandi Máhátmya* or exploits of *Durgá*, a section from the *Markandeya Purána*, is read a hundred times over, as an act of piety and adoration.

10.—*Sarva Paddhati.*

a. Palm leaves—Telugu Character: imperfect.

A ritual of prayer and worship, addressed to *Siva* and *Durgá*, in various forms.

11.—*Narapati jaya charyá.*

a. Palm leaves—Nandinágarí Character.
b. Do. Telugu Character, incomplete.

A work on the omens to be attended to by Princes as derived from particular sounds, or breathings, the combination and mystic meanings of letters, &c.: it is attributed to *Bhoja*, the king of *Dhár*, and is accompanied with a comment by *Narihari*.

SECTARIAL.

1.—*Sivádwaitaprakásiká.*

Palm leaves—Devanágarí Character.

A tract to prove the unity of the deity in the form of *Siva.*

2.—*Siva sahasranáma.*

Palm leaves—Nandinágarí Character.

The thousand names of *Siva,* extracted from the *Mahábhárat.*

3.—*Siva kavacha.*

Palm leaves—Nandinágarí Character.

Invocations or prayers addressed to *Siva,* extracted from the *Brahmottara* Chapter of the *Skanda Purána.*

4.—*Jnánárnava.*

Palm leaves—Telugu Character.

Prayers and form of worship, addressed to *Mahávidyá,* and other forms of *Durgá.*

5.—*Viswamaheswara matáchara.*

Palm leaves—Karnáta Character, imperfect.

Ritual of a *Saiva* sect, a branch of the *Lingavat.*

6.—*Narakavedaná. Punarutpatti.*

The punishments of guilt in hell, and subsequent regeneration agreebly to the doctrines of the *Vaishnava* sect.

7.—*Tantrasára Vyákhyána.*

Palm leaves—Nandinágarí Character.

Exposition of a work by *Madhwáchárya,* explaining the rites to be observed in the worship of *Vishnu,* agreeably to the doctrines of the sect.

8.—*Saptarshi Stotra.*

Palm leaves—Nandinágarí Character.

Seven stanzas in honor of *Vishnu* as *Ráma,* called the *Hymn* of the seven sages.

9.—*Krishnakarnámrita.*

Palm leaves—Telugu Character.

A work on the supremacy of *Krishna;* with an exposition in Telugu, by *Valagalapudi Pengaiah.*

10.—*Krishnakernámrita Vyákhyána.*

Paper—Telugu Character.

A commentary on the preceding, by *Pápa Yellaya Suri.*

11.—*Sriranga Stava.*

Palm leaves—Telugu Character.

A collection of Hymns in honor of *Sriranga,* the form of *Vishnu* worshipped at Seringham on the Kaveri, said to have been presented by *Ráma* to *Vibhishana ;* it is partly a compilation from various *Puránas,* by *Bhattiravar,* a pupil of *Venkata Achárya.*

12.—*Parama purusha prárt'haná Manjari.*

Palm leaves—Telugu Character.

A collection of hymns and prayers addressed to *Vishnu,* and other deities by *Rámachandra,* the pupil of *Ananda Tirtha.*

13.—*Bhágavat Samárádhaná vidhi.*

Palm leaves—Grandham Character.

A work on the usages of the *Vaishnavas,* their distinguishing marks, &c.: it is said (no doubt untruly) to be a portion of the last part of the legislative work of *Parásara.*

14.—*Náreda Pancharátrágama.*

Palm leaves.—Telugu Character.

A description of the ceremonies to be observed in the worship of *Sakti,* at the *Vijaya dasami* or *Dasahara,* as described by *Náreda* to *Gautama.*

MĮMANSA.

1.—*Adhikarana Málá.*

Palm leaves—Telugu Character.

A work on the *Púrva Mimansá* system, or the explanation of the ritual of the *Vedas*, being a gloss upon the *Sútras of Jaimini*, the founder of this school; by *Apyaya Dikshita*.

SANKHYA.

1.—*Sánkhya Chandriká.*

Paper— Devanágarí Character.

A short treatise on the *Sánkhya* System of Philosophy, by *Nárayana Tir'tha*.

JAIN LITERATURE.

1.—*Adi Purána.*

a. Sanscrit, Hála Karnáta Character, Palm leaves.
b. Do. incomplete; 25 Sections.
c. Do. do; the last portion.

The first *Purána*, or more correctly the first part of a collective body of legends, to which the *Jainas* have applied the term *Purána*. The compilation is ascribed to *Jinasena Achárya*, who is said to have lived in the reign of *Vikramáditya*, but who was probably much later. In the *Purána* however, the interlocutors are *Srenika* the king, and *Gautama* the disciple of *Mahávira*, who relates the formation of the present world, and the birth and actions of *Vrishabha*, the first *Tirthankara* or *Pontiff*, and *Bharata* the *Chakravertti* or universal Emperor, until the death or

emancipation of both. According to this authority, *Vrishabha* was first born, as *Mahabala Chakraverttí*, being instructed in the *Jain* doctrines, he was next born in the second heaven as *Lalitanga deva*. He was next born as *Vajrajangha*, son of *Vajrabáhu*, king of *Utpala kata*, a city on the *Sitodá*, one of the rivers of *Mahámeru*. Having in this existence given food to a *Jain* mendicant, he was born as a teacher of that faith named *Arya*. From thence he returned to the second heaven, as *Swayamprabha deva*, and was again born a prince, the son of the Raja of *Sasini mahánagar*, by the name of *Suvedi*. He again became a divinity as *Achyutendra*, presiding over the 16th *Swerga* or heaven. He was then born as *Vajranábhi*, son of *Vajrasena*, king of *Pundarikini nagar;* having obtained great purity, he was born as *Sarvárthasiddhi Deva*, in a part of the upper world above the 16th heaven, and only 12 *Yojans* from the site of *Moksha* or final liberation. His next birth was as *Vrishabha*, the *Tirthankara*, the son of *Nábhi*, by *Meru devi;* king and queen of *Saketa nagar*. His incarnation was announced by the fall, morning and evening for six months, of three-hundred and fifty millions of precious stones. The goddesses *Sri*, *Kri*, *Dhriti*, *Kirtti*, *Budhi* and *Lakshmi* were sent by *Devendra* to wait on *Meru Devi*, during her pregnancy, and feed her with the fruit of the *Kalpa*, or all bestowing tree of heaven, and at his birth, *Devendra* and all the inhabitants of every division of the universe came to render homage. *Devendra* bathed the child with the contents of the Sea of milk, and gave him the name of *Vrishabha*. The saint had two wives, and a hundred children; for whose instruction, he invented all the arts and sciences. Thus, he taught dramatic poetry to his son *Bharata*, amatory poetry to his son *Báhubali*, grammar to his daughter *Brahmi*, and arithmetic to his daughter *Sundari;* after this he withdrew to a life of abstract purity, which elevated him to the rank of a *Jina* or *Tirthankara*, and finally closed his existence in any Chapter. The work comprises various doctrinal sections, as well as numerous legends, wholly peculiar to the sect. It is divided into 47 Books.

2.—*Uttara Purána.*

Sanscrit—Hála Karnáta Character, Palm leaves.

This is a continuation of the preceding, containing the narra-

tives of the twenty-three *Tirthankaras*, down to *Mahávíra*, and of the *Chakraverttis Vásudevas, &c.*, emperors and kings, to *Srenika*, king of Magadha. This part of the work includes some traditions, common to *Pauranic* fiction, as those of *Parasuráma, Rámachandra*, the *Pándava*, and *Kaurava* Princes, and *Krishna*: the outlines of these stories are much the same as usual, but there are important variations in the details. *Krishna* is styled a *Trikhandádhipati*, or Lord of three portions of the world, and he is the disciple of the *Tirthankara Neminath*. The work consists of 76 sections.

3.—*Chámunda Ráya Purána.*

a. Carnata language and Character, Palm leaves.
b. Do. do.

A collection of works, entitled *Puránas*, giving an account of the sixty-three celebrated personages of the *Jainas*, or the twenty-four *Tirthankaras*, twelve *Chakraverttis*, nine *Vásudevas*, nine *Suklabalas*, and nine *Vishnudwishas* or foes of *Vishnu*: most of these are familar to Hindu mythology, and are specified in the vocabulary of *Hemachandra*, whence they have been particularised by Mr. Colebrooke, (As. Res. IX.) This collection is attributed to *Chámunda Ráya*, the minister of *Rachamalla*, king of Madura in the Dekhin, to whom the foundation of the *Jain* Establishment at Belligola, is ascribed; as detailed by Colonel Mackenzie and Dr. Buchanan, in the ninth volume of the Asiatic Researches. *Chámunda Ráya*, is said to have lived in the year 600 of the *Kali* age, by which is to be understood the period subsequent to the death of the last *Tirthankara*, or *Verddhamána Swámi*, variously computed as occurring 500 or 477 years anterior to the era of *Vikramáditya*, which would place this personage either 136 years before the Christian era or 77 years after it: a date altogether inadmissible although supported by an inscription. The *Jain* religion, appears to have grown out of the downfall of that of the *Bauddhas* about the eighth or ninth century. The following translations from the 14th section may be taken as specimens of the legendary literature of this sect.

"The Fourteenth or *Ananta Tirthakara Purána*."

Padmaratha the *Arusu* of *Arishtapura* of *Airávatu Kshétra*, in the *Mudana Mandira*, (or Eastern *Meru*,) in the *Data Kishanda Dwipa*,

receiving religious instructions from *Swayamprabha Jina*, he became disgusted with the world, and transferring the Kingdom to his son *Ghanaratha*, he adopted a penitential life, read thro' the eleven *Angas*, and contemplated the sixteen *Bhávanas* or meditations, he acquired the quality fitting him for becoming a *Tirthakar*: pursuing his religious penitence, he quitted his body, and was born in the *Áchyuta Kalpa* in the *Pushpottara Vimána* as *Achyutendra*, with a life of twenty-two *Ságaras*, of the stature of three cubits, of subdued appetites, perfectly contented with his fate, with a knowledge penetrating as far as to the seventh lower world, he was enjoying the happiness of that world.

Afterwards *Jayasyáma Dévi*, the consort of *Simhasena Mahárája* of the *Kasyapa Gotra*, of the lineage of *Ikshwáku*, the ruler of *Ayodhyapuram* in the *Bharata Kshetra* of *Jambu Dwípa*, on the 1st day of the month *Kartika*, under the Star *Revati*, about break of day, saw the sixteen Dreams, and also that of the Elephant entering in at her mouth, which she mentioned to her consort, who was an *Avadijnyáni*, and getting the interpretations of them from him, she was happy, and *Saudhermendra* performing the happy ceremony of descending from Heaven on Earth, *Achyutendra* became impregnated in the womb of the Queen. At that time on the last *Palla* of ten *Ságaras* of the term of *Vimala Kírttakar*, when virtue had faded one-third, he was born on the 12th of the dark half of the month *Jyeshta*, under the *Star*, *Revati*, in the *Pushpa Yuga*, and saw *Dhermendra* performing the happy worship of being born in the world, and as the new born infant was born with *Ananta Gnyána*, or illimitable wisdom, he called him *Ananta Tirthakar*, and returned to his residence: his life was to continue for three millions of years, his stature 100 cubits, and his color golden: his childhood comprised a period of seven-hundred and fifty thousand years: his Reign continued for fifteen-hundred thousand, after which on a certain day seeing a *Meteor* fall, and considering that this life would be dissolved in the same manner, he became disgusted with the world, and *Lokántika Deva* gave him religious instruction, on which he transferred his kingdom to his Son *Arinjaya*, getting into the conveyance called *Ságaradatta*, he went to the *Sayétthuka Vana*, performing six fastings, in company with 1000 Princes, he adopted a penitential life on the 12th of the dark half of the month *Jyeshta*, in the evening under the *Star Revati*, on which he acquired the fourth degree of knowledge, and on the next day went to *Ayodhyapuri* to beg, and *Visshoka Nripa*, of the colour of gold, granted alms, on which the five wonders were exhibited, and after 12 years had expired, in dumb contemplation, he obtained the *Kevalajnyána* under an *Aswattha* tree in the abovementioned garden, on the last day of the dark half of the month *Chaitra*, on the evening under the *Star Revati*; *Saudherma Indra*, performed the happy ceremony of becoming, a *Kevalagnyáni*, and giving him the 1008 virtuous names, he returned.

He had 52 *Ganadharas* from *Jayadhâma* downwards.
1000 *Purvadharas.*
39,000 *Sîkshakaras.*
4032 *Avadijnyanîs.*
5000 *Kevalis.*
8000 *Vicriurdis.*
5000 *Mana pariyagnyâni.*
2,00,000 *Vadis.*
1,08,000 *Aryakaras* from *Survasî* downwards.
2,00,000 *Sravanas.*
4,00,000 *Srávakas.*
Devas and *Devis,* without number.
Quadrupeds and *Birds* without number.

With all these, inculcating religious morals in the world for 12 years less than 7 hundred and 50 thousand years, in *Arya Kshetra,* after which coming to *Sumeru Parvat,* and leaving his *Samopasaranam,* and in company with 500 *Munis* remaining in the *Prathama Yuga* for one month, on the first quarter of the night, of the last day of the dark half of the month *Chaitra,* under the Star *Revati, Ananta Bhattáraka* obtained Beatitude, and *Saudherma Indra* performed the *Pari Nirvána Kalyána Pújá,* and dancing with happiness, he returned to his dwelling.

The Story of *Suprabha* the *Baladeva* and *Purushottama* the *Vásu-deva,* the descendants of *Srímad Ananta Tírthakar.*

Sushena, the king of *Padmapura,* in the *Bharata Kshetra,* in *Jambu Dwípa,* had 500 Consorts: the State Queen was called *Príyánanda Dévi,* with whom he enjoyed every felicity. One day *Chandrabhúshana,* the *Adhipati* of *Malaya Dês,* coming to this city from motives of friendship, saw the Queen, and fell deeply in love with her, and made use of every stratagem and carried her away with him. The king, (*Sushena*) became very much grieved at this misfortune, and said, I am really unfortunate, and have not performed any virtuous action: he then forsook the world, and after remaining some time thus, he went one day to *Sreyámsa Ganadhar,* and obtained from him the state of an Ascetic, and performed the Penance of *Simha-vicri'rita,* and wishing as the accomplishment of his penance, that he might be re-born in his next birth, with so much beauty that he might be admired by all who saw him, and that there should be none to oppose his authority: remaining for one month in this state and with this wish, he quitted his body, and was born in the *Sahasrára Kalpam* as a God (*Deva*) and enjoyed every felicity there for 18 *Sagaras* of years.

Afterwards *Maha Bala,* the *Arasu* of *Anandapura* in the Eastern Hemisphere of *Jambu Dwípa,* becoming disgusted with the world, went to *Prajápálana Jaina,* and obtained the rules of Asceticism from him, and

performed the Penance of *Simha-vicririta*, and in the perfect state of a *Sanyási* quitting his earthly frame: he was born in the *Sahasrára Kalpa*, the pleasure and happiness of which world he enjoyed for 18 *Sagaras* of years.

Soma Prabha Raja, having descended from the *Mahendra Kalpa*, ruled over *Dwaravatipatana*, situated in the *Bharata Kshétra* in *Jambu Dwípa*, with a life of 42,000 years: his size was 90 yards length, his State Queen was called *Jayavati*, who on a certain night dreamt an auspicious dream: on the *Bhadrapada Nakshatra*, *Maha Bala Cherra* was born to her by the name of *Suprabha*, and to another of his Consorts named *Síta*, *Susena Cherra*, was born by the name of *Purushottama*, they were both surnamed, *Baladeva* and *Vásudeva*, the former was of a white color, and the latter of a blue color; they were each of the height of fifty yards, their lives were, to last for five hundred thousand years, and they were ruling over the kingdom of their father.

In course of time *Madhú Kaitabha*, the king of *Varánasi Patana*, in the *Kási Désa*, sent word to them to become tributary to him, but they being unwilling to pay tribute, drove away the Ambassadors, whose Sovereign on hearing of the indignity they had suffered, assembled his army and came to give them battle: on meeting he flung his *Chakra* at *Purushottama*, which so far from hitting him, came and stood near him: *Purushottama* then picking up the *Chakra* in his turn, flung it at *Madhu Kaitabha*, who was slain by it: after which he became *Adhipati* of three *Khandas*, and ruling over the Kingdom for some time, *Purushottama* on his dissolution, leaving his body, his Soul went to Hell, but *Suprabha* after the death of his brother being much grieved, went to *Somaprabha Kevali*, and received initiation from him, and acquiring the state of a *Kevali*, he obtained Beautitude. *Madhu Kaitabha*, also after his death went to hell.

4.—*Sántinátha Purána.*

Karnáta language and Character, Palm leaves.

An account of the birth, actions, and final emancipation of the sixteenth of the *Tirthankaras*, also a *Chakravertti* or universal emperor, by *Kamala Bhava*.

5.—*Pushpadanta Purána.*

Karnáta language and Character, Palm leaves.

History of the ninth *Jina*, in his first life as *Mahápadma*, son of *Padmanábha*, and in his second as a prince and sage, by *Gunaverma*, who is considered to have been contemporary with *Vira Velála Ráya*, king of *Dorasamudra*.

6.—*Chaturvinsati Purána.*

Tamul language and Character, Palm leaves.

An account of various Sovereigns, peculiar to the legendary history of the *Jainas*, who flourished contemporaneously with the twenty-four *Jainas*, as *Vidyádhara, Mahábala, Vajrabáhu, Vajragarbha, Nábhi, Vrishabha, Bharata, Anukampana, Sripála, Samudravijaya, Srishena, &c.* In three books, by *Virasoma Súri.*

7.—*Harivansa.*

Karnáta language and Character, Palm leaves, incomplete.

An account of the family and exploits of *Krishna*, with brief notices of the acts of the *Kaurava* and *Pándava* Princes. It differs from the *Hari Vansa* portion of the *Mahábhárat* in the arrangement of the subjects it comprises, but the legends are the same as those in the *Mahábhárat:* by *Mungarása.*

8.—*Nágakumára Cheritra.*

Karnáta language and Character, Palm leaves, four Chapters.

Legendary account of a Prince of Mathura, named *Nágakumára*, represented as contemporary with *Neminath*, the twenty-second *Tirthankara*, by *Bahuvali kavi.*

9.—*Jivandhara Charitra.*

Karnáta language and Character, Palm leaves.

Legendary history of a Prince named *Jivandhara*, son of *Satyandhara*, king of *Hemánga.*

10.—*Sanatkumára Cheritra.*

Karnáta language and Character, Palm leaves.

Legendary history of a Prince named *Sanatkumára*, as supposed to be related by *Gautama* to *Srenika:* this personage is described as the son of *Viswasená*, king of *Hastinapura*, a *Chakravertti*, and saint: by *Kumara Bammarasa.*

11.—*Bharateswara Cheritra.*

Karnáta language and Character, Palm leaves.

Legendary history of *Bharata*, the son of *Rishabha*, the first *Jain* Emperor of India: by *Retnákara Muni.*

12.—*Manmatha Cheritra.*

Karnáta language and Character, Palm leaves.

Account of *Pradyumna*, an incarnation of the God of love *Manmatha*, as the son of *Krishna* and *Rukmini*; as far as it extends, it conforms to the legends of the Hindus: by *Mungarasa*.

13.—*Púj'yapáda Cheritra.*

Karnáta language and Character, Palm leaves.

Legendary history of *Púj'yapáda*, a celebrated writer and grammarian, the author of the *Kárikávritti*; a commentary on the aphorisms of *Pánini*.

14.—*Jinadatta Ráya Cheritra.*

Karnáta language and Character, Palm leaves, six copies.

Legendary history of *Jinadatta Ráya*, who according to the testimony of inscriptions was king of *Humbúja*, in the *Bednur* country, in the beginning of the ninth century: by *Brammaya kavi*. Whatever might be expected from the preceding *Cheritras*, it might have been thought that this would have afforded something like historical interest. It is however equally puerile with the rest. Although there can be no doubt that some of the personages, who are the subjects of these *Jain* legends, had a real existence, the circumstances ascribed to them are entirely the fancy of a late period, and relate little else than their birth, marriage, elevation to the throne, some imaginary feat of arms, their becoming the disciples of some of the *Tirthakaras*, their abandoning their power for a life of sanctity and their final emancipation. Thus, *Jinadatta* is described as the son of the Raja *Sahakára*, who marrying a new wife, conceives an aversion to his son, who becomes a voluntary exile: during his wanderings he founds the city of *Paumbuja* or *Humbuja*, and marries the nymph *Padmávatí*. He afterwards becomes king of his native city, and protects the *Jain* faith for a certain period, till his wife who was a *Nágakanyá*, or maiden of the serpent race, returns to *Pátála*, on which the king adopts the life of an ascetic, and after a period of abstract devotion, ascends to Heaven.

15.—*Kalpasútra.*

a. Sanscrit Language—Devanágarí Character.
b. Paper— incomplete.

A translation and explanation of the *Jaina Prákrit* work, which

contains the aphorisms of the sect, with the life of the last. *Tirthankara* or *Mahávira*, see A. R. vol. 9.

16.—*Gomatiswara Pratishthá Cheritra.*

Karnáta Language and Character—Palm leaves.

An account by *Chandraya Kavi*, of the erection of the image of *Gomatiswara*, by the king of Pandya, including some legends relating to the first *Tirthankara* and to *Bharata*, the first *Chakravertti*, the substance of the legend as relating to *Gomatiswara*, is given in Colonel McKenzie's account of the *Jains*, As. R. vol. 9.

17.—*Samyaktwa Kaumudi.*

a. Karnáta Language and Character—Palm leaves.
b. Tamul do. do. do.

A collection of tales overheard by *Uditodaya Raja*, as related by *Arhaddása* and his eight wives, the general purport of which is the adoption of the *Jain* faith by the narrators. By *Mungarasa.*

18.—*Dhermaparikshá.*

Karnáta Language and Character—Palm leaves.

Account of a conversation upon the nature of the Hindu Gods, and the religious observances to be followed by the *Jains*, between two *Vidyádharas, Manovega* and *Pavanavega*, by *Vratavilási.*

19.—*Aparájita Sataka.*

Karnáta Language and Character—Palm leaves.

A tract of 100 stanzas on the religious observances held in estimation amongst the *Jainas*, by *Retnákara Amragalu.*

20.—*Jinamuni Tanaya Nitisára.*

a. Karnáta Language and Character.
b. Another copy do.

The instructions delivered by a *Jain* teacher to his pupils on morality and religion, by *Chandra kirtti Chitti*, a native of Champa.

21.—*Árádhananiti.*

Karnáta Language and Character, Palm leaves.

The rules of religious and moral conduct, addressed to persons of the *Jain* faith, and of the *Vaisya*, the mercantile or agricultural class, by *Chandrakirti.*

22.—*Dhermámrita Kathá.*

Kernáta Language and Character, Palm leaves.

The philosophical and moral code of the *Jains*, as related to *Srenika* by *Gautama*, the pupil and disciple of *Verddhamána*, the last *Jina*, consisting of eight injunctions and four prohibitions, viz.:

1. To discard doubt.
2. To perform acts without expectation of advantage.
3. To administer medicine to a person of superior sanctity when ill.
4. To have a steady faith.
5. To cover or palliate another's faults.
6. To confirm the wavering faith of another.
7. To be kind to all of the same persuasion.
8. To convert others to the same belief.
9. Not to injure animal life.
10. Not to lie.
11. Not to steal.
12. Not to indulge in sensual pleasures.

By *Digambara Dása.*

23.—*Dwádasánupreksha.*

Karnáta Language and Character, Palm leaves.

An exposition of the *Jaina* doctrines regarding *Jíva* and *Atmá* or Life and spirit; under twelve considerations; by *Brammaya Kavi.*

24.—*Tatwártha Sútra Vyákhyánam.*

Sanscrit Language, Grandham Character, Palm leaves.

An extensive exposition of the *Jaina* Doctrines as contained in the *Tatwártha Sútra:* the commentator is said to be *Vira Muṇdi.*

25.—*Agama Sangraha.*

Sanscrit Language, Hála Kernáta Character, Palm leaves.

The practical ritual of the *Jainas* being a collection of prayers and formulæ for different ceremonial observances, as the consecration of temples, the worship of the images of the *Tirthankaras, &c.*

26—*Homavidhána.*

Sanscrit, Hála Karnáta Character, Palm leaves.

The mode of performing sacrifices with fire. By *Brahma Súri.*

27.—*Laghu Sangraha.*

Sanscrit, Hála Kernata Character, Palm leaves.

A small ritual for oblations with fire to the nine planets, with directions for constructing the pits or holes in which the fire is prepared: by *Brahma Súri.*

28.—*Dasabhakti Panchastuti.*

Sanscrit, Hála Karnáta Character, Palm leaves, defective.

A collection of prayers for different occasions, as those addressed to progenitors, expiatory prayers, prayers to be used in the morning, praises of the twenty-four *Tirthankaras, &c.* The prayers are ascribed to *Gautama* and other *Jain* teachers.

29.—*Nityábhishekavidhi.*

Palm leaves, Grandham Character.

The manual on the times and mode of bathing, &c., the images of the *Jinas.*

30.—*Chámundaráya Sataka.*

Sanscrit, Hála Karnáta Character, Palm leaves.

Legendary account of the Establishment of *Gomatisa,* by *Chámundaráya,* see No. 16.

31.—*Pratishthá tilaka.*

Sanscrit, Hála Karnáta Character, Palm leaves.

Rules for erecting, consecrating and worshipping the images of the twenty-four *Jaina Tirthankaras:* by *Rámachandra.*

32.—*Surasa Sangraha.*

Sanscrit, Hála Kernáta Character, Palm leaves.

An extensive treatise on Materia Medica Diseases and their treatment, and pharmaceutical preparations: by *Pújyapáda.*

33.—*Sákatáyana Vyákarana.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A Grammar of the Sanscrit language, ascribed to the *Rishi, Sákatáyana.*

34.—*Chintámeni.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A commentary on the Grammatical aphorisms of *Sákatáyana*, by *Yakshaverma.*

35.—*Ganita Sástra.*

Sanscrit, Hála Kernáta Character, Palm leaves.

A work on arithmetic of a similar character and extent as the *Lilávati:* by *Virácharya.*

36.—*Ganitasárasangraha.*

Sanscrit, Palm leaves, Grandham Character.

A work on arithmetic, by *Víra* or *Mahávira ácharya:* it is divided into three portions, the first comprises the elementary rules, the second the Arithmetic of fractions, and the third square and cube roots.

37.—*Trilokasataka.*

Palm leaves—Kernáta Language and Character.

A short tract descriptive of the three divisions of the universe.

38.—*Loka Swarúpa.*

Palm leaves—Kernáta language and Character.

A short description of the universe, according to the notions of the *Jainas.*

39.—*Yatimódal Nartakal.*

Palm leaves—Tamil language and Character.

Rules to be observed by the religious and secular orders of *Jains,* with some account of the chronology of the world, and of the kings of India agreeably to the *Jain* doctrines.

40.—*Panchamárga Utpatti.*

Palm leaves—Tamil Character.

The origin of the five sectarial divisions of the *Jainas.*

41.—*Teru nutta Tandádi.*

Palm leaves—Tamil language and Character.

A collection of hymns addressed to the *Jaina* divinity, worshipped at *Mailapur,* by *Teru-venkata.*

42.—*Jaina Pústaka Suchi.*

Palm leaves—Tamil Language and Character.

A List of *Jaina* Books.

43.—*Jaina kovíl Vivaram.*

Palm leaves—Tamil Language and Character.

A List of the *Jain* temples in the Tundur district.

44.—*Jaina kudíyiri Vivaram.*

Palm leaves—Tamil Language and Character.

A List of villages in the *Carnatic*, inhabited principally by *Jains*, and notices of their principal temples.

TAMUL BOOKS.

Pauranic and Legendary History.

1.—*Rámáyana.*

Palm leaves.

A Translation of the *Rámáyana* of *Válmíki*, by the poet *Kamban*, made according to the date given in the introductory stanzas in *Saka* 807, A. D. 885. According to one legendary history of the translation, the author was patronised by *Kerikála Chola*, but Mr. Ellis states that he finished his translation in the reign of *Rájendra Chola*, at the date specified in the following verse. "In the year of the *Sacam* 808, (A. D. 886) in the Village of *Vennei Nellúr* where flourished *Sadeiyen* (a great farmer, and the Patron of this poet) *Cambanáden*, presented the history of *Ráma*, which he had composed in the assembly of learned critics in the month of *Panguni*, and on the day (when the moon entered) the constellation *Atta*." *Mirasi Right*; Appendix p. xvi. *Kamban* is said to have been a native of *Tiruvullur*, of the *Vallála* caste, or a division of *Súdras*, chiefly employed in agriculture. He began to translate the *Rámáyana* at the age of 12, and completed five books by twenty-five. Other works ascribed to him, are the *Kamban Pádal*, the *Kánchivaram pilla Tamul*, a comment on some of the writings

of *Avayar*, the *Chola Kurvanga*, a history of *Kerikála Chola*, and a Dictionary, the *Kamban Agaradhi*: he died at Madura in the 60th year of his age.

2.—*Rámáyana*: *Aranya and Kishkindhyá Kándas.*

Palm leaves.

The third and fourth Books of *Kamban's* translation of the *Rámáyana*.

3.—*Rámáyana Sundara Kánda.*

Palm leaves.

The fifth book of *Kamban's Rámáyana*.

4.—*Yuddha Kánda.*

Palm leaves.

The sixth book of the *Rámáyana*, containing an account of the engagement between the forces of *Ráma* and *Rávana*, and the destruction of the latter.

5.—*Uttara Kánda.*

Palm leaves.

The last or supplementary section of the *Rámáyana* of *Kamban*.

6.—*Rámáyana Váchya.*

Palm leaves.

A prose version of the *Rámáyana*: attributed also to *Kamban*.

7.—The *Mahábhárata.*

a. The Sabhá Parva, Palm leaves, 2 Copies,
b. The Udyoga Parva, do.
c. The Yuddha Parva, do.
d. The Mahápraschán Parva, do.
e. The embassy of Krishna, do. 2 Copies.
f. The Episode of Purúrava, do.

Different portions of the great Sanscrit Poem, the *Mahábhárata* translated by *Vallipule Alvar*, one of the twelve chiefs of the *Rámánuja* sect of *Vaishnavas*, established in the *Dekhin*.

8.—*Sambhava Khanda* of the *Skanda Purána.*

Palm leaves.

The section of the *Skanda Purána*, which contains an account

of the birth of *Kártikeya*, translated from the Sanscrit; by *Kasyappa Guru*, of *Kánchípur* or *Conjeveram*.

9.—*Yuddha Khanda* of the *Skanda Purána*.

Palm leaves.

Translation of the section of the *Skanda Purána*, giving an account of the combat between the Gods under *Kártikeya*, and the Demons under *Táraka*, and the destruction of the latter by the former; by the same author as the last.

10.—*Kási Khanda* of the *Skanda Purána*.

Palm leaves.

The section of the *Skanda Purána*, which gives a detailed account of the different holy shrines at *Kási* or Benares, and the legends which explain the origin of their sanctity. The translation is ascribed to a Prince of the *Pándya* race, or house of Mádura, *Adivira Ráma*.

11.—*Brahmottara* Section of the *Skanda Purána*.

Palm leaves.

A translation of a division of the *Skanda Purána*, relating especially to the worship of *Siva*, and the efficacy of the emblems borne by his followers, by *Viratunga, Rája* of Tingasi.

12.—*Bhágavat Purána*.

a. Palm leaves—b. do.

An abridged translation of the *Bhágavat Purána*, by *Chennaya Vadha*.

13.—*Viswakermá Purána Sangraha*.

Paper.

An abridgment of the *Viswakerma, Upaprána*.

14.—*Periya Purána*.

a. Palm leaves—b. Do.—c. Paper.

A collection of legends recording the devotion of sixty-three eminent disciples of the *Saiva* faith, as taught by *Jnyána Samandhar*, and the favour shown them by the deity at various places in the Peninsula, but especially at *Chidambara* or *Chelambram*: the persecution of the *Bauddhas* is here attributed to *Jnyána Samandhar*. In 56 Chapters, or 4000 Verses, by *Chakkaliyar*.

15.—*Teruvanda Purána.*

a. Palm leaves—b. Paper.

An account of an act of devotion of one of the *Chola* Princes, of great celebrity in the Peninsula, *Teruvanda* or *Teruganda* or *Teruvarunda Chola*, who commanded his son to be put to death for driving over and killing a calf accidentally in the street of *Teruvalur*, near the shrine of a famous temple of *Siva*, as *Tiyaga Ráya Swámi*. The boy having been accordingly slain, was restored to life by *Siva*, as a mark of his sense of the father's devotion.

16.—*Kánchísthala Purána.*

Palm leaves.

A Legendary account of the city of *Kánchi* or *Conjeveram*, the foundation of which is attributed to *Kulottunga Chola*, the father of *Adonda Tondira*. It contains some celebrated shrines of the *Saiva* faith, in the temples of *Siva* as *Ekámreswara*, and of *Durgá* as *Kámákshi* which were repaired, if not erected by *Sankara Achárya*. This account is said to be a translation by the poet *Kamban* from the Sanscrit work on the same subject. This work, or the Sanscrit original, is very absurdly termed by Dr. Heyne, "the best, if not, the only geographical account of ancient Hindustan."

17.—*Arunáchala Máhátmya.*

a. Palm leaves—b. do.

Account of a sacred shrine of *Siva* at *Terunamale* or *Trinomallee* as *Arunáchaleswara* or *Tejalinga*, being dedicated to the emblem of that deity, as representing the element of fire. According to the legend it was on this spot that *Siva* appeared as a fiery linga to *Brahmá* and *Vishnu*, and desired them to seek his base, and summit; which they attempted in vain; in commemoration of which the Gods requested *Siva* to remain in a reduced form as a linga here, and erected the temple. The work also contains the *Pauránic* accounts of *Daksha's* sacrifice, the birth of *Párvatí*, her marriage to *Siva*, her destruction of *Mahishásura*, and her becoming half *Siva's* body or *Arddhanáriswari* at the Aruna mountain; also the liberation of different persons from penalties, and imprecations, by their worshipping at this shrine

The Temple was repaired by *Vajránkusa* king of Madura. The hill is termed *Aruna* or red, from the redness of the fiery *Linga* which originally appeared here, or from the red blossoms of the *Palás* tree, a forest of which trees grew over the mountain. Translated from the Sanscrit by *Yellapa Vadyar.*

18.—*Vriddháchala Purána.*

a. Palm leaves—b. do—c. do—d. do—e. do.

Legendary description of a shrine of *Siva* on *Vriddháchala,* or the ancient Hill, *Verddhachalam* in the Carnatic, said to have been revealed for the devotions of *Brahmá. Agastya* is said to have here expiated the sin of devouring *Ilwala* and *Vátápi,* translated by *Yellapa Vadyar.*

19.—*Indrakíla Parvata Máhátmya.*

Palm leaves.

Legend of a double shrine of *Vishnu* and *Siva,* on a hill near *Valliama nagar* or *Vellum* in Tanjore, erected by *Indra* in expiation of the curse he incurred from *Gautama,* who resided originally on this spot, for the deception practised by the deity on the wife of the sage. The town was afterwards founded, it is said by *Kála Kantha Chola,* and named after his mother *Valliámá.* Translated by *Muragappa.*

20.—*Sivandhi Sthala Purána.*

a. Palm leaves—b. Paper do.

A Legendary account of the celebrated temple at *Trichanapali,* in 12 sections, as supposed to be related by *Gautama* to *Mátanga* and other sages. The rock is said to have been a splinter of *Mahameru,* blown by the Deity of the wind from the peak of that mountain. It was afterwards the residence of *Trisira,* one of *Rávana's* Generals, whence its name *Trisira málè* or *Trisirapalli* corrupted into *Trichanopoly. Ráma* in his conquest of the Dekhin took it, and he worshipped at the shrine of *Siva* as *Trisirapallináth,* an image set up the *Rákshasa.* It was next celebrated as the residence of *Sarama Muni,* who decorating his garden with *Sivandhi* plants, brought from *Pátála,* the place was known as *Sivandhi parvata. Sarvádityachola* having come from the north of the *Káveri* hither, founded along the Southern bank of

that river, the city of *Wariur*. One of his successors having forcibly taken from the garden of *Sarama muni*, some of those flowers which he cultivated for the purpose of offering to *Siva*, the *Muni* pronounced an imprecation on him, in consequence of which *Wariur* was buried beneath a shower of dust. The Queen alone escaped, and in her flight was delivered of a male child: after some interval, the chiefs of the *Chola* kingdom proceeding to elect a king, determined by advice of the *Muni* to crown whomsoever the late monarch's elephant should pitch upon. Being turned loose for that purpose, the elephant discovered and brought to *Trisira málè*, the child of his former master, who accordingly became the *Chola* king, the whole being the work of the favour of the Deity worshipped on this mountain.

21.—*Awaryar kovil Máhátmya.*

Palm leaves.

Legendary account of a temple at *Awariar koil* near *Chidambara*, said to have been founded by *Mánikya Vásaka*, the minister of *Arimerdana*, king of *Madura*: the work also contains the story of *Mánikya Vásaka*, the marvels wrought in whose favour by *Siva* are narrated by *Sonnerat* in his account of the Hindu festivals. It may be here observed, that notwithstanding *Sonnerat's* work contains many inaccuracies, and is disfigured by the use of provincialisms in the terms of the Hindu Mythology and religion, it continues to be the only authority worthy to be consulted on these subjects, as observable in the south of India.

22.—*Vedapuri Sthala Purána.*

Palm leaves.

Account of a temple of *Siva* at *Vedapuri* called also *Rudrapuri*, *Brahmápura* or *Trivatur* near *Chilambaram*, where *Siva* is said to have appeared in the disguise of a Brahman, and taught the *Vedas* to the *Rishis*, or rather the *Agamas* and *mantras* or mystical portion, which it is said he translated into Tamul, and then disappeared, by entering into a *Linga* at this place, in consequence of which he has been since worshipped here as *Vedapuriswara*. The Legend comprises the usual stories of the marriage of *Siva* and *Párvati*, and the birth of *Kártikeya* and *Ganesa*, and illustrations of the efficacy of the shrine as shewn in the boons

obtained there by *Brahmá, Chandra, Ráma, Náreda,* and others, also an account of the defeat of the *Bauddhas,* by *Jnyána Samandhar.* Translated by *Appana Sundara Mánikya Vásaka.*

23.—*Tribhuvana Sthala Purána.*

Palm leaves

Legendary account of a shrine of *Siva* as *Tribhuvaneswara* in the vicinity of *Chidambaram,* and of various sacred temples along the *Valar* river, attributed chiefly to *Kulottunga chola* and *Kerikála chola.*

24.—*Nalé Sthala Purána.*

Palm leaves.

Account of a shrine where *Siva* is worshipped as the *Pancha Linga,* or in the five types of the elements; erected it is said by *Jayamkonda chola.* It is also called *Mayúra Kovil.*

25.—*Chitrakúta Máhátmya.*

Palm leaves.

Legend of the hill of *Chitrakote* in *Bundelcund,* the temporary residence of *Ráma,* and the site of a number of temples to which Pilgrimage is made.

26.—*Madhyárjuna Máhátmya.*

Palm leaves.

Legend of a *Siva Linga* at *Madhyárjuna,* between the *Kaveri* and *Coleroon* rivers, where *Virachola* it is said was released from the sin of accidentally slaying a Brahman.

27.—*Perawoliyár Purána.*

Palm leaves.

A translation of the *Hálásya Máhátmya* or *Madura Puráṇa,* giving an account of that city and the sixty-four sports of *Siva,* see page 91. By *Puranjote Mahámuni.*

28.—*Tirapásura Sthala Purána.*

Palm leaves.

An account of Tripassore; the town and temple of *Devi,* there, are said to have been erected by *Kerikála Chola.*

29.—*Sriranga Máhátmya.*

Palm leaves.

Account of the celebrated temple of *Sriranga* or *Seringham*, between the branches of the Kaveri, opposite to Trichinopoly. Its sanctity arises from its being supposed to be the spot where *Vibhishana* deposited the *Vimána*, and image of *Vishnu* as *Sriranga*, which *Vishnu* gave to *Brahmá*, and *Brahmá* to *Ikshwáku*, from whom they descended to *Ráma*, and by him were presented to *Vibhishana*. The erection of the present temple is ascribed to one of the *Chola* Princes: by *Nangaya*.

30.—*Tiruvattura Koshamangala Purána.*

Palm leaves.

Account of a shrine of *Siva* at *Trivatúr*, as *Mangaleswara*, with various legends exemplifying the virtue of the ashes of cowdung, *Rudráksha* beads, and other *Saiva* insignia.

31.—*Valliyammá Purána.*

Palm leaves.

Legend of a goddess named *Valliyammá*, the bride of *Kártikeya*, worshipped in the Dekhin especially at Chilambaram. This tract is rather the history of the birth, and exploits of *Kártikeya*, in which his marriage with the daughter of a hunter named *Valliyammá*, an incarnation of *Párvati*, is one of the incidents: by *Múrtti*.

32.—*Palani Purána.*

Paper.

Legendary account of several sacred shrines in Dindigul, at *Palani*, *Sivagiri* and *Varáhagiri*, the site of temples of *Siva* and *Kártikeya*, to the latter of whom the legendary anecdotes chiefly relate.

33.—*Támraparni Máhátmya.*

Paper.

Legendary account of the *Támraparni* river, which is said to have been brought by the sage *Agastya* from the north, and an account of the different holy *Lingas* on both banks of the river, from its origin in the Travancore mountains along its course through Tinnevelly to its junction with the sea at Pennacoil.

34.—*Jambukeswara Sthala Purána.*

Paper.

Legendary account of the celebrated shrine on the south of the Kaveri usually termed the *Jambukisma* Pagoda. According to the legend it is named from *Jambu* or *Jambuka*, a *Muni*, who presented a *Jambu* or Rose apple to *Siva*, who after putting it into his mouth, spate it out again on the Earth. The *Muni* picked it up and placed it on his head, which act of veneration pleasing the God, he consented to reside on the spot where the rejected fruit alighted. *Párvati* having incurred *Siva's* displeasure, was sentenced by him to reside on Earth at this spot, where she is worshipped as *Akhilándeswari*, the sovereign of the universe. The *Linga* is called *Amriteswara* and *Kailaséswara*, or, after the *Muni* by whom it was set up, *Jambukeswara*.

35.—*Padmáchala Máhátmya.*

Paper.

Legend of the shrine of *Siva* as *Padmagiriswara*, or the Lord of the mountain *Padma*, and of his *Sakti* or Goddess named *Abhirámi Devi*, on the western coast, near *Gokerna*.

36.—*Srikarani Purána.*

Paper.

Legendary account of the origin of the accountants of *Tonda Mandal*, who are said to be descended from *Brahmá* and *Saraswati*, who having incurred the displeasure of *Durvásas*, were born on earth, as the *Brahman Atreya*, and Princess *Sugunamálá*. In their new birth, they were again married, and had sixty-four Sons, who accompanied *Chenne Chola*, when he first marched from the north of India to *Tonda Mandala*. The *Chola* prince distributed the villages to sixty-four tribes of Brahmans, and appropriated one share of each endowment to the descendants of *Atreya*, to keep the accounts. The legend is said to be taken from the *Brahmánda Purána*, and translated into high Tamul by *Naralára*, one of the *Sanghatar* of Madura, at the request of *Karanikula chára Nayana*, the minister of the Pandyan king: whence its substance was composed by *Guruvappam*, a Brahman of the tribe of *Gautama*, and *Sútra* of *Aswaláyana*.

37.—*Násiketu Purána.*

a. Palm leaves—b. do.

Legendary account of *Násiketu* the son of *Divya Muni*, his visit to Naraka or hell, and devotion to *Siva*.

38.—*Mupuntoti Wollé.*

a. Paper—b. Palm leaves.

Manuscript *a.* contains an account of the erection of the Fort and various Temples at *Arkat*, by *Virasambhu Ráya*, and the construction of a canal which supplied that city with water by thirty branches filled from thirty, (*Mupattu*,) reservoirs. The same contains also doctrinal injunctions to the *Jangamas*. Manuscript *b.* besides describing the powers of the form of *Siva* worshipped here, specifies the endowments granted to the temple.

39.—*Tiruvadetur Kovil kathá.*

Palm leaves.

Legendary account of the founding of the temples of *Siva* and *Párvati*, at *Tiruvadetore*, south of the *Kaveri*, by *Muchukunda Ráya*, originating in the favour of *Párvati* to *Nandi*.

40.—*Warayur gráma Vernanam.*

Account of the village of *Warayur*, and the temples there of *Vilwana'th*, *Kadambeswara*, and *Tirukaliguna*, and the inscriptions found there.

41.—*Vishnukánchi Kovil Vernanam.*

Palm leaves.

An account of the temple at *Kánchi*, dedicated to *Vishnu* or *Varadaswámi*, the different festivals celebrated in honor of him, and the mode of performing worship.

42.—*Cholangipur Perumal Kovil Kathá.*

Palm leaves.

Account of the daily offerings in the temple of *Vishnu*, at Cholangivaram near Chittur in the district of Arcot.

43.—*Tiruvalliyánam Kovil Máhátmya.*

Palm leaves.

Legendary account of the founding of a temple to *Siva*, as

Kaparddiswara, at a place on the bank of the *Kaveri,* by *Haridhwaja chola,* and the power of that divinity.

44.—*Totya Madura Valiyamman Máhátmya.*

Palm leaves.

Legendary account of a form of *Káli,* who appeared in a vision to *Kanada* a *Pandaram,* at Chilambaram, telling him she had came from *Madura,* to see the *Akhanda Kaveri,* the single or undivided stream, and directing him to erect a temple to her on the bank of the River, with particulars of the grants made to the shrine.

Local History and Biography.

1.—*Chola Máhátmya.*

Paper.

This and the works ensuing profess to record the history of the Princes of *Chola,* an important division of the Peninsula, from which the Eastern Coast appears to derive its appellation, Coromandel, *Chola,* or *Chora-mandal.* It seems to have been known to the ancients as the *Regio Soræ* and *R. Soretanum.* According to local designations, the *Chola* country is bounded on the east by the Sea, on the south by the Vellar River, by the *Kutakeri* on the west, and *Yanadu* or *Pennar* on the north. This would include the whole of the country known as the Carnatic below the Ghats, and excludes the more southern countries which are ordinarily supposed to be signified by *Chola* or *Tanjore.* It appears, however, that the limits of the kingdom varied at different periods, and in the time of *Ptolemy, Arcot* was the capital—at a later date *Wariur* near *Trichinopoly,* next *Kumbhakona,* and finally *Tanjore,* was the residence of the *Chola* Princes.

The accounts of the *Chola* kings are very numerous, very confused, and very contradictory. The work here adverted to professes to be translated from the *Bhavishyottara Purána,* of which however it never formed a portion, by order of one of

the Mahratta Princes of Tanjore, *Sarabhâji*. It gives an account of 16 kings, or *Kulottunga, Deva chola, Sasisekhara, Sivalinga, Vira, Kerikâla, Bhîma, Râjârâjendra, Viramârtanda, Kirttiverdhana, Vijaya, Kanaka, Sundara, Kalakala, Kalyâna, Bhadra.* Several of these are of great celebrity, and their names occur in numerous inscriptions in Colonel Mackenzie's collection, in which however the only dates given are those of the years of their reigns. Authorities are much at variance, as to the times at which they lived, and *Kulottunga* the first of the above series, is placed in the beginning of the *Kali* age, in the beginning of the sixth century, in the beginning and in the end of the eighth, and even in the ninth. If any trust is to be placed in the above list of Princes, he may have reigned in the eighth century. *Râjendra* the patron of *Kamban*, and seventh from *Kulottunga*, reigning in A. D. 886, see page, 163. At the same time Mr. Ellis *(Mirasi Right)* observes, that *Vira Chola*, the fifth prince from *Râjendra*, reigned about A. D. 918, and yet *Vira* in the above list precedes *Râjendra*. Some accounts however make *Kullottunga*, the Patron of *Kamban* and *Vira* is the fifth of the dynasty, reckoning from *Kulottunga* who as cotemporary with the Poet, may have reigned about the end of the ninth century. It is not impossible that he was the same with that *Râjendra*, who patronised *Kamban*, for *Kulottunga*, means "the exalter of his race," and *Râjendra*, is only "Prince of Princess:" as Titles, these were no doubt applied to different individuals, and we have a *Vishnu Verddhana Kulottunga Chola*, as late as the end of the 11th century: hence arises much of the confusion which pervades all the accounts of the *Chola* kings. It is not unlikely however, that the prince more especially known as *Kulottunga Chola*, reigned at the end of the 9th century, or even later, for *Kerikâla* the sixth of the list, is made in various traditionary accounts, the persecutor of *Râmânuja*, and dying in consequence, in the early part of that reformer's career, which appears to have been about the beginning of the 12th century. It must be observed, however, that some lists interpose eight, some thirteen, and some sixteen Princes, between *Kulottunga* and *Kerikâla*, and in one list, *Kerikâla* is placed seventeen generations *before Kulottunga*, making an extreme variation of

thirty-three generations, which it will require more ingenuity than can be here pretended to, to reconcile. On the whole, however, the weight of testimony places that Prince, who is best known as *Kulottunga Chola*, about the end of the ninth, and beginning of the tenth century.

This work is more of a legendary than a historical character, and is intended to record the devotion of various Chola Princes to *Siva*, as shewn in the consecration of different *Lingas*. *Kulottunga* is said to have erected a Temple to *Tungéswara*, whence his capital was called *Tungapur* or *Tanjore*. *Sasisekhara* erected a causeway or bridge over the Kaveri river. *Siva Linga* having killed a calf by accident, was put to death by his father, but restored to life by *Siva*. *Kerikála* brought the *Vrihadiswara Linga* from the *Nermada*, and built a temple for it, by which act of piety he was cured of the leprosy. *Rájárájendra* subdued various countries and erected numerous temples. *Viramártanda* propitiated *Konkanesa*. *Kirtti Verddhana* obtained progeny by worshipping *Kártikeya*. *Kanaka* prevailed upon *Eranda Muni* to fill up a gulph, through which the water of the Kaveri disappeared. *Sundara* expiated the crime of accidentally killing a Brahman by veneration to *Madhyarjuna*. *Kalakala* was raised to the heaven of *Siva*, by *Bhaktitushteswara*, or the Lord pleased with faith, and *Bhadra*, obtained the like end by devotion to the same deity. The last section gives some account of the different holy places of the *Siva* faith in the country along the Kaveri, or immediately to the south. The work is also styled the *Vrihadiswara Máhátmya*.

2.—*Chola Purva Pattáyam.*

a. Paper—b. Palm leaves.

A history of some of the Chola kings, according to the *Kalvetu*, or records professedly derived from inscriptions, of Kanchi.

According to this authority, the first *Chola*, *Chera*, and *Pandya* Princes, or *Virachola*, *Bala Chera* and *Vajránga Pándya*, were born by command of *Siva* for the destruction of *Sáliváhana*, who encouraged the *Bauddhas*, and persecuted the Brahmans. After clearing the site of *Kánchi*, which had become a wilderness, and restoring the ancient Temples of *Ekámreswara* and *Kámákshi*,

they proceeded against *Sálivâhana*, who they insisted should leave his capital, *Trichinapali*, and return to his former metropolis, *Bhoja Rayapur* in *Ayodhya* or Oude!! As he refused, they attacked *Trichinapali*, took it, and put *Sálivâhana* and all the *Bauddhas*, except a few who fled beyond sea to the eastward, to the sword. As *Sálivâhana* was a Brahman, the *Rajas* to expiate the sin of slaying him, built an infinite number of temples to *Siva* and his bride. Theso transactions are placed in the *Kali* year 1443, or 1659 before Christ, and 1737 before *Sálivâhana* reigned, agreeably to the era, which dates from his reign or A. D. 78. After *Virachola*, it is said, twenty-five Princes reigned to *Uttama Chola*, the twenty-sixth, whose capital was *Wariur*, and who deviating from the faith of his predecessors, had his Cápital submerged by a shower of dust, the same story being told of him as is narrated in the *Sivandhi Purána*. The wife of *Uttama*, then pregnant escaped, and was delivered of a son with whom she lived twelve years in obscurity. At the end of that time the nobles of the *Chola* kingdom agreed to leave the election of a Prince to the choice of the late *Raja's* elephant, who after some search discovered the son of *Uttama*, amongst a number of boys, raised him on his trunk, and carried him to *Tiruvatur*, to the Temple of *Tiyaga Ráya*, where he was recognised as sovereign, and raised to the throne by the name of *Kerikála Chola*. This is said to have happened in the year of *Kali*, 3567 or A. D. 466. This part of the story is told also of the son of *Sarvádítya Chola*, in the *Sivandhi Purána*, and of *Mayúravermá* in the *Mayúra Cheritra*. *Kerikála* is said to have put his son to death for driving over a calf in the streets of *Teruvalur*, being here identified with *Teruvarunda Chola*. For this he was punished with madness, to cure him of which *Kámákshi* assumed the form of a priestess, and directed him to build and endow 360 *Siválayas* or Temples of *Siva* as the *Linga*. Similar endowments were granted by the *Chera* and *Pándya Rájas*, the particularisation of the chief of which forms the remaining, and much the largest portion of this work.

3.—*Choladesa Púrvika Cheritra.*

Paper.

A treatise on the ancient history of the Chola kings written in

answer to Major Mackenzie's enquiries, by *Vedhanáyaka*, a native christian in his employ. This tract is written in a spirit unfriendly to the usual pretensions to high antiquity, and with some critical acumen, as may be judged from the following, which is given in the writer's own words; "Upon enquiring from well informed natives and men of letters, I find their replies very contradictory. Some say sixty-four Chola Princes have governed the country, some say sixteen, and some extend the line to the incredible number of 84,000. The account I have lately transmitted specifies only sixteen, whose joint reigns are made to amount to 1172 years: the book alluded to, I take it, contains not above one part in four of truth, and the other three parts are at variance with each other. The most accurate statement appears to be that of forty-four Princes, who reigned 2136 years. Of these, the last, *Kulottunga* gave his only daughter in marriage to *Varaguna*, the forty-eighth Pandyan Prince, who thence succeeded to the sovereignty over *Chola* and *Tonda*, as well as *Pándya*. Eleven Princes of his family reigned 570 years, making altogether 2706 years." He also maintains that *Kulottunga*, was the last, not the first of the *Cholas*, and makes him contemporary with the Poet *Kamban*. He notices however the different system which makes him the first of sixteen Princes, whose reigns are said to extend from the year of *Kali* 3349 to 4508 or A. D. 248 to A. D. 1407. The last Prince was named *Pattira Chola*. These Princes built or repaired the temples of *Sriranga*, *Jambukeswara*, *Terumalei*, *Tungeswar*, *Vrihadiswar*, *Someswara*, *Rameswara*, and many others. The author admits that he is not able to give a particular account of the forty-four *Cholas*.

In this work, also, the author denies that *Agastya* invented the Tamul language, and asserts that his medical works are written in a poor and low style—very inferior to that of *Kamban*. The grammatical work in 80,000 *Sutras*, or aphorisms, ascribed to him is pretended to be lost, and the only work of the kind known is the supposed abridgment of it by *Tolgappya:* another Grammar is said to originate with the work of *Agastya*, that of *Mánikya vásaka*. The principal classics of the ancient Tamul were *Samanal*, that is, *Jains*, or *Bauddhas*, most probably the latter.

The comparatively modern date of the *Chola* Princes is inferred, with much reason, by the writer from the perfect state of the buildings ascribed to them, and the freshness and frequency of the traditions relating to them, which are current in all parts of the Peninsula

4.—*Cholamandala, Tondamandala, Pándyamandala Rájákal.*

Palm leaves.

An account of the Princes who governed the countries of *Chola, Tonda,* and *Pándya.* According to this tract, the whole of these three countries were comprised in the *Dondaka* forest, the habitation of foul fiends, and pious anchorets only. After the extirpation of the former, *Ráma,* to expiate the sin of slaying *Rávana,* a Brahman, erected the temple of *Rámeswara,* to which, numbers coming from upper Hindustan in pilgrimage, settled in this part of India, and first cleared, and cultivated the country. Amongst these was *Mathura ndyaka Pándya,* a man of the agricultural tribe from the north of India, who colonized the country along the *Vyǵi* river, and founded the city of Madura: from him forty-seven Princes descended who reigned in succession for a period of 2137 years. In like manner, the country along the *Caveri* was first cleared, and occupied by a colonist from *Ayodhya,* or Oude, named *Tayaman Nalei Chola,* who founded a city at *Trisirapuri* or *Trichinapali.* The forty-fourth Prince from him was *Kulottunga Chola,* who had a son by a dancing girl, or as he gave out by a *Nágakanyá,* a nymph of *Pátála.* In consequence of his illegitimacy, the chief people opposed his being appointed as *Yuva Rájá* or young King, and on this account his father gave him a tract of newly cleared ground from the *Pennei* river to *Kalahastri,* constituting the *Tonda Mandala,* the capital of which was *Kánchi.* The following account of *Tonda Mandalam,* and its limits is taken from Mr. Ellis's tract on Mirasi Rights, a work previously referred to, and almost the only contribution by European Scholars to the ancient history of the Dekhin, upon which any reliance can be placed.

Tondei, or with the addition of mandalam, *a province, country,* Tondamandalam, of which Cánjipuram (Conjeveram) was the ancient capital, takes its designation from a shrub of the same name with which it abounds.

It is called also Valanádu, or Tondei-vala-nádu,* *the extensive district*, whence the Shózha princes took one of their titles, Valavan or Valanáden; this name it probably received in latter times when by successive conquests its boundaries had been extended far beyond those which will be presently noticed. This country is stated to have been covered by part of the extensive wilderness called in the *Rámáyanam*, Dandacáranyam *the forest of the punisher*, and to have been inhabited originally by the *Curumber*, a pastoral and half-savage tribe, but sufficiently advanced towards civilization to have chiefs of their own, each of whom resided in a fortified place, having a district of greater or less extent under its jurisdiction, denominated *Cót'tam*, from *Cót'tei a fort;* of these there were twenty-four, and they constitute the largest of the subdivisions of the country hereafter noticed. This race was exterminated (in lower Tondei at least, some still remain in upper Tondei) and a tribe of agriculturists, the Vélál'er, or Vel'lál'er, established in the country by A'danda or Tondamán Chacraverty, the son or brother of one of the kings of Sho'zha-man'dalam, the southern portion of which constitutes the modern province of Tanjore at a very early period; possibly before the commencement of the Christian era, as many of the names by which places are now known, and which seem to have been imposed by these colonists, are to be found in Ptolemy's tables.

The Velláler of Tonda-mandalam, were at their first settlement divided into three tribes.—The first were the Condeicatti Velláler, so named from tying the hair in a tuft on the crown of the head instead of leaving a small lock, Cudimi, behind, as worn in this part of India, or before, as worn in Malayálam. These it would seem A'danda Chacraverti found in the country, scattered over it in distant settlements where the land had been sufficiently cleared and reclaimed to admit of agricultural pursuits. The second, Shózha Velláler, accompanied the prince into Tonda-mandalam, but tradition says that few remained, the others being disgusted by the difficulty experienced in clearing the ground, and the small profits resulting from their labours. The third were the Tuluva Velláler, who had emigrated from Tuluva-nádu, situated on the western coast of India, and known by its modern misnomer of Cannada or Canara; these constituted by far the greater body of the settlers, and were induced to remain and bring the whole province into cultivation by the peculiar privileges (the Cánimányam, Méreis, &c., still enjoyed by their descendants) politically conferred upon them by A'danda Chacraverti. Each of these tribes hold at present Mírási in Tonda-mandalam; the Tuluva Velláler in a greater, the Condeicatti and Shózha each respectively, in a less proportion, and, until the termination of the Tamil government, none but Velláler possessed, or were qualified to possess landed property in the province.

* This name is sometimes given, to Sózha-nádu itself, or rather to the whole of its territories, when it had become far more extensive than any of the other Tamil Kingdoms.

The extent and boundaries of the country thus settled, the number of the settlers and its variation in population and prosperity in after times are to be traced, not by vague tradition only, as is too commonly conceived to be the case with respect to the remains of Indian history, but in writings of different periods, as substantially authentic, probably, though intermixed with undisguised fable, as the records of most other countries.

The two following memorial verses state the boundaries of Tonda-mandalam: the first is ascribed to Auveiyàr, a Tamil poetess of high renown.

To the west the Pavazha-malei; Vengad'am to the north;
The straight shore of the resounding ocean to the east; and high in renown
The Pinágei to the south; in extent twenty cádams;
Know these to be the boundaries of the excellent Ton'dei Nád'u.

The Pavazha-malei, or coral mountains, are the line of the eastern Ghâts; Vengadam is one of the names of the sacred hill of Tirupati; Pinágei (Pinácà) is the Sanscrit name of two rivers, which both rise in the mountains of Nandidurg; the northern passing by Penaconda and through the district of Nellûr, the southern disemboguing near Cuddalûr, the latter is here meant. Measuring a *straight* line from the extremity of the Pulicat-lake, where Srîhari-Cóttei, the most northern of the Tonda-mandala villages is bounded by the Swerna-muc'hi river, to the mouth of the Pinágei. the distance, will be found to be almost exactly twenty cádams, or reckoning the cádam at eight miles, one-hundred and sixty miles. The boundaries here stated embrace only the country, below the Ghâts, forming a considerable portion of the extent called by the Mohammedans, and after them by Europeans, commonly, but very erroneously, Carnatic-payenghât.

The Shéyáru to the south; the sacred Vengadam to the north;
The inexhaustible ocean, O ye who resemble fawns! to the east;
The mountains of the bull to the west; of Tondei nád'u
They agree that this is the extent.

Shéyáru* is a Tamil name of the river before called. Pinágei; the mountains of the bull, Idabagiri, are the range of hills on the southern extremity of which stands the fortress of Nandidurg. The boundaries here indicated extend, therefore, much farther to the westward than those stated in the preceding verse, and the whole province may be naturally

* There are two rivers called Shéyáru; one, taking its rise below the Ghâts, joins the Palâr at Tiru-muccudel, a little to the east of Canjeveram; the other, the Enáttu-Shèyàru, the Shéyáru, of Enádu or Ezha-nád'u, the ancient name of the country to the south and west of upper Tondei, is the river here meant and is the same as the southern Pinàcà or Pen'nei.

divided into upper and lower Tondei; the latter being as already stated; the former, constituting the north-eastern districts of the country now under the dominion of the Rájà of Maisùr, comprehends the Pergannahs of Coàr, Bara Balapúr and part of Penaconda and of the Subah of Sira, or Carnatic bala-ghât Bijapuri, according to the modern Mogul subdivision of the country.

Of the following extracts, the first is from a well known work; the two next are, also, ascribed, to Auveiyàr; and the two last belong to the great body of traditional stanzas current in the Tamil countries. The list of Cót'tams and Nád'us have been obtained from persons attached to the Matam of the Nyána-prácàsa Pandáram of Cánjipuram, to which establishment fees are payable throughout the province of Tondamandalam.* I must here observe that the Tamil St'hala Puránas, after passing the fables of mythological periods, with which they usually commence, and gaining the bounds of rational chronology, contain much of what may be considered as the real history of the country, though still obscured occasionally by allegory and distorted by extravagance.

FROM THE TIRUCAZHICUNDA-PURA'NAM.

To the northward of the river Pennei where the bees sip the honey of the fresh flowers;

To the southward of Cálatti (Cálastri) which resounds with the roaring of startled lions;

To the westward of the cool shores of the ocean; and to the eastward of the coral mountains;

I have thus generally described the extent of the prosperous country of Tondíram.

Tondíren, the chief among the leaders of the demon bands of the three-eyed deity, having governed it,

This country became Ton'dira-nád'u; when it was defended by Dan'daca-vénder,

It became accordingly Dan'daca-nád'u; and when Shózher of the family of the sun,

Who was Ton'deimàn adorned by garlands of flowers, extended his protection to it, it became Tón'dei-nád'u.

STANZAS BY AUVEIY'AR.

Malei-nád'u (the hilly country)† abounds in elephants; the renowned Shózha-val'anád'u‡ abounds in rice; the southern country,§ of which Búzhiyen is sovereign, abounds in pearls; and the well-watered fields of the excellent country of Tondei abound in learned men.

* These lists it has not been thought necessary to insert. H. H. W.

† Malayalam and the district now called Coyembettùr (Coimbatore).

‡ Tanjore and the districts immediately to the north of the Col'lid'am (Coleroon).

§ Madurei and its dependencies.

The whole earth may be compared to an expanse of wet-land:

The several countries of the earth, marked by their boundaries on the four sides, have cultivated fields within it;

Ton'dei-val'a-nád'u is lofty sugar-cane in one of these fields;

The chief Towns of this country are the crude juice of this sugar-cane;

Cachchipuram (Canjiveram) and its vicinity are like a cake of unrefined sugar obtained by boiling this juice;

And a large concretion of refined sugar in the midst of this cake.

Represents the interior of Cachchi, where the bull-borne Deity resides.

A STANZA.

It (Tond'ei-nád'u), contains twenty-four Cól'tam, seventy-nine Nád'u, and one thousand nine-hundred Nat'tam (townships) beautified by the leaves of the palm: the families (gótrams) of ancient descent are twelve thousand, but it is impossible to declare the numbers of the Vel'lál'er in the country.

According to our authority, *Tonda*, as well as *Chola* came into the possession of the *Pándya* princes, by the marriage of *Kulottunga's* legitimate daughter with *Varaguna Pándya*, and remained subject to them 570 years.

The work contains also some account of the people of *Marawa*, who it is said were originally a Colony of Fishermen from Ceylon, settled at *Rámeswara*, and on the opposite coast, by *Ráma* to guard the temple. They were made slaves by the new Colonists, and long continued to be subject to the *Pándya* Princes: at length becoming numerous, they rose against their masters, and established themselves under their own Princes, the *Setupatis*, or Lords of the straits, the *Chandra* or *Sender bandi*, apparently of *Marco Polo*. For eleven generations the *Setupatis* were Lords paramount, even over *Madura*, and the *Pándya* Princes were reduced to the condition of feudatories, until the whole of the kingdom fell under the *Marawa* power for three reigns, when they were driven to the south of the *Caveri* again by the *Kurumba* Prince of *Alakapuri*, and finally *Madura* and *Tanjore*, were taken from them by the officers of the *Vijayanagar* Kings. The former continued under the *Nayaks* of *Madura*, and the latter was occupied by the *Mahrattas*, until both came under subjection to European power.

5.—*Kalingattu Bharini.*

a. Paper.—b. Palm leaves.

A professedly poetical account of the subjugation of *Kalinga*, by *Kulottunga Chola*, but the work consists chiefly of the praises of *Ganesa* and *Devi*, and a description of poetical or rhetorical ornaments. Some panegyrical notice of *Kerikála*, *Vira*, and *Kullottunga Chola*, occurs, but nothing that can be regarded as history. The latter is made to recover *Kalinga* from a Mohammedan Prince.

6.—*Paralamuvan torhul.*

Paper.

A Poetical account of the actions of *Vikrama Chola*, *Kulottunga Chola*, and *Rájendra Chola*, especially of their founding, and endowing *Saiva* temples, by *Uttaga Kuten.*

7.—*Pándya Rájákal.*

a. Paper—b. Palm leaves.

A history of the *Pándyan* Kings, or Sovereigns of Madura, in thirteen Books: chiefly of a legendary, and sectarial character. It begins with *Kulottunga*, in the year of *Kali* one-thousand, and records anecdotes of the following Princes, *Anantaguna*, *Kálabhúshana*, *Rájendra Pándya*, *Rájeswara*, *Gambhira*, *Vansapradípaka*, *Puruhutajit*, *Pándya Vamsapátaká*, *Sundareswara*, *Pádasekhara*, *Varaguna*, *Rájendra*, *Suguna*, *Chitraratha*, *Chitrabhúshana*, *Chitradhwaja*, *Chitravermá*, *Chitrasena*, *Chitravikrama*, *Udanta*, *Rájá Churámani*, *Rájá Sárdúla*, *Kulottunga*, *Yodhana pravira*, *Rájá Kunjara*, *Rájá Bhayankara Ugrasena*, *Mahásena*, *Satrunjaya*, *Bhimaratha*, *Bhimaparákrama*, *Pratápa Mártanda*, *Vikrama Kunjaka*, *Yuddha Kotáhala*, *Atulavikrama*, *Atula Kirtti*, *Kirttivibhúshana*, *Vamsasekhara* and *Vamsachurámani*, or thirty-nine of the seventy-four Princes, which tradition usually ascribes to the *Pándya* Dynasty. With the exception of the first three, of *Varaguna*, and the two last, the notice of these Princes is restricted to the simple enumeration of their names, and the stories found in the accounts of the others, are most commonly miraculous legends, illustrating the power of the tutelary deities of the *Pandyan* Kingdom, *Párvati* and *Siva*, combined as *Minákshí*

Sundaréswara. The last five chapters are devoted to marvellous anecdotes of the College of *Madura* founded by *Vamsa Sekhara,* for the cultivation of Tamul: the first professors of which forty-eight in number, it is said, were incarnations of the forty-eight letters, of the Sanscrit alphabet and *Sundaréswara* himself was the 49th. The latter presented the College with a diamond bench or desk, which would give place to no heterodox or inferior productions. The professors becoming arrogant, *Siva* appeared as *Terupurántaka Kaviswer,* or according to some accounts, *Teruvaluvar,* the celebrated moral poet, and produced a work which being laid on the desk with the Books of the forty-eight professors thurst every one of them off, and occupied the whole in solitary dignity. The chief teachers of the *Madura* College were *Narakira, Bána,* and *Kapila,* to whose joint labours this work is ascribed.

8.—*Tondamána Kathá.*

Palm leaves.

A short account of the first settlement of *Tonda,* by *Adonda Chakraverti,* the illegitimate son of *Kulottunga Chola.*

9.—*Tondamandala Satakam.*

Palm leaves.

An account of the country of *Tonda* in a hundred stanzas by *Padikási.*

10.—*Kongadasa Rájákal.*

Palm leaves.

An account of the Princes of the country known as *Konga* or *Chera,* one of the three principal divisions, with *Chola* and *Pandya,* of the eastern half of the southern portion of the Peninsula. It corresponds nearly with the modern districts of *Salem* and *Coimbatore,* with addition of parts of *Tinnevelly* and *Travancore.* The boundaries according to the *Tamul* authorities are the *Palini* river on the north, *Tercasi* in *Tinnevelly* on the east, Malabar on the west, and the Sea on the south.

According to this work, the series of *Konga* or *Chera* Princes, amounted to twenty-six, from *Viraráya Chakravertti* to *Rája*

Malladeva, in the time of whose descendants the kingdom was subdued by the *Chola Rája,* in the year of *Sálivâhan* 816 or A.D. 894. The Princes here enumerated are *Vira Ráya, Govinda Ráya, Krishna Ráya, Kalivallabha, Govinda* the 2nd. *Chaturbhuja, Kumáradeva, Trivikrama Deva, Kongani Vermá, Mádhava Vermá, Hari Vermá, Vishnugopa, Krishna Vermá Dindikara, Durvaniti, Pushkara, Trivikrama, Bhúvikrama, Kongani Mahádhiráya, Govinda* 3rd, *Sivaga, Prithivi Kongani Mahádhiráya, Rája, Malla Deva, Ganda Deva, Satyav ákya Deva, Gunottama Deva.* From the Tanjore Sovereigns, *Chera* passed under the dominion of the *Belál Rájas* of *Maisur,* and finally under that of the Princes of *Vijayanagar,* of whom some account is also given in this work.

11.—*Kernáta Rájákal.*

a. Palm leaves—b. do—c. do—d. do.

An account of the Sovereigns of the Carnatic. After a short notice of *Yudhishthira,* and his brethren and of some Hindu Princes of the Lunar family, the Manuscript gives an account of the Mogul Sovereigns of Hindustan, and the family of *Nizam ali,* MSS. *b.* is an abridgment.

12.—*Keraladesa Kathá.*

Palm leaves.

A short account of *Parasuráma's* granting the country of *Kerala* or *Malabar* to the Brahmans, and of some of the actions of *Cheruman Perumál,* who is said to have established the divisions of the country still subsisting, and to have become a convert to Mohammedanism.

13.—*Tuluvadesa Kathá.*

a. Palm leaves—b. do.

A short account of *Tuluva* from the time of *Alemgir,* including an account of the descendants of *Sivaji.*

14.—*Dillirája Kathá.*

Palm leaves.

A short genealogical account of the descendants of *Arjuna,* and a few ancient Hindu Princes and some account of the reign of *Krishna Ráya* of *Vijayanagar.*

15.—*Janameyaya Vansávali.*

Palm leaves

A short account of the family of *Janamejaya* the great-grandson of *Arjuna.*

16.—*Vádur Sthala Purána.*

a. Palm leaves—b. do—c. do—d. Paper.

Account of the life of *Mánikya Vásaka,* Prime minister of *Arimerddana* or of *Vamsa Sekhara,* King of Madura, and celebrated for his devotedness to *Siva.* Having been sent on a mission to buy horses, he encountered *Siva* as a *Pandaram,* or *Saiva* teacher, by the way, and in consequence of his lessons, distributed the money he was intrusted with to his mendicant followers, and an adjacent temple of that divinity. The *Rájá* hearing of what was taking place, sent to command his return to Madura, with which, by the advice of the seeming *Pandaram,* he complied; informing the king he had bought the horses, which would arrive at a lucky hour: at first the king believed him, but upon further information, doubting his veracity, subjected him to severe tortures, until *Siva* changing a number of jackalls into horses, and himself assuming the appearance of the dealer, arrived at Madura, and delivered them to the king. Being conducted to the stables, the jackalls at night resumed their proper shapes, killed the real horses, and broke loose and ravaged the country. *Mánikya Vásaka* was in consequence again imprisoned, and tortured, when *Siva* caused the *Vygi* to overflow its banks, and deluge the country, until his worshipper was released —other marvels are narrated of *Mánikya Vásaka,* who finally left the *Rájá's* service with honour, and adopted a religious life, in which character he composed the *Terruvargam,* a set of verses in four books in praise of *Siva,* and other similar works, also a grammar of the Tamul language—After visiting the principal temples of *Siva* in the Dekhin, he settled at *Chilambaram,* where he was visited by a deputation of *Bauddha* priests from Ceylon, whom he disputed with and overcame. He also cured the daughter of the *Raja* of Ceylon of dumbness, on which she repeated the twenty verses in praise of *Siva,* which are annexed to the *Teruvá-chakam.* The *Bauddhas* were converted by these marvels.

Mánikya Vásaka was finally absorbed into the Linga at *Chidambaram*, in the presence of all the people.

The work is by *Sivajnyána*, a *Pandaram* or *Siva* Ascetic.

17.—*Agastya Varalár.*

a. Paper—b. Palm leaves.

An account of the *Muni Agastya* taken partly from the 1st section of the *Kási Khanda* of the *Skanda Purána*, and partly from local legends. *Agastya* is said to have come from the north of India, and settled finally in the south, where he was the author of the first elements of Tamul Grammar. His grammatical writings no longer exist in consequence of an imprecation upon him, by his disciple *Tolgappya*, but a number of medical writings bear his name. Manuscript *b.* is also known as the *Purána Maharshi Kathá.*

18.—*Sanghattár Cheritra.*

Palm leaves.

Account of the foundation of the Tamul College at Madura for forty-nine professors by the *Pándya Rája Vamsa Sekhara*, and the triumph over the professors by *Teruválluver*, the author of *Koral.*

19.—*Gnyána Samandhar Cheritra.*

Palm leaves.

Account of a *Saiva* Priest, who is said to have confuted the *Bauddhas* or *Jainas* in the days of *Guna Pándya*, and to have restored the ascendancy of the *Saiva* faith in the *Chola* and *Pándya* Kingdoms.

20.—*Sirutonda Yachhagána.*

Palm leaves.

Account of *Sirutonda*, originally a *Jaina*, but a convert to the faith of *Siva*, in which capacity he received a visit from *Siva*, disguised as a *Jangam*. By *Gnyána Prakasika.*

21.—*Balayála Ráya Yachhagána.*

Account of the faith of the *Baláyala Rája* of *Sindhukota* in *Siva*. The God having come to his house as a *Saiva* mendicant, and being hospitably entertained by him, desired him to procure

him the company of a female, who had been chaste for a certain period, and the Prince being unable to procure such a woman in the city, presented his own wife to his guest. *Siva* satisfied with this mark of his piety, appeared in his real figure, and conferred a recompense on the prince.

22.—*Kumbhakona Vírabhadra Tamburan Bharani.*

Palm leaves.

Account of a priest of the *Vira Saiva* sect who was settled at *Kumbhakona*, and is here described as an incarnation of *Virabhadra* the angry emanation of *Siva*, employed by him to disturb the sacrifice of *Daksha*, which legend is also narrated in the usual manner, and forms the bulk of the work. By *Katta lutan.*

23.—*Virabhadra Tamburan matha Vernanam.*

Palm leaves.

Some account of the *Saiva* establishment of *Pandarams* at *Kumbhakona*, and its founder *Virabhadra*, as well as of some of his successors as principals.

24.—*Madhurá Virápan Ammán.*

a. Palm leaves—b. do—c. do.

An account of *Virápa* one of the subordinate chiefs of the Madura Kingdom under the *Náyaks, Virápa,* is said to have been the son of *Tulasi Mahá Rája*, but the astrologers announcing that he would cause the ruin of his family, his father ordered him to be exposed in the forests. He was there found by a man of the *Chandála* or *Pariar* caste, and brought up by him to the period of adolescence, when with his father, he was employed in the service of one of the *Poligars* of Madura, *Bomma* or *Bommaya Náyak.* Here he engaged the affection of the *Poligar's* daughter, and raised an insurrection against her father, in which *Bommaya Náyak* was killed, and *Virápa* married the daughter. *Virápa* then took service with *Chokanáth Náyak* of Trichinapally, by whom he was sent with an army to clear Madura of banditti. After his return, whilst visiting a harlot by night, he is taken up for a thief, and has his hands and legs cut off. He then adopts a religious life, on which his wife burns herself, whilst he, after repairing to various holy shrines dedicated to *Siva*, is

absorbed in a stone Pillar, by favour of *Minákshi amman* and *Sundareswara*, and is worshipped at Madura in that form. By *Nangaya*.

25.—*Bommanáyaka Kathá.*

Palm leaves.

A short account of the family of *Bomma* or *Bommapa Náyak*, one of the Telingana chiefs who accompanied *Nágama* or *Viswanátha Náyak* from Vijayanagar to Madura, and were by him sent over different districts as *Poligars*. These jurisdictions were not unfrequently changed, and their allegiance transferred to the chiefs of Tanjore or Marawa, until under the British Government, the family was admitted according to this authority, to a part property in the Villages of *Karasahetu* and *Warapur*. By the *Wakil* or attorney of the family.

26.—*Rámáppayyen.*

Paper.

Account of the defeat of *Vanneya*, son of *Adi Náráyan Rájá* of *Rámnád*, by *Rámáppya*, the General of *Tirumala Náyak*, of Madura, about the middle of the 17th century. The object of this war was to restore *Tumbi*, the nephew of *Adinárayan*, whom his uncle had deposed: according to other authorities, *Vanneya* successfully resisted on his father's part, the attack of the Madura General, and it was only after his death, that *Tumbi* was made *Setupati* or Prince of *Marava* and *Ramnad*. By *Tennamanar Kavi*.

27.—*Chengi Rajakal.*

Palm leaves.

Account of *Jayasinh, Raja* of *Chengi* or *Gingee*, his defeat by the Nawab of Arcot, and his death.

28.—*Narasinh Ráya Vamsávali.*

Genealogical list of the Princes of *Vijayanagar*, and an enumeration of the districts subject to them, in the time of *Narasinh Ráya*, the 14th of that dynasty.

29.—*Bháshyakára Cheritra.*

Palm leaves.

Some account of the *Vaishnava* reformer *Rámánuja*, termed

Bháshyakára from his explanation of the *Vedas*; his visits to different holy places, and their recovery from the *Saivas*, for the worship of different forms of *Vishnu* especially at *Tripeti*, and his founding the temple of *Terunáráyana* at *Terunáráyanapur*, are the chief subjects of this tract.

30.—*Guru Namasiváya Cheritra.*

Palm leaves.

Legend of some *Saiva* priest, who adopted the name of *Nama Siváya*, glory to *Siva*, who was first established at *Tirunamale*, and thence removed to *Chidámbara*, where he erected part of the present temple.

31.—*Erangê Valangè Cheritra.*

Palm leaves.

An enumeration of the tribes who constitute the left hand and right hand castes.

32.—*Valangè Cheritra.*

Palm leaves.

Collection of legends relating to the *Pariar* caste especially, but comprehending some of the *Veláler* of the right hand sect, composed by *Vedanáyak* by order of Colonel McKenzie. The work is preceded by a history of *Viswakarmá*, the supposed progenitor of the five principal castes of the left hand, or the Artisans. The *Valangè Cheritra* consists of 24 sections.

1. Account of *Sambúka*, *Paravidya*, and *Tiaga*, sons of *Mallia Peruman* the *Pariar* or outcaste attendant of the demon *Rávana*.

2. Account of *Mariyammá*, the goddess of the small pox.

3. Account of *Adhi*, a *Pariar* woman, the mother of *Mariyammá*, by a Brahman husband, and of six other children, or three females and three males; the first are named *Uruvi*, *Aveyar*, *Valliyammá*; the three last, *Teruválluvar*, *Silamman*, and *Kapila*, several of whom of either sex, are the most distinguished of the Tamul writers.

4. The distinctions between the Brahman and *Vallaver*, and between the *Vallaver* and *Pariar* castes.

5. Account of the *Chola Malige*, or a tower between *Kumbha-*

kona and *Pattiswar*, built by *Nanda Chola*, a *Pariar* Prince of Tanjore.

6. Account of *Ambhuli Chamundha Nárayan Vennáyagara Peruman*, a *Pariar* who founded *Malarikota*.

7. Account of *Tiaga Chamban*, the *Pariar* in honour of whom a *Linga* called *Tiagarasa swámi* was erected at *Tiruvarur*.

8. Account of *Terunalikoppavan*, and *Ahneyaram peram paraya*, two sages worshipped at *Tiruvarur*, being sons of *Siva* by a *Pariar* woman.

9. Account of *Nanda* a *Pariar* King of *Chola*, killed by a device of the *Kamalar* or Artisans of the left hand caste, whence the enmity between them and the *Pariars*.

10. Account of *Nandi Rája*, son of the King of *Chola*, by a *Pariar* woman.

11. Of the terms *Erange* and *Valange*, the names of the left hand and right hand castes, but in use especially applied to the two inferior orders of each respectively or the *Múdigaru*, shoemakers, and *Pariars*.

12. Differences and dissensions between the *Pallurs* and *Pariars*.

13. Conduct of those two towards the *Velálars* or *Súdra* cultivators.

14. Dissensions between the *Pariars* and *Kamalars* or five classes of Artisans.

15. Purport of the Phrase "a Mohammedan of Mecca and *Kamálar* of *Mandhai* are alike.

16. Argument between the *Kamálar* and *Valangé* Tribes.

17. Different divisions of the *Velálars*.

18. Destruction of the Marawa caste, by *Vadamaleyappa Pillay*, of Tinnevelly.

19. Traditions and customs of the tribes called *Nattamudis*, *Kalar*, and *Palli* and others.

20. Account of the *Sánar* Tribe.

21. Account of *Ráma Rája* of *Malayálam*, the destruction of the men of two head castes by him, and marriage of their women to men of inferior tribes, with a description of the *Puleyar* caste.

22. Account of the *Kavarè* caste.

23. Further particulars of the tale of *Nandi Ráji*.

24. Account of a fort built by the original Artisan tribes, of Magnetic Stones, which attracted to them all the iron weapons of the enemy.

33.—*Játinul Kavayar.*

Paper.

An enumeration of the ninety-six castes of the Hindus in *Dravira*.

34.—*Játi Valléni.*

Paper.

An enumeration of the Hindu Castes.

35.—*Tottiyár játi Varnana.*

Palm leaves.

Account of the origin and occupation of the *Toteya* tribe, a division of the agricultural caste of *Dravira*, or the country in which Tamul is spoken, of Telugu original.

36.—*Marawa Játi Vernanam.*

Palm leaves.

An account of the practices of the *Marawas*, or the people of *Marawa, Ramnad* and *Tinnevelly*.

37.—*Játi Bhedanul.*

Palm leaves.

Enumeration of the ninety-six castes of Hindus, known amongst the Tamuls, by *Voluga Nandan*.

38.—*Saru Karunu Utpatti.*

Palm leaves.

Account of the origin of the sixty-four families of the Village accountants.

39.—*Narivall palempatta vernanam.*

Account of the grant of honorary distinctions to *Alagiya Náyak Polygar* of Palimpett, and his genealogy.

Plays, Tales, Poems, &c,

Including Religious and Ethical Compositions.

1.—*Tiruvaranda Nátaka.*

a. Palm leaves—b. do—c. do—d. do—e. do.

A dramatic version of the legend of one of the *Chola* Princes offering his son to *Siva* to expiate the involuntary death of a calf by the youth, and the restoration of the latter to life by the favour of the deity—see page 191.—By *Terumalaya.*

2.—*Kusalava Nátaka.*

a. Palm leaves—b. do.—c. do.

A drama on the birth of *Kusa* and *Lava,* the sons of *Ráma,* borne by *Sita,* after her exile, and their reunion, and that of their mother with *Ráma.* The drama appears to be a loose translation of the *Uttara Ráma Cheritra* of *Bhavabhúti*—By *Binadhitten.*

3.—*Palininondi Nátaka.*

Palm leaves.

The dramatised story of *Báhusinh* the General of *Chimmapa Náyak* his amours with a courtesan, and dismissal from his employment. To free his Mistress, he steals the jewels of *Chokanáth Náyák,* and being discovered has his hands and feet cut off, which are restored by the favour of *Subrahmanya.*

4.—*Chidambara Koravangi.*

Palm leaves.

Dramatic representation of the legendary adventures of a form of *Durga, Sivakámá-amman* with the *Sabhápati* or Deity of the Temple of *Chilambaram.*

5.—*Payamukhiswara Koravangi.*

Palm leaves.

Dramatic representation of the loves of *Sorasa Chintameni amman* for *Payamukh iswara,* the form of *Siva* worshipped at *Terupákayur*—By *Kermamukalavan.*

6.—*Sarangdhara Yachhagána.*

a. Palm leaves—b. do.

Story of *Sarangdhara* the son of *Narendra Ráya* Prince of *Rájamahendri Varam (Rajmundry.)* His stepmother *Chitrángi* falls in love with him: he rejects her advances: she accuses him of attempting to violate her. The *Ráya* orders his son to have his feet and hands cut off, and to be thrown out into the jungle. His own mother's lamentations are heard by the *Siddhas*, who restore the mutilated limbs to the prince, whilst a voice from heaven apprises the *Ráya* of *Chitrángi's* guilt.

7.—*Valliyammá Nátaka.*

Palm leaves.

Legendary account, in a dramatic form, of *Valliyammá* an incarnation of *Párváti* found in the woods, and brought up by hunters; when arrived at maturity *Náreda* tells *Skanda* of her beauty and he goes to see her, falls in love with, and is married to her.

8.—*Jyánamadi Yulla Nátaka.*

a. Palm leaves—b. do.

A dramatic dialogue between the *Rája* of *Kondipattam*, and the Goddess *Valliyammá*, on his visiting *Chidambara*, where she instructs him in holy wisdom, and enjoins him to take up his residence at the temple.

9.—*Sanakádi mundi Nátaka.*

Palm leaves.

Dramatic representation of the adventures of *Kallatangan*, of *Madura*, who steals the horse of *Surupú Khan* to gratify the demands of a courtesan, and being detected, has his hands and feet cut off: the *Rája* of *Kilakeri* employs a physician to heal his wounds. He visits all the celebrated shrines in the Dekhin, and finally proceeds to Mecca where Mahommed restores his hands and feet.

10.—*Rukmángada Cheritra.*

Palm leaves.

Legendary tale of *Rukmángada*, a *Rája*, who was infatuated by *Mohini* the daughter of *Brahmá*, to grant her a boon; on

which she demanded either his breaking the fast of the eleventh day of the fortnight, or putting his only son to death: being a devout worshipper of *Vishnu*, he preferred the latter, for which he was elevated, with his son, to *Vaikuntha*. The work is a translation of the legend as told at considerable length in the *Náradiya Purána*.

11.—*Alle Arasani Ammal.*

Palm leaves.

A Story of *Arjuna's* falling in love with, and marrying *Allé* the Princess of Madura. By *Nangaya*.

12.—*Kapilaváchakam.*

Palm leaves.

Story of a cow who having given up herself to a tiger to redeem her owner, requested leave to go and suckle her calf, after which she returned. The tiger moved by her observance of her faith, let her go, on which *Iswara* elevated both to his region. By *Wallikandeyam*.

13.—*Tiruvirinchi Pilla.*

Palm leaves.

An account of the sports and actions of *Kumára*, in his infancy and youth. By *Senda Tamam Pilla*.

14.—*Minákshi Amman Pilla Tamul.*

Palm leaves.

Legend of *Párvati* becoming incarnate as the daughter of *Malaydhwaja* king of *Pándya*, whence her worship as *Minákshi*, was introduced at *Madurá*, and the pastimes and actions of her youth. By *Kumáraguna Tamburan*.

15.—*Sugriva Vijaya.*

Palm leaves.

The victory of *Sugriva* the monkey king, or rather of his friend and ally *Ráma*, over *Báli* his brother, an episode of the *Rámáyana* taken from the Sanscrit; By *Raja Gopála*.

16.—*Kokokam.*

Palm leaves.

A work on the intercourse of the sexes, attributed to *Koka* Pundit.

17.—*Manmathaneranda Kathá.*

Palm leaves.

The Pauranic story of the interruption of *Siva's* devotions by *Kámadeva,* and consequent reduction of the latter to ashes by the fire of *Siva's* frontal eye, the grief of *Reti* the wife of *Káma,* and the God's being restored to life.

18.—*Mairávanakathá.*

Palm leaves.

Account of *Ráma* and *Lakshmana* being carried off by the Giant *Mairávana,* in the disguise of *Vibhishana,* and confined in an iron cage previous to sacrificing them to *Kálí. Hanumán* being apprised of the circumstance undertakes their recovery, and after effecting his entrance into the interior of *Mairávana's* fortress by the assistance of *Dordandí,* the sister of the Giant, rescues the princes, and fights with and destroys *Mairávana.*

19.—*Subrahmanya Vilás.*

Palm leaves.

Narrative of the loves and the marriage of *Subrahmanya* or *Skanda,* with *Valliyammá.*

20.—*Nalaraja Kathá.*

Palm leaves.

The history of *Nala, Raja* of *Nishadha* and his bride *Damayantí,* taken originally from the *Mahábhárat* and the subject of the poem called *Naishadha.* This work, which is attributed to some of the members of the *Madura* College, appears to have been the one translated by Mr. Kindersley in his Oriental Literature.

21.—*Nalárája Vemba.*

Palm leaves.

The same history as the preceding, in poetry, attributed to the same writers.

22.—*Tamul Perumal Cheritra.*

Story of a princess, the daughter of the king of *Alaka,* who becomes an evil spirit until released by the Poetess *Avayar.* She is born again as the daughter of the king by one of his concubines, and acquires great proficiency in Tamul composition,

in which, she makes it a stipulation for her hand, that she shall be overcome. Her lover in a former life, being born as a wood-cutter, prevails upon *Narakira*, one of the first professors of the *Madura* College, to contend with the Princes, and having conquered her bestow her on him; which he accomplishes, when the wood-cutter marries the Princess and reigns over *Alaka*. By *Seyallar*.

23.—*Alakeswara Kathá.*

a. Palm leaves—b. do

Story of the Rajah of *Alakapur*, and his four ministers, who being falsely accused of violating the sanctity of the inner apartments, vindicate their innocence, and disarm the king's wrath by narrating a number of stories. The following incidents are illustrative of the oriental origin of part of Zadig.

"In the reign of *Alakendra Raja* king of *Alaka Puri*, it happened that four persons of respectability were travelling on the high road, when they met with a merchant who had lost one of his camels. Entering into conversation with him, one of the travellers enquired if the camel was not lame in one of its legs; another asked if it was not blind of the right eye: the third asked if the tail was not unusually short: and the fourth demanded if it was not subject to the cholic. They were answered in the affirmative by the merchant, who was satisfied they must have seen the animal, and eagerly demanded where they had met it. They replied they had seen traces of the camel, but not the camel itself, which being inconsistent with the minute acquaintance they seemed to possess, the merchant accused them of being thieves, and having stolen his beast, and immediately applied to the *Rajá* for redress. The *Raja* on hearing the merchant's story was equally impressed with the belief, that the travellers must know what had become of the camel, and sending for them, he threatened them with his extreme displeasure, if they did not confess the truth. How could they know, he demanded, the camel was lame or blind, that the tail was long or short, or that it was subject to any malady unless they had it in their possession. On which they severally explained the reasons that had induced them to express their belief of these particulars.

The first observed, I noticed in the foot-marks of the animal that one was deficient, and I concluded accordingly that he was lame in one of his legs. The second said, I noticed the leaves of the trees on the left side of the road had been snapped or torn off, whilst those on the right side were untouched, whence I concluded the animal was blind in his right eye. The third remarked, I saw a number of drops of blood on the road, which I conjectured had flowed from the bites of gnats and flies, and thence sup-

posed the camel's tail was shorter than usual, in consequence of which he could not brush the insects away. The fourth said, I observed that whilst the fore feet of the camel were planted firmly in the ground, the hind ones appeared to have scarcely touched it, whence I guessed they were contracted by pain in the belly of the animal. The king when he heard their explanations was much struck by the sagacity of the parties, and giving the merchant a sum of money to console him for the loss of the camel, he made these four persons his principal ministers."

24.—*Panchatantra.*

Palm leaves.

The original collection of stories known in Europe as *Pilpay's* fables. This work is well known in Europe from the account given of it by Mr. Colebrooke in the introduction to the printed Hitopadesa, the analysis of it by Mr. Wilson in the Royal Asiatic Society's transactions, and a partial translation by the Abbé Dubois.

25.—*Udayakumára Kathá.*

Palm leaves.

Story of the Prince *Udayakumára*, who after subduing the world, adopted a life of religious penance.

26.—*Madanagiri Raja Kathá.*

Palm leaves.

A series of tales, rising out of the adventures of the Raja of *Madanagiri* and his minister's son : the work is incomplete.

27.—*Viramáran Kathá.*

a. Palm leaves—b. do.—c. do.

Adventures of *Viramáran*, the posthumous son of *Viradhurandara* king of *Vijayanagar*, killed by his minister whilst hunting; the queen escapes to the Village of *Nandisamban* who protects her son. When *Viramáran* grows up, he wins the daughter of *Jagadvira* by overcoming her in disputation, subdues various kingdoms, marries different princesses, and recovers his patrimonial kingdom.

28.—*Vetála Kathá.*

Palm leaves.

The Tamul version of a series of twenty-four tales, very generally current through India and originally Sanscrit, supposed to

be narrated by a Goblin or *Vetála* to Raja *Vikramáditya* : by *Kavikalanjan.*

29.—*Nava Nanda Cheritra.*

Account of the nine *Nandas,* deposed and put to death by *Chánakya* in favour of *Chandragupta.* The tract was composed as a sort of introduction to the *Mudra Ráksha*sa and a translation of it is prefixed to the play, in the Hindu Drama.

30.—*Paramárthá Guruven Kathá.*

Paper.

The ludicrous adventures of *Paramartan Guru* and his four disciples by *Viramamuni* or *Padre Beschi.* The work has been published with a translation, by Mr. Babington of the *Madras* Civil service.

31.—*Kasim padavettu.*

Palm leaves.

A poetical account of the adventures of some Mohammedan chief of the name of *Kasim,* it does not appear of what country. The copy is incomplete.

32.—*Daiva Saháya Sakhámanimála.*

Palm leaves.

Account of the minister of the Raja of *Tiruvankatur* or *Travankore,* who, although of the *Mapilla* caste was distinguished for his devotion to *Siva,* and foundation of charitable establishments.

33.—*Kommipáth.*

Palm leaves.

A work on the excellence of divine wisdom, mixed up with astrological specifications of lucky and unlucky days, and the choice of auspicious places. By *Conamtalan.*

34.— *Devaram.*

Palm leaves.

A large collection of stanzas or hymns addressed to each of the principal *Siva Lingas* in the Tamul provinces, ascribed to three celebrated writers, and worshippers of *Siva,* or *Jnyána Samandhar, Appa* and *Sundara.*

35.—*Tiruváchakam.*

a. Palm leaves.—b. do—c. do—d. do.

A collection of hymns in honor of *Siva* and the different forms of *Durgá* and on the efficacy of ascetic devotion: the work is attributed to *Mánikya Vásaka,* see page 211.

36.—*Kamban Páral.*

Palm leaves.

Verses attributed to *Kamban* in praise of *Virasambhu muni* and his residence at *Pannár,* in Malabar, where the images of the Gods, &c., are said to be constructed of the stones to which *Ahalyá* and others were metamorphosed after they were liberated from imprisonment in such substances.

37.—*Sivavákyapáral.*

Palm leaves.

Stanzas in praise of *Siva* as the only supreme or *Parameswara.*

38.—*Arunágirináth Tini pughal.*

Palm leaves.

Hymns in honor of a form of *Subrahmanya* or *Kártikeya* who is worshipped at *Tirutoni* near Madras.

39.—*Rangakalambakam.*

Palm leaves.

Panegyrical verses applicable either to *Vishnu,* or *Ranganáyak.* By *Pellaparumallayya.*

40.—*Rangadandádi.*

Palm leaves.

Hymns addressed to *Ranganáth,* the form of *Vishnu* worshipped at *Srirangam.*

41.—*Venkatavemba.*

Palm leaves.

Hymns in honor of *Venkateswara* the form of *Vishnu,* worshipped at *Tripeti.* By *Pellaparu Mallayendr.*

42.—*Abhiráma Andádi.*

Palm leaves.

Hymns in honor of the goddess *Párvati*: by *Abhiráma Pattam.*

43.—*Ambi-Ammál.*

Palm leaves.

Hymns in honour of *Ambiká*, or *Minákshi*, the form of *Párvati* worshipped at *Madura*.

44.—*Náráyana Sataka.*

a. Palm leaves. b. do.

Praises of *Vishnu* as *Venkataswámi*, the deity worshipped at *Tripeti*, in a hundred stanzas. By *Manavalan*.

45.—*Avidamkudi Andádi.*

Palm leaves.

Verses in praise of a form of *Siva*, termed *Kalasanáth*, by *Radavalli Manavalan*.

46.—*Devaráya Pilla páral.*

a. Palm leaves. b. do.

Praises of *Vishnu* and *Siva*, and especially of the forms of the latter and his spouse worshipped at *Madura*, or *Sundareswara*, and *Minákshi Ammál*. By *Devaráya*.

47.—*Pattana pilla páral.*

Palm leaves.

Hymns in honour of different deities by *Pattana Pilla*.

48.—*Stotra Aghaval.*

Palm leaves.

Hymns in honour of *Siva*.

49.—*Vullamukkattu.*

Palm leaves.

Stanzas in praise of *Ganesa* and *Saraswati*. By *Anaya*.

50.—*Nallamálè.*

Palm leaves.

Stanzas in praise of forms of *Siva* and *Durgá* as *Nallanátha* and *Padmálá Amman* worshipped at *Nallamalè*.

51.—*Yirisamayatturási.*

Palm leaves.

Praises of the principal deities of the Hindu faith, an account of the ten incarnations of *Vishnu*, and a description of different

sects, of *Yoga*, of *Sanyás*, of *Mantras*, of the creation and destruction of the universe, &c.

52.—*Hanumatpalli.*

Palm leaves.

Stanzas in honour of *Hanumán* and *Pareya Náyiká*, a goddess; By *Ponnambalam.*

53.—*Agastya Jnyána.*

Palm leaves.

A collection of a hundred verses attributed to the *Muni Agastya* upon the means of obtaining divine wisdom. In some of the verses, he impugns the authority of the *Rámáyana* and *Mahábhárat*, and in others is made to give a curious account of himself; as appears from the following translations of the passages by a Tamul *Brahman* in Col. McKenzie's employ.

"In verses 10 to 15, *Agastya* asserts that the *Rámáyana* and *Mahábhárat* are not true records but were invented by *Vyása*, to enable the votaries of *Siva* to gain a subsistence."

In the 74th and following verses we have a modification of the Pauranic story of his birth. *Agastya* is made to say

"Hearken, I declare that I obtained the eminent name of *Agastya*, because I was formerly a *Sudra*, my preceptor was a Brahman who resided to the South of *Mahámeru.*

Before receiving his instructions, I purified my animal frame of all imperfections by abstract devotion: I forsook the world, and lived in caves and rocks, when my holy preceptor appeared and said, Come, I admit you as my disciple. I assented and followed him. He lighted a sacrificial fire, and placed in it a jar, into which he commanded me to leap. I did so, and was consumed, and was born again, and issued from the jar, which was then changed into the form of a woman.

Verily that jar was a form of *Maheswara*, and the Brahman, of *Mahadeva*, who were my parents. They brought me up, and trained me in all learning, and finally *Siva* conferred upon me immortality."

Accounts of his subsequent actions occur in the 32d to the 39th verse, in which he says, that by command of *Siva* he repaired to the Dekhin to illuminate the darkness of the people, and that he invented eighteen languages, including the *Shen Tamul*—the old or poetical *Tamul.* "After this" he continues, "I was ordered by *Siva* to compose various *Sastras*—and accordingly I wrote 100,000 stanzas on *Rasáyana* (Alchemy) 200,000 on Medicine and 100,000 on divine wisdom. The first I abridged in 1,200 stanzas, the last in 100, and those on Medicine I distributed in different works."

He specifies a number of persons as his disciples, the chief of whom are his Son *Satyamuni*, and his pupil *Sundara*.

Agastya is said to have taken up his residence on *Podiamalé*, at the source of the *Támraparní* river, who is described mythologically as his daughter by adoption, given to him by *Siva*.

The following list of works ascribed to *Agastya* is given, but they are generally supposed to have perished with a few exceptions.

1	*Jnyána,*	*verses* 100	20	*Bála chikitsá,*	*verses* 5
2	*Teruvukule,*	„ 50	21	*Magara Chikitsá,*	16
3	*Purána,*	„ 50	22	*Terayanul,*	„ 16
4	*Ditto,*	„ 100	23	*Vemba,*	„ 300
5	*Ditto,*	„ 216	24	*Talluvam,*	„ 300
6	*Sindhúra,*	„ 300	25	*Nighantu,*	„ 100
7	*Karasil paujadi*	„ 300	26	*Verganíl ayasutra,*	„ 200
8	*Pujávidhi,*	„ 200	27	*Phalttarattu,*	„ 300
9	*Dikshavidhi,*	„ 200	28	*Gurunadi Sastra,*	„ 100
10	*Karna Sútra,*	„ 48	29	*Karmakánda,*	„ 900
11	*Mántrika,*	„ 8,000	30	*Vaidya,*	„ 1,500
12	*Kavya,*	„ 1,200	31	*Agama Múla,*	„ 205
13	*Pradakshina vidhi,*	100	32	*Suddhi,*	„ 150
14	*Navaloka navaretnávali*	36	33	*Váda,*	„ 100
15	*Teruvargam,*	„ 800	34	*Vaidya,*	„ 50
16	*Mychuruka,*	„ 50	35	*Teruvaga,*	„ 19
17	*Nílakantha,*	„ 50	36	*Parikshá Chikitsá,*	„ 16
18	*Ayaratennúr Sútra,*	100	37	*Dandaka,*	„ 100
19	*Mughavariya*	„ 6	38	*Mantrika,*	„ 1,200

54.—*Agastya Serga.*

Palm leaves.

An account of *Agastya's* coming to the south of India, and visiting *Vriddháchala;* being called a section of the *Sthala purána* of that shrine. The circumstances of his leaving Benares, his humbling the pride of the *Vindhya* mountain, and thence returning no more to the north, are the same as those narrated in the *Kásikhand* of the *Skanda purána.*

55.—*Bhagavat Gita.*

Palm leaves.

A translation of the *Bhagavat Gita* by *Subrahmanya Guru.*

56.—*Sittiyar.*

Palm leaves.

Short expositions of the doctrines taught by different teachers of the *Saiva* religion.

57.—*Sivaprakásika.*

Palm leaves.

An allegorical description of the body as a city to be subdued and regulated by divine wisdom, with an explanation of *Yoga* and merit and reward of firm faith in *Siva*. By a *Saiva* priest named *Sivaprakása*.

58.—*Sivarúpánandam.*

Palm leaves.

Explanation of religious knowledge and faith as means of obtaining identification with *Siva*.

59.—*Nitisára.*

a. Palm leaves.—b. do.

Moral precepts and illustrations by *Olaganáth*.

60.—*Olganáth.*

Palm leaves.

Poetical stanzas in high Tamul, of a didactic and moral purport, by the same author as the last.

61.—*Nitivemba.*

Palm leaves.

Moral precepts, with illustrations in verse by *Olaganáth*.

62.—*Nitisára.*

Palm leaves.

Moral precepts by *Sivagnyánaprakása*.

63.—*Nitisára anubandhatirattu.*

Palm leaves.

A work on the same subject as the preceding, by the same author.

64.—*Sivajnyána Saktyarwore.*

Paper.

Recommendation of divine wisdom, supposed to be communicated by *Siva* to *Nandi*: by the author of the preceding.

65.—*Kumáreswara Sataka.*

Palm leaves.

A tract on the duties of the different castes, and orders of Hindu Society—by *Rupandar*.

66.—*Tiruvalluver Koral.*

Palm leaves.

A Series of stanzas, of a moral character, on various conditions of human life. This work is of great celebrity in the south of India, as one of the earliest, and best compositions in the high or poetical Tamul. The real history of the author, the divine *Valluver*, seems to be little known, and legend has been substituted for Biography. According to the tradition he was one of the seven children of the Brahman *Perali* by *Adhi* a *Pariar* female, and like the rest was exposed as soon as born. He was found and brought up by the *Pariars* of *Mailapur*. When arrived at man's estate, he visited Madura in the reign of *Vamsasekhara*, and overcame the professors of the Tamul College in disputation, in consequence of which he remained attached to the establishment, notwithstanding his inferior birth. The *Koral* was translated by the late Mr. Ellis, who added to the translation a valuable commentary, illustrating the customs and laws, the literature, and religion of the south of India, as well as a grammatical analysis of the text, which likewise accompanied the translation of the work. In this state, 304 pages were printed at Madras, and the following specimens of it may not be here out of place :—

CHAPTER IV.

On the Power of Virtue.

I.

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues ?*

II.

No greater gain than virtue can'st thou know,
Than virtue to forget no greater loss.

* The passages of the original work, and the citations in the Comment, are all printed in Mr. Ellis's publication in the original Tamul.

III.

That which in spotless purity preserves
The mind in real virtue; all besides
Is evanescent sound.

IV.

Refer not virtue to another day;
Receive her now and at thy dying hour
She'll prove thy never-dying friend.

V.

Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

VI.

Know that is virtue which each ought to do;
What each should shun is vice.

COMMENT ON THE LAST VERSE.

"That is virtue which each ought to do." This simple definition is both more intelligible and more correct than definitions usually are. It is not exceeded in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhárátam, though I have not been able to find it therein, and quote it, therefore, from the *Nítisáram, the essence of morality*, a compilation from various works. Though distinct in their literal purport, both are essentially the same, and must be admitted by all sects to be axioms in morality.

I will declare in half a Stanza that which has been the theme of millions.

TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO OTHERS, TO VICE.

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined. The precise meaning of this couplet turns on the sense of the word *Páladu* which signifies both *that which is natural* and *that which is apportioned*, being derived from the root *pálá nature*, also, *a share or allotment*; the first sentence, therefore, may be literally rendered, either *virtue is that which* it is natural *for each to do*, or *that* which is allotted *for each to* do. Considered with respect to the destined effects of former deeds, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes its natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right, and the consequent exercise of benevolence and charity, and, under the latter, to the preference

given from reflection to positive right, and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form.

The doctrine of the author, as here explained, and, as generally inculcated in the chapter, respecting the origination of moral bias, and the inclination towards the good and the evil arising from the fatal influence described under the term mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely, from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education, or association and habit; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all *power* and, consequently, all *determination* is attributed to *nature* or *destiny*, these terms being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe anything wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will, and the feelings of nature, are all under the direction of an inscrutable destiny, as this takes its origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe, and *vidhi* as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian, an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian, and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning, and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course its meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that its actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers, who make self-interest the *sole* motive of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority

from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Second Chapter (Dwitiye'dhayah), at the commencement of which he distinctly assigns the love of self, or hope of benefit, as the primary motive of all virtuous and religious action.

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments*, words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty*, for which there is no correspondent *sensitive organ*, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to show how the abstract being morality, by operating on the organ thou hast imagined, and called the moral *sense*, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object, and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, its operation must be invariable; all mankind would form the same undeviating notion of wright and wrong, as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of its comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity,

according to the notion entertained of it by the European, may to him appear an object of undoubted preference, and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayálam, where among the superior caste of Sudras, all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with its material means, the endeavour to trace them to any unmixed and wholly simple principle, is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only, and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God. Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all its phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

Here follows a Grammatical Analysis of the original stanza.

The following verses have been selected for the further elucidation of the subject of this Chapter; for the future, similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou, whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power: for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

If when virtue is practised it be rightly considered, and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved, completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i.e. *cannot stay the inevitable approach of death.*)

Those who without reflection have neglected the righteous deeds, which, before dying, they ought to have performed, and, be thinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog; (about to attack them.)

As it confers renown in this world, and in the other, felicity, to those who constantly practise the virtue of benevolence, the two roads branching from the same point, and each leading to happiness.

PRABHULINGA LILA.

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchargeable eternity by the practice of every kind of virtue however arduous.

The keeper of the refreshing flower-garden said—"There is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and, indulging in luxury, liveth in vain.

CHINTAMENI.

Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them, not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away, and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

As when the stalk of a water lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable,

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cámadhénu), which yieldeth all that is required.

I have both neglected to pay due honors to the sages who have studied the ancient scriptures, and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the children I have begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

Without great care and fatigue of body, wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARADAM.

From righteousness proceedeth victory, and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince; (Derma-rájen) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDARAM.

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

If one neither permitteth his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure; and religious virtue, final beatitude, far exceeding both:—is there any thing that exceedeth this?

A STANZA.

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well-measured reason is a jewel with a flaw; thus say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

A STANZA.

The lustre of the eye, as instantaneously as a flash of lightning, darts its sparkling beauty and is gone: the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.

The proud vainly think within themselves that strict and equal virtue is theirs alone and is found no where else;

But say not that virtue rests only with yourselves, nor believe that it is the peculiar attribute of any, for she walks with an equal pace among us all:

It is the coparcenary possession of all within the bounds of the earth, that pearl of the clearest and most beautiful water, and the exactest shape, that high-priced pearl is virtue.

COUPLETS.

From knowledge proceedeth goodness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous promote goodness in others.

If evil be done that good may ensue, that good is not stable; good is maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world, follow various institutions, inward virtue only is the virtue that exalteth to the stars.

Beschi observes of the author of the *Koral*; "the poet so well known under the name of *Tiruvállluven* was of the low tribe of

Paraya but of his real name we are ignorant; for although he had no less than seven commentators not one of them has mentioned it. *Válluvan* is the appellation by which soothsayers and learned men of the *Paraya* tribe are distinguished, and *Tiru* here signifies divine, in the sense in which we say the *divine Plato.*" *Babington's translation of Beschi's Grammar of the Shen Tamil.*

67.—*Varunáditya.*

Paper.

A work on ethics for the use of the *Pariar* caste, attributed to the same author as the preceding.

68.—*Arangeswaravemba.*

a. Palm leaves—b. do—c. do—d. do—e. do.

A work in illustration of the *Koral,* or moral precepts of *Tiruvalluvar*—by *Ranganáth* or *Rangeswara.*

69.—*Atishudhi.*

a. Palm leaves—b. do.

A series of moral injunctions in verse by the celebrated female poet and philosopher *Avyár,* an account of whom, with a translation of this and other tracts of a similar kind, by the same author, is published in the 7th Volume of the Asiatic Researches, by the Revd. Dr. John: according to him *Avyár* lived about the 9th century of the Christian era. Her writings are composed in the high or poetical Tamul.

70.—*Kunneivenden.*

Palm leaves.

Moral precepts in verse by *Avyár,* this also is translated in the Asiatic Researches: see the preceding.

71.—*Nanwali.*

Palm leaves.

Moral precepts in verse by *Avyár:* see the two preceding.

72.—*Nalaripada Ure.*

a. Palm leaves—b. do.

A work in forty sections upon the moral obligations of man in society: attributed to holy teachers amongst the *Jainas.*

Philology.

1.—*Tolghappiyam.*

Palm leaves.

A Grammar of the Tamil Language by *Tolghappya* who is said to have been an incarnation of *Vishnu*, and the pupil of *Agastya*, whose large Grammar, consisting of 80,000 rules, he abridged, reducing the number to 8,000. According to some traditions, this Grammar is an amplification of a similar work, ascribed to *Vira Pándya Raja* of *Madura*. It is written in an abstruse and difficult style. The following short account of it is from the "Babington's translation of *Beschi's* Grammar of the Shen or High *Tamil*." One ancient work written by a person called *Tolcappiyanàr* (*ancient author*) is still to be met with; but from its conciseness it is so obscure and unintelligible, that a devotee named *Pavananti* was induced to write on the same subject.

2.—*Nannul.*

a. Palm leaves.—b. do.

A portion of an intended work on *Tamil* Grammar by an ascetic *Pavanandi*. *Beschi* observes, his work is denominated *Nannul*, a term that corresponds exactly to the French Belles Letters, and the Latin Literæ humaniores. The work was to consist of five parts, treating of letters, words, composition, versification and embellishment, but the two first were the only parts completed.

3.—*Tonnul Vilakhanam.*

Palm leaves.

A Grammar of the high Tamul Dialect by *Vira Mahamuni* or Father *Beschi*. The following account of this celebrated Missionary is taken from Mr. Babington's *Gooroo Paramarttan*.

"The few following particulars, of one whose fame is so well established in the South of India, may not be unacceptable to those whose views are directed to that country. They are taken from a Tamul MS. in my possession.

Vīramāmooni or the great Champion Devotee, as Beschi is surnamed by the Tamuls, was a native of Italy, and one of the religious order of Jesuits. Having been appointed by the Pope to the East India Mission, he arrived,

in 1700, at the city of Goa, on the Western coast. He thence proceeded to Avoor, in the district of Trichinopoly, where he studied the Tamul language in both its dialects, as well as the Sanskrit and Teloogoo; and with a view to public employment, which it was ever the Jesuit policy to seek in order to promote their religious views, he made himself master of the Hindostanee and Persian. It is probable that he held political offices in the earlier part of his life, for we can hardly suppose him to have risen at once to the appointment of Divan, which he held under the celebrated Chunda Saheb, during his rule as Nabob of Trichinopoly, especially as Chunda Saheb did not assume the government of that place until the death of the Raja, which happened in the year 1736.

From the moment of his arrival in India, he, in conformity with Hindoo custom, abandoned the use of animal food, and employed Brahmans to prepare his meals. He adopted the habit of a religious devotee, and on his visitations to his flock assumed all the pomp and pageantry with which Hindoo Gooroos usually travel. He founded a church at Konāngooppam Ariyanoor, in the district of Baroor, and my MS. notices particularly a picture of the Madonna and the child Jesus, which he caused to be painted at Manilla and set up in that church. It was in honour of this Madonna, of her husband Joseph and the Lord Jesus, that he composed the Sacred Poem called Tēmbāvani: which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works. It contains 3615 tetrasticks, each of which is furnished with a prose interpretation; and, to judge from the only Padalam or Canto which I have had an opportunity of reading, where the murder of the innocents is described, its merits are not overrated. Viramāmooni also founded a church at Tirookāvaloor, a name which he gave to the town of Vadoogapet, in the district of Ariyaloor, and on the Madonna there he composed three Poems: Tirookāvaloor Kalambagam, Anneiyajoongal Andādi, and Adeikala Mālei—The following are the most important of the remaining works of this author; which, with exceptions that will be noticed, are extant only in MS.

Kitēri Ammāl Ammānei, a poem. Vēdiyarojookkam, a work in prose; where as the name implies, the duties of one who has devoted his life to religion are laid down. Vēda Vilakkam, also in prose; which, from the title (the light of the gospel), I presume to contain some doctrinal exposition of the Roman Catholic Faith. A Dictionary, Tamul and French, another Tamul and Portuguese; a third Tamul and Latin Sadoor Agharādi, or the four Dictionaries; a Tamul work relating to the higher dialect. Of philological works he has furnished Tonnool Vilakkam; a tamul Grammar of the higher dialect, written in Latin. Of this I made a Translation in 1814; which, having become the property of the Madras Government, is now, as I learn, under course of publication at their College Press. The Clavis Humaniorum Tamulici Idiomatis; a second Grammatical Treatise in Latin, relating to the higher dialect. A Latin Grammar of the common

dialect; which has been published at the College Press at Madras; and of which a faulty and vulgar translation has long been before the public.

Such were the literary labours of Beschi, and he was distinguished as much for his piety and benevolence as for his learning. To the conversion of idolators his principal efforts were of course directed, and they are said to have been uncommonly successful. Perfect master of Hindoo science, opinions and prejudices, he was eminently qualified to expose the fallacies of their doctrine, and the absurdities of their religious practices; and, accordingly, he is much extolled for the triumphs which he obtained, in those controversial disputations which are so frequent among the learned in India, and for the almost miraculous skill which he displayed, in solving various enigmatical questions which his adversaries propounded for his embarrassment.

It remains a subject of regret, that talents so rare, should have been devoted to the promotion of a religion scarcely less replete with error, than that which it supplanted: but we may draw this practical conclusion from Beschi's success, that a thorough acquaintance with Hindoo learning and a ready compliance, in matters of indifference with Hindoo customs, are powerful human means, to which the Jesuits owed much of their success, and which should not, as is too much the case, be despised by those who undertake the task of conversion in a better cause. Vīramāmooni continued to hold the office of Divan, in Trichinopoly, until the year 1740: when that city being besieged by the Mahratta army, under Morary Rao, and Chunda Saheb being taken prisoner, he contrived to effect his escape, and fled to the city of Gāyal Patanam, then belonging to the Dutch. He there remained, in the service of the church, until 1742, when he was carried off by an illness, the particulars of which are not stated. His name is still remembered in Gāyal Patanam, and Masses continue to be offered up for the salvation of his soul in that city and its neighbourhood.

4.—*Mandalapurusha Nighanta.*

a. Palm leaves.—b. do—c. do—d. do—e. do.

A Vocabulary of the Tamil language arranged according to the significations of the words, or Deities, Men, Animals, Trees, Countries, &c. by *Mandala Purusha*, a *Jain* Pundit.

5.—*Agastya Vyákarana.*

Paper.

A short grammar of the Tamul language attributed to the sage *Agastya*, but the genuine work is supposed not to be in existence.

"The first person who wrote a grammatical treatise on this

dialect (high *Tamil*,) and who is therefore considered as its founder, is supposed to have been a devotee named *Agattian* (*Agastya*) respecting whom many absurd stories are related. From the circumstance of his dwelling in a mountain called *Podia malei*, in the South of the Peninsula, the *Tamil* language has obtained the name of *Shen Mozhi*, just as the *Grandhonic* is termed *Vad Mozhi* from the supposition that it came from the Northward. A few of the rules laid down by *Agatteyan* have been preserved by different authors but his works are no longer in existence." *Beschi's* Grammar of *Shen Tamil*, p. ix.

6.—*Dandi Alankára.*

Palm leaves.

A work on Rhetorical and Poetical composition, a translation apparently of the *Kávyádersa* of *Dandi*.

7.—*Devákaram.*

a. Palm leaves.—b. do—c. Paper.

A Vocabulary of the Tamul language in twelve sections, arranged according to their signification.

8.—*Chidambara Agharadi.*

Palm leaves.

A Tamil Dictionary arranged alphabetically.

9.

A Dictionary of Tamul and French, paper, one volume, quarto.

This is the work of the Jesuit Missionary *Beschi* and bears date 1774.

10.

A French and Tamul Dictionary, paper, one volume, small quarto.

It does not appear by whom this was compiled. It is not of any great extent.

Astronomy and Astrology.

1.—*Subrahmanya Karawal.*

Paper.

An extensive work in four Books, upon the heavenly bodies, their regents, friends and enemies, their favourable and unfavourable aspects, and their influence upon human life, of presaging events from them, of lucky and unlucky seasons, casting nativities and calculating the proper periods for the performance of various essential rites and ceremonies, &c. *By Asala Muni Guru desikan.*

2.—*Sarvártha Chintámani.*

Paper.

A work on the same subjects as the preceding: ascribed to *Sankara Achárya.*

3.—*Ulla Mariyan Jyotish.*

a. Palm leaves.—b. do.

A work on lucky and unlucky hours, casting nativities and the influence of the Stars by *Ulla Mariyan,* an astrologer of great authority with particular castes in the South of India.

4.—*Márana Ghantaka.*

Palm leaves.

Calculations of the duration of life, according to the aspects of the lunar asterisms. By the same author as the last.

5.—*Yoga Phalam.*

Palm leaves.

The influence of the *yoga* or astrological periods so termed. By the same as the preceding.

6.—*Jatakeralangham.*

Palm leaves.

The art of casting nativities and computing lucky and unlucky seasons, and of the signs which indicate the acquirement of kindred of various degrees of affinity. By *Vallavan.*

7.—*Swaranul.*

Palm leaves.

Foretelling events by the variation of the breathing or articulation of different sounds. By *Sada Sivan.*

8.—*Másaphalam.*

Palm leaves.

A work on the moon's course through the asterisms forming the lunar mansions, and the influence of particular positions and aspects on human affairs, by *Sada Sivan.*

9.—*Grahasphuta.*

Palm leaves.

A short work, by the same as the preceding, on the positions and astrological influence of the nine planets.

10.—*Ashtakaverga Sangraha.*

Palm leaves.

The application of the eight rules of Arithmetic to astrological computations, and the casting of nativities, by the same author as the three last.

11.—*Bhugola Pramána.*

Palm leaves. Paper.

A description of the universe, conformably to the *Puranic* accounts.

12.—*Bhuvana Kosha.*

Palm leaves.

A description of the universe, and account of the creation from the *Puránas.*

13.—*Desanirnaya.*

Palm leaves

A short statement of the 56 kingdoms into which the *Bharata versha* is divided, with a genealogical list of the *Chola* kings.

14.—*Nayatta Kalam Perumayan Vivada.*

Paper.

An account of the fifty-two Sundays of the Christian year.

Medicine.

1.—*Agastya Vaidyam.*

Palm leaves.

A work in 1,500 verses on the preparation of medicines chiefly, attributed with many others on similar subjects, to the *Rishi, Agastya.*

2.—*Agastya Purána Sútra.*

a. Palm leaves—b. do

A work on mystical and alchemical medicine, or the cure of diseases by religious rites or visiting holy shrines, the means of prolonging life, and the art of discovering hidden treasures. MSS. b. comprises also the *Púját́vidhi,* a tract on the worship of *Siva* and other deities, and the *Dikshávidhi* or a tract on the *Diksha* or ceremony of initiation in the *Saiva* and *Sákta* faith. By *Agastya.*

3.—*Bhasmamore.*

a. Palm leaves—b. do.

A work of considerable extent, on alchemical or metallic medicines, containing rules for their calcination and reduction to powder, the preparation of various oxides, and extraction of Sulphuric acid. By *Agastya.*

4.—*Bálachikitsá.*

Palm leaves.

A work on the diseases of infants, difficult parturition, puerperal fever, &c. By *Agastya.*

5.—*Agastya Vaidya munnur.*

a. Palm leaves—b. do.

A tract of 300 stanzas on the calcination, and reduction of various vegetable and mineral articles to powder, for use in medicine, also on the extraction of essential oils, &c., By *Agastya.*

6.—*Agastya Vaidya Nuthiyambid.*

Palm leaves.

A treatise in 150 stanzas on the purification of various poison-

ous substances and their employment in medicine. By *Agastya.*

7.—*Agastya Vaidya napatettu.*

Palm leaves.

A short tract in forty-eight verses on the cure of Gonorrhœa.

8.—*Vaidya Sutra nuru.*

Palm leaves.

A hundred verses on different diseases and modes of treatment. By *Agastya.*

9.—*Muppu.*

a. Palm leaves—b. do.

Account of preparing medicines of the alkaline ashes of vegetables, &c. By *Agastya.*

10.—*Terumalar Vaidyam.*

Palm leaves.

A work on the medical treatment of various diseases, and directions for preparing different medicines. By *Terumalar.*

Arts.

1.—*Silpa Sastra.*

a. Palm leaves—b. do—c. do.

A work on the construction of houses and temples, and the carving of images of the gods, with directions for the choice of materials and the site to be selected: astrological directions also for the determination of lucky seasons for engaging in the work: ascribed to *Viswakerma,* the architect of the Gods.

2.—*Navya Sastra.*

Palm leaves.

A work professedly on navigation, but in fact an astrological account of the destinies of Ships, and those who sail in them, according to certain marks and planetary aspects. The substance of it is thus described at starting; "Sitting opposite to the sun, a figure of a Ship is to be delineated, with three masts, of three yards each, and three decks, amongst these the twenty-eight asterisms are to be distributed, nine amongst the rigging,

six in the interior of the hull, one at the bottom, and twelve on the outside. In calculating them the person is to begin with the star in the main top mast yard, and then count those on the right side, and according to the distance between it and the asterisms, in which the sun happens to be, will be foretold future events, the good or evil fortunes of the vessel and its commander. By *Terukuta nambe.*

3.—*Kapila Sástra.*

Paper.

A work of a similar character as the last, attributed to the *Muni Kapila.*

TELUGU.

Pauranic and Legendary Literature.

MAHABHARAT.

1.—*Adi Parva.*

a. Palm leaves—b. do—c. do—d. do., imperfect.

A translation of the first or introductory section of the *Mahábhárat,* giving an account of the origin and contents of the poem, and of the birth and early actions of the *Pandava* Princes: translated from the Sanscrit, by *Nannah* or *Nannyapa Bhatt* into *Telugu* verse. This writer, according to a passage in the introduction of the translation, quoted by Mr. Campbell in the preface of his *Telugu* Grammar, lived in the reign of *Vishnuverddhana,* of the *Chalukya* dynasty, King of *Rájamahendri* or *Rajmundry.* In three of the above copies, however, the verses which precede the extract given by Mr. Campbell, mention the name of the Prince to be *Rajanarendra,* the Son of *Vimalâditya,* and *Vishnuverddhana* is therefore only an epithet or a title. Mr. Campbell also observes, that if the assertion of Colonel Wilkes, on the authority of the Mackenzie Manuscripts, that the *Chalukya*

dynasty preceded the *Kadamba*, which reigned at *Banawassi* in the second century, be admitted, the work of *Nannia Bhatt* may boast of great antiquity, but there is nothing in the Mackenzie collection that supports Colonel Wilkes's assertion. *Chalukya* Kings are found in various inscriptions dated as late as the 11th and 12th centuries, and several of them bear also the title of *Vishnuverddhana*: numerous inscriptions occur in the *Rajamundry* district of these Princes, and especially of one named *Vira* or *Vijaya Rajendra*, who is designated as *Kulottunga Chola*, and *Saptama Vishnuverddhana*, or the seventh *Vishnuverddhana*, whose grants bear date from *Saka* 1032, to 1044, or from A. D. 1110 to 1122. We have, however, information still more precise as to the individual who was the patron of *Nanniah*, and three different inscriptions in the Temple of *Srikúrma Swámi* in *Jagannath*, record donations made by *Rajanarendra* son of *Vimaladitya* raja of *Rajamundry*. These inscriptions are dated *Saka* 1195, or A. D. 1273. *Nannia Bhatt*, therefore, flourished at the close of the 13th century, shortly anterior to which period it appears the Telugu language was first cultivated: the oldest works extant, according to Mr. Campbell, dating about the end of the 12th century, and being separated by the interval that witnessed the fall of the ancient Government of *Teligana*, and the establishment of that of *Vijayanagara*, or about a century and a half, form the era of nearly all the *Telugu* works, now current in the country.

Nannaya Bhatt, was a Brahman of the *Mudgala* tribe, and sect of *Apastamba*, and well skilled in Sanscrit literature. He seems to have been the first writer of eminence, who bestowed pains upon his native tongue. He wrote a grammar of it in Sanscrit, in the usual style of *Sútras*, or concise and obscure aphorisms. His translation of the *Mahábhárat* extended according to some accounts, to little more than the two first books, but from the expressions of his continuator *Tikkana Somayáji*, it should seem he translated three books. The third book or *Vana Parva* is not in this collection. According to the legend, his work was suspended by the undesigned imprecation of *Bhima Kaviswar*, a son of *Siva* by the widow of a Brahman, who had received as a boon from his father that whatever he uttered should come to pass.

On enquiring what *Nannaya* was engaged in, he was told he was in the *Aranya* or *Forests* section, to which he replied, alluding to the extent of the whole task, the translator would never get out of the *wood*, and accordingly a part of the *Vana* or *Forest Parva* was the limit of *Nannaya's* labours.

2.—*Sabhá Parva.*

Palm leaves.

The second book of the *Mahábhárat*, containing an account of the palace constructed for *Yudhishthira* by *Maya*—The institution of the *Rajasúya* or sacrifice of kings—The subjugation of different parts of the world by the four junior *Pándava* Princes—The loss of all his possessions by *Yudhishthira* at play to *Duryodhana*, and consequent departure of the Princes into exile.

3.—*Viráta Parva.*

Palm leaves.

The fourth book of the *Mahábhárat*, giving an account of the events that occurred to the *Pandavas* whilst residing as household servants with *Viráta* Raja, and their rescuing his cattle when carried off by the *Kuru* Princes.

The *Vana Parva* or third section was translated, it is usually said, in part, by *Nannia* and completed by a Brahman named *Irupragada*. In the introductory lines of this work, the three first books are attributed to *Nanniah*. The third *Parva* is not in the collection.

The translator of this is *Tikkana Somayáji*, a Brahman of *Nellore*, of the tribe of *Gautama*, and sect of *Apastamba*, the son, or according to some accounts, the grandson, of *Bháskara Mantri*, who accompanied *Mamma Kesava* when appointed by *Pratápa Rudra* to the Government of *Nellore*. The same Prince, it is said, anxious to have the work of *Nannaya* completed, circulated two stanzas for the learned men of his country to translate, and gave the preference to *Tikkana's* version. He was accordingly directed to continue the work, and retired to *Nellore*, where the Patron of his family, *Siddharaja*, built a dwelling for him near the Temple of *Ranganáth Swámi*, by whose aid, and that of *Vyása* himself, he finished his task in three years: he then presented the work to *Pratápa Rúdra* who made him hand-

some presents, and returned to *Nellore* where *Siddharaja* gave him a village. In this he resided till his death, the date of which he is said to have recorded himself in the following verse. *Ambara ravi sasi sakábdambulu jana kála yukti, aswija masam ambaramaniprabhánibham bagu Tikka yajyu Bramham pondenu;* "*Tikka* as resplendant as the sun, was united with *Brahma* in the month of *Aswin* in the *Saka* year 1210 or A. D. 1288. This would make him cotemporary with *Nannaya Bhatt. Pratápa Rudra* however was either the last king or last but one of *Waranka*l which was taken in 1323 by the Mohammedans. He himself was taken and carried prisoner to Delhi early in the 14th century. His grants also in the *Guntur* district bear the date of *Saka* 1241 or A. D. 1319, and *Tikkana Somayáji*, if cotemporary with him, flourished about thirty or forty years after *Nanna*, a period when the continuation of the work, left unfinished by that translator, would be likely to be an undertaking of much interest. *Tikkana Somayáji* had two cousins employed in the service of *Siddharaja*, one of whom also named *Tikkana* or *Tikkana Mantri* was the Raja's minister. The writer says in the introduction to this work he was induced to undertake it by the recommendation of his father, who appeared to him in a vision.

4.—*Udyoga Parva.*

a. Palm leaves—b. do.

The fifth section of the *Mahábhárat* containing chiefly the preparation for war between the *Kuru* and *Pandu* princes. By *Tikkana Somayáji.*

5.—*Bhishma Parva.*

a. Palm leaves—b. do.

The sixth section of the *Mahábhárat* giving an account of the election of *Bhishma* to command the *Kaurava* forces, and the ten actions conducted by him, until his being overthrown and disabled by *Arjuna*. By *Tikkana Somayáji.*

6.—*Drona Parva.*

Palm leaves.

The seventh book containing an account of the five days' conflict between the *Pandava* and *Kaurava* armies, whilst the latter

were commanded by *Dronácharya*, until he was deceived into a belief of the death of his son, and his ceasing to fight, and his being killed by *Dhrishtadyumna*. By *Tikkana Somayáji*.

7.—*Kerna Parva*.

a. Palm leaves—b. do—c. do.

The eighth book of the *Mahábhárat* containing the two days continuance of hostilities whilst the *Kaurava* army was commanded by *Kerna* until he was slain by *Arjuna*. By *Tikkana Somayáji*.

8.—*Salya Parva*.

a. Palm leaves.—b. do.

The ninth book of the *Mahábhárat* containing the war for half a day, the *Kaurava* army being under the command of *Salya* king of *Madra*, until his death. The same book contains the dispersion of the *Kaurava* army, and *Duryodhana's* overthrow by *Bhima*. By *Tikkana Somayáji*.

9.—*Sauptika Parva*.

Palm leaves.

The tenth book of the *Mahábhárat* describing the nocturnal attack of *Aswattháma* son of *Drona* on the camp of the *Pandavas*, his killing *Dhrishtadyumna* and other chiefs, his indecisive combat with *Arjuna*, and retiring into the woods. The death of *Duryodhana* is also contained in this section. By *Tikkana Somayáji*.

10.—*Sánti Parva*.

Palm leaves.

The twelfth section of the *Mahábhárat* in which *Bhishma* explains to *Yudhishthira* the duties of kings in prosperity and adversity. By *Tikkana Somayáji*.

11.—*Krishnárjuna Samváda*.

Palm leaves.

The dispute between *Arjuna* and *Krishna*, in consequence of the former's undertaking the defence of the *Gandharba*, *Gadádhara*, whom *Krishna* had purposed to destroy, and the escape of the *Gandharba* in consequence. By *Rajasekhara* son of *Konia* of the tribe of *Viswámitra* and dedicated to *Gopa Pradhani*,

governor of *Kondavir* in the reign of *Krishna Ráya* of *Vijayanagar*.

12.—*Sesha Dharma Retnákara.*

a. Palm leaves.—b. Paper.

Supplementary ordinances for the guidance of the Hindus, especially as to faith in *Vishnu* derived from the *Bhágavat*. By *Srinivása* son of *Kondia* inhabitant of *Rájamahendri*. Mss. b. is only an introductory fragment giving the genealogy of *Timma* Raja Zemindar of *Peddapur* to whom the work, apparently by a different author, *Viswanath*, is dedicated.

13.—*Sri Bhágavat.*

The fifth, seventh, eighth, and tenth Books.

Palm leaves.

A translation of the books specified of the *Sri Bhdgavat* by *Bommana pata raja*, brother-in-law of *Srináth*, one of the chief poets at the court of *Annavámа Reddi* of *Kondavir*. He translated the *Bhágavat* by desire of *Ráma*, whom he says he saw in a vision whilst on a visit to Benares.

14.—*Vishnu Purána.*

Paper.

A translation of the *Vishnu Purána* by *Vimalakonts Surga*—dedicated to *Baswaradya* Prince of *Ravur* in the Northern Circars between *Guntur*, and *Kondavir*.

15.—*Panduranga Máhátmyà.*

a. Palm leaves—b. do. incomplete.

Legendary account of a shrine of *Vishnu* as *Pánduranga*, the pale complexioned deity, who sanctified by his presence in this form, the place where *Pundarika* a *Muni*, performed his devotions. The place is now known as *Panderpur* a town on the left bank of the *Bima* or *Bhimarathi* river, and celebrated in recent times as the scene of the murder of the *Guikwa's* Agent by the *Ex-Peshwa*. The deity now worshipped is a piece of stone supposed to have fallen from heaven, and thence denominated *Vittal Swámi* or *Vittoba :* it is considered as an emblem of *Vishnu*.

The proofs of the efficacy of this shrine are in the usual absurd

strain. Thus, a snake is said to have obtained final salvation from inhaling the odour of the flowers which had fallen at the feet of the image of *Vishnu*, which it had approached in chase of a mouse. The narrative is told by *Súta* to the *Rishis* and is said to be taken from the *Skanda Purána*. The local or *Sthala Máhátmya* being translated by *Tanala Ramalinga* son of *Krishna Ramaiya*. It is dedicated to the minister of a petty Raja named *Padarayama*, and dated in the reign of *Krishna Raya*.

16.—*Bhima Khanda*.

Paper.

Legendary account of the shrine of *Bhimeswara* one of the twelve principal *Lingas*, described in the *Puránas* and one of the three supposed to have contributed to the etymology of *Trilinga*, *Telinga* or *Telingana*, the boundaries of which were marked by three *Lingas*, one at *Srisaila* on the *Krishna*, one at *Káleswara* on the *Godaveri*, and the third at *Dracharam* in the *Rajamundry* district, where the temple is still an object of veneration. The legend is said to be a translation from a similar section of the *Skanda Purána*. It is the work of *Srináth* son of *Marya* and grandson of *Kamalanábha*. It is dedicated to *Bendapudi Mantri* or minister of *Anavámá Reddi*, and *Virábhadra Reddi*, two of the *Reddi* or *Reddiwar* dynasty of Princes who upon the subversion of *Warankal* by the *Mohammedans*, rose from the rank of landholders and farmers, to be the Rajas of *Kondavir* which station they held for about a century from the end of the 14th to the end of the 15th century. A temple of *Siva* as *Amareswara* on the banks of the *Krishna* was built by one of this race, *Alla vámana Reddi* in A. D. 1361, as appears from an inscription found there. According to most traditions the dynasty was subverted by *Langula Gajapati*, sovereign of *Orissa*, but this is impossible, as he reigned a century earlier or about A. D. 1236. A verse in the *Amukta Málá* calls *Krishna Raya* of *Vijayanagar* the conqueror of *Virabhadra* and captor of *Kondavir* which is no doubt correct.

17.—*Varáha Purána*.

Palm leaves.

A translation of the entire *Varáha Purána*. By *Sinhaya* son of

Ghantanagaya, dedicated to *Nrisinha Raya* king of *Vijayanagar*.

18.—*Venkateswara Máhátmya*.

Palm leaves.

Legendary account of the celebrated shrine of *Vishnu* at the *Tripeti* hills, 80 miles N. W. from Madras. According to the legend this was originally part of, or mythologically the son of, *Meru*, named *Venkatáchala* or the *Venkata* mountain. *Sesha* the great serpent and *Váyu* the god of wind, disputing pre-eminence, tried their strength upon this mountain, when *Váyu* blew it to the *Dekhin* along with *Sesha* who had coiled himself round it to keep it firm. After the recovery of the *Vedas* by *Vishnu* as *Varáha*, he found *Sesha* engaged in devotion on the mountain, and at his request consented to reside there, bringing the mount of pleasure, or *Krirachala* and different sacred reservoirs from his own heaven or *Vaikuntha*— hence different holy spots at this place are termed *Seshachala*, *Krirachala*, *Varáha-tirtha*, *Swami Pushkarini*, &c. Afterwards, at the request of the gods, who complained of the fatigue of seeking him in all parts of the universe, *Mahavishnu* consented to remain here with *Lakshmi*, or as *Sri-nivás* the abode of *Sri* or *Sri Swámi* the Lord of *Sri*. Amongst the first pilgrims, was *Dasaratha* who obtained sons, *Ráma* and his brothers by worshipping here, and *Kártikeya* who expiated the sin of killing *Táraka*. The first temples were built by *Tondaman Chakravertti* in the beginning of the *Kali* age, and the annual ceremonies were then instituted. *Vishnu* having sent his Sword and *Discus* to assist his brother-in-law *Vasu*, whose sister, an incarnation of *Lakshmi*, the daughter of *Ankusa* Raja, he had fallen in love with and married, he became confounded with *Siva*, until the time of *Rámánuja* when the temple at *Tripeti* was once more made a *Vaishnava* shrine by that reformer. In order to effect this he is said to have agreed with the *Saivas* to leave in the temple, a Conch and Discus, and a Trident and small Drum—the temple was closed for a night and on being re-opened it was found that the image had assumed the two former, or the insignia of *Vishnu*. The *Vaishnavas* appropriation of this temple is therefore modern, and the different shrines are of no great antiquity. The great temple was built

by a *Yádava* prince, about A. D. 1048, and the later *Chola* princes, and the sovereigns of *Vijayanagar* are recorded as the chief benefactors of this place, constructing an infinite number of temples, pavilions, shrines, *Choultries*, and reservoirs on the hills in the vicinity, which are objects of great veneration, and a very numerous pilgrimage. *Vishnu* is worshipped here under five forms—*Sri Venkatâchala Pati* which is the principal; *Malayapá* or *Utsavabari* the image produced at the annual ceremonies. *Srinivas* a figure recumbent. *Kolavu bari* an image in the *Naga* pavilion who is supposed to preside over daily occurrences and *Venkata Toravar* an image that is brought forth once a year on the *Kausiki dwadasi*. Besides the daily ceremonials there are numerous occasional observances held during the year but the resort of pilgrims is most numerous, at the period of the *Durga Puja* or about October—a tax is levied on the pilgrims which yields above a lack of Rupees a year. Access to the principal Pagoda has never been permitted to Europeans. The legend is by *Venkatárya*, son of *Krishna Raja*, a Brahman of the *Bharadwaja* tribe.

19.—*Jagannáth Máhátmya.*

Paper.

Legendary account of the celebrated shrine of *Jagannáth* in *Orissa* and its foundation by *Indradyumna*, by desire of the deity *Nilamádhava* who appeared to him in a dream, and directed him to construct the three images of *Jagannáth*, *Balabhadra*, and *Subhadrá* out of the trunk of a *Ber* tree floated to the sea side—*Viswakerma* having been employed to make the images, undertook the task, on condition of not being interrupted. The king's impatience inducing him to break in upon the artist's labours, *Viswakerma* abandoned his work, and left the images unfinished. This gave the king great uneasiness, but he was consoled by a voice from heaven, to tell him the intention of the deity had been fulfilled, and that the images thus incomplete were to be consecrated, which was accordingly effected. The work also contains a description of the various holy places in the vicinity, the different ceremonials observed, and the merits of performing pilgrimage to the shrines. By *Venkatárya*.

20.—*Kalahastiswara Máhátmya.*

Palm leaves.

A collection of legendary tales of persons attached to *Siva*, and especially to his form as *Kálahastiswara*, and their being in consequence united with him; as related by *Iswara* in the disguise of a *Jangama* to one of the *Yádava* princes. By *Dhurjati* son of *Puranmukha.*

21.—*Padmasaras Máhátmya.*

Palm leaves.

Account of the *Lotus* reservoir on the bank of the *Suvernamukhi* river which rises in the *Chandragiri* mountains, and passes by those of *Tripeti*, where it flows N. E. to the sea at *Armegon, Vishnu* having lost *Lakshmi* found her in the centre of a *Lotus* in this place—the text is *Sanscrit:* the comment is *Telugu.*

22.—*Totádri Máhátmya.*

Palm leaves.

Legendary account of a shrine of *Vishnu*, at *Totádri* or *Tannur* in the ceded districts; two *Yojanas* from the eastern sea, containing an account of the visits of *Siva, Bhrigu, Válmíki* and others to the temple, and *Vishnu's* appearing to them as *Trivikrama, Nrisinha, Ráma,* &c., by *Sringárachari* inhabitant of *Ballapalla.*

23.—*Múla Stambha.*

Palm leaves.

An account of the origin and constitution of the universe, supposed to be related by *Márkandeya* to *Parásara:* the work is in part composed of *Pauranic* legends but is especially taken from the *Viswakerma Purána,* and attributes the origin of the world and of the different gods, *Brahma, Vishnu, Siva,* and the rest to *Viswakermá:* the author is not named.

24.—*Terukalakendra Purvottaram.*

Palm leaves.

Legendary account of the shrine of *Terukalanáth* or *Siva* as worshipped at *Terukala kodi,* a village about 30 miles N. E. of

Madura. It is also called *Siva Dharma puri, Siva* having there instructed *Agastya* and *Paulastya* in his worship.

25.—*Rajavetti Virabhadra dandakávali.*

Palm leaves.

A mixed legendary and historical account of the temple of *Virabhadra Swami,* at *Mandavya kshetra,* from its foundation by *Trisanku,* a Prince of the solar race, to its re-establishment by the Company's Government.

26.—*Srikákola Máhátmya.*

Paper.

Legendary account of a temple of *Vishnu* at *Srikakolam* or *Chikakole* on the *Krishna* river, said to be translated from the local *Purána,* a section of the *Brahmanda Purána.* The place was originally consecrated by the devotions of *Brahma,* at whose request *Vishnu* consented to be always present: the town was afterwards built by *Sumati,* Emperor of India. The reservoir was dug by him and filled with the aid of the Discus of *Vishnu,* whence it was named the *Chakra Tirtha.* At a subsequent period, it is described as the scene of a dispute between the Brahmans and *Jains,* which was decided by the Raja's putting a snake privately into a covered pot, and desiring them to say what it contained. The *Jains* replied, a snake, the Brahmans, a *Chatra,* an umbrella, to which the snake put in by the Raja, was found, on opening the pot, to be transformed: the place was thence called *Ahichhatra,* from *Chatra* as before and *Ahi* a snake—*Sudakshina,* the sovereign of this place, invited the Brahmans of *Kasi* to reside there, who upon a famine occurring at that city, repaired to *Ahichhatra:* at a later period *Vishnu* as *Srivallabha* appeared in a dream to the adopted son of *Ananga Bhima* king of *Orissa* in the end of the 12th century, and told him to find his image under the root of a certain plant, and erect a temple to him at *Kakola Kshetra,* which he did accordingly, and to him therefore the origin of the present temple may be referred. The form of *Vishnu* now worshipped at *Srikakole,* is the *Andhra Madhusúdana,* a celebrated king of ancient *Telingana* or *Andhra Ráya,* the king being identified with the deity *Madhusúdana.*

27.—*Bála Bhágavat.*

An abridged version of the *Sri Bhágavat* by *Konernáth*; son of *Nagaya Mantri.*

28.—*Prahláda Cheritra.*

Paper.

The legendary history of *Prahláda* the son of *Hiranyaksha* and of the *Narasinh Avatar,* taken from *Bhágavat* by *Bommana Pataraju.*

29.—*Bhugola Sangraha.*

Palm leaves.

A description of the universe according to the *Pauranic* geography, with an account of the *Manwantras,* Princes of the Solar and *Lunar* dynasties, &c.

30.—*Nadi Parvata gala Hesaru.*

Palm leaves.

An account of the principal divisions, mountains, rivers, &c., of *Jambu Dwipa,* from the *Purânas.*

31.—*Alware Katha.*

Paper.

An account of the twelve *Alwârs,* the personified weapons, ornaments and companions of *Vishnu,* most of whom were born as teachers of the *Vaishnava* religion according to the system of *Rámánuja* long anterior to that reformer; but comprehending him and one of his successors—the dates are in general evidently fabulous, but some of the individuals may have had a real existence.

1. *Poya Alwâr* an incarnation of *Vishnu's* shell, was born from a lotus in the reservoir of a temple at *Kánchi* towards the close of the *Dwápar* age. He lived three thousand years, and propitiated *Vishnu* by his devotion, and a cento of verses in his praise, whence he was honoured by a visit from him, and was united with him at *Terukavalur.*

2. *Pudhata Alwár* was the personified mace, born at the same period as the preceding, in *Tondamandala,* he composed a hundred verses in *Tamil* derived from the *Vedas.*

3. *Peyá Alwár* was also born an incarnation of *Nandaka* at the same period, at *Mailapur* on the sea shore, and was the author likewise of a hundred *Tamil* verses in honour of *Vishnu*.

4. *Terumai Peyá Alwár* was the personified Discus, who was incarnate in the *Kali* year 3600 at *Tiramushi* in *Tondamandal*, and composed verses in praise of *Vishnu* and the shrines at which that deity was worshipped.

5. *Nám Alwár* born at *Terukarur* on the *Támra parni* river, was an incarnation of *Viswaksena* in the first year of the era of *Yudhishthir*. He was the author of several hymns in honour of *Vishnu*.

6. *Kulusekhara Alwár* an impersonation of the *Kaustubh* gem was born in *Kerala* or *Malabar* in the *Kali* age—he wrote both Sanscrit and *Tamil* poems in honour of *Vishnu*.

7. *Periya Alwár* was an incarnation of *Garura*, born in the *Pandya* country some time in the *Kali* age—he wrote a short tract on the actions of *Krishna*.

8. *Terupana Alwár* was an incarnation of the *Srivatsa* jewel—and was born near *Sriranga* in the year of *Sáliváhana* 122, he wrote verses in praise of *Tirumalé*.

9. *Terumangar Alwár* was the personified *Sarnga* or bow of *Vishnu*, born near the mouth of the *Caveri* in the year of *Sáliváhana* 217. He was a great thief, but not the less a saint, as he appropriated the booty to the service of the deity, and especially to the construction of the seven walls of the temple at *Srirangam*.

10. *Tondama Alwár* was the incarnation of *Vishnu's* garland and was born in the *Sáliváhana* year 108, near the *Caveri*: he led a life of celibacy devoting himself especially to cultivating flowers and preparing garlands for the deity *Sriranga Nayak*.

11. *Ambaramánar Alwár*, who was an incarnation of *Vishnu's* slippers, was born at *Sri perumatur* in the year of *Sáliváhana* 931, or A. D. 1009, and attached himself especially to the service of *Varada raja* at *Kánchi*—he received the stamp of his faith from the hands of *Periya Nambi* a worshipper of *Vishnu* at *Srirangam*. *Periya Nambi* accompanied the *Alwár* to *Madhura*, instructed him in the essential dogmas of the *Vaishnava* faith,

conferred upon him the title of *Rámánuja*, and directed him to disseminate the lessons he had learned. His other names are *Lilavibhuto, Lakshmana muni, Wodiyar, Ambaramanár, Sethagopa, Subháshyakára, Yatíndra, Kulatilaka* and *Yatisarvabhauma*.

The twelfth and last *Alwár* was *Kurath Alwár*, the cousin of the preceding. Images of these Saints are generally kept in the *Vaishnava* temples in the *Dekhin*.

32.—*Yamunáchari Cheritra.*

Paper.

Legendary account of a reputed teacher of the *Vaishnava* religion, and his confutation of *Kolahala*, the poet and Pundit of the *Chola* Raja in consequence of which the *Saiva* faith gave way to that of *Vishnu*.

33.—*Náráyana Jiyara Katha.*

Palm leaves.

Account of the miracles wrought by *Náráyanjiyara* a devout worshipper of *Sriranga*, his overcoming the *Bauddhas* and *Mlechchas* and having an interview with the deity *Ranganáth*; with some account of *Venkata Rághava Achárya*, a *Vaishnava* teacher the son of *Tirumaláchári*, the son of *Govinda Dhira*, the son of *Náráyana Jiyara*.

34.—*Básaveswara Cheritra.*

Paper; incomplete.

Legendary account of *Básaveswara* or *Básava* or *Báswapá*, an incarnation of the bull of *Siva*, *Nandi*, who descended to earth to restore the religion of *Siva*, and who as a real character appears to have been the founder or promoter of the *Lingavant* religion in the *Dekhin* in the eleventh century, and minister of *Bijala* or *Vijala Raya* king of *Kalyán*. The work contains chiefly marvellous stories of *Básava* and some of his disciples, and their contests with the *Jains*, of whom the Raja was the protector, in consequence of which the *Jangamas* compassed his death. The principal works on the history of *Básava* occur in the *Hála Karnáta* language.

35.—*Prabhulinga lila.*

Paper.

Legendary account of a *Jangama* Saint, *Allama Prabhu*, who is reputed to have been the preceptor of *Básaveswara* and his nephew *Chenna Basava*, the founders or renovators of the *Virasaiva* religion.

36.—*Panditárádhya Cheritra.*

a. Paper, imperfect—b. do. do.

A large collection of marvellous stories relating to different *Arádhyas* or Saints and Teachers of the *Lingavant* sect, interspersed with a description of the efficacy of the Symbols of *Siva*, and a variety of *Pauranic* and other legends, illustrative of the Supremacy of the deity as a *Linga*. The collection when entire is said to comprise 2000 tales, in five sections, but both these copies are mere fragments. The stories are taken it is asserted from the *Básava Purána*, and translated by *Somanáth Arádhya* of *Palkuri*, son of *Vira Pocheswara*, by the order of his *Guru Mallikárjuna Panditárâdhya*, the work is dedicated to *Surana Amátya*. The following is one of the stories :—

Surasáni the widow of a man of the hunter tribe, who was a devout worshipper of *Siva*, made after her husband's decease the *Jangam* priests the chief objects of her devotion, entertaining them in her house, to the great scandal of her neighbours. The Brahmans of the *Agraharam* complained to the Raja, that the widow was accustomed to eat intoxicating drugs, smear her body with ashes, wash the feet of the *Jangamas*, and treat them, the Brahmans, with contumely and abuse. The Raja being much incensed proceeded with the Brahmans to the house of *Surasáni*, but sought for her and her usual guests in vain, not a soul was to be found. After his departure, a *Chandála* fowler of black complexion, robust make, and dwarfish stature, having a flat nose and curly hair, smeared with holy ashes, carrying a rosary of *Rudráksha* beads, and wearing a *Linga* round his neck, passed by the residences of the Brahmans, making a great noise, and pretending to sell fruit, abusing the Brahmans, and reverencing the *Jangamas*. On arriving at the door of *Surasáni* she welcomed him to her abode, washed his feet, gave him food and an apartment to repose in. As the neighbours now thought they had caught her in the fact, having watched the man into the house, they beset the dwelling, and brought stakes and ropes to secure him.—*Surasáni*, hearing the clamour said, "What would you : the disciples of *Siva* come to the houses of his followers ; in the dwelling of the worshipper of *Maheswara*, *Maheswara* abides : where the

Lingam is reverenced, there is the *Lingam*—why do you reproach the worshippers of the destroyer of the sacrifice: why do you insult and not follow the example. I tell you, he that is in my house, you cannot discover: the Lord of the world is in my house, you cannot see him: the Supreme God is in my apartments—how should sinners such as you behold Him. How can you gaze upon the three-eyed god." So saying, she opened the door. The Brahmans rushed in, and sought in every place for the *Jangama* but could not find him, and they were much astonished and ashamed, being satisfied that the supposed *Chandála* must have been *Siva* himself.

Local History, Biography, &c.

Krishna Ráya Cheritra.

a. Palm leaves. b. Paper.

A poetical account of the reign of *Krishna Ráya*, the second, or according to some accounts, the illegitimate son of *Narasinha* or *Narasa Deva Ráya*, and 17th prince of the *Narapati* kings of *Vijayanagar*, which state, it is generally asserted, was founded in the commencement of the 14th century by *Harihara* and *Bukka Ráya*, and speedily attained a degree of solidity and power which enabled it to extend its sway over the provinces south of the *Tombuddra*, as far as to Cape Comorin, and to make head for about two centuries against the Mohammedan principalities of the *Dekhin* until they combined to effect its downfall. This took place in 1564 at the battle of *Tellicotta* when *Ráma* Raja was defeated and slain in an engagement with the united armies of *Vijayapur*, *Ahmedabad*, *Golconda* and *Beder*. The princes of *Vijayanagar* thence ceased to exercise a paramount authority over the states of the *Dikhin*, although individuals of the family continued to hold portions of the empire at *Pennakonda*, *Chandragiri* and *Vellur* to a recent period.

The power and reputation of the princes of *Vijayanagar*, and the comparatively modern periods at which they flourished, have rendered their history familiar in the *Dekhin*, and numerous accounts of them are contained in the papers of this collection. From these, several notices were derived by Col. Wilkes, and published in the introductory chapters of his History of Mysore,

and Col. Mackenzie himself published an account of the princes of *Vijayanagar* in the Asiatic Annual Register for 1804. In general, however, the original records are little more than Chronological lists, one of which has been published in the introduction to Mr. Campbell's *Telugu* Grammar, avowedly from this source. These lists vary, not very widely perhaps for Indian history, but still more considerably, both as to persons and dates than might have been expected, from the facilities afforded to accuracy in both respects. The usual enumeration of princes from *Bukka* to the third *Sriranga* is 27 princes, but a list at *Permatur* gives 31. The date most commonly assigned for the foundation of *Vijayanagar* is A. D. 1336 and that of the prince last named A. D. 1646 but the *Permatur* list makes the first date A. D. 1215 and places *Sriranga* ten years later—we have also the dates 1313, and 1314, assigned for the commencement of the dynasty,—and these are the most usual, although there is reason to think that even 1336 is rather too early.

Considerable variety also prevails in the local accounts with respect to the origin of this dynasty. As noticed by Col. Wilkes, one account describes the founders *Bukka* and *Harihara* as Officers of the Raja of *Warankal*, who founded an independant principality after the subversion of that state by the arms of *Ala ad din*—another tradition makes them Hindu Officers in the service of the Mohammedan prince, who gave them the site of *Anagundi* or *Vijayanagar* in *Jagir*. The more usual tradition ascribes the construction of the city to *Vidyáranya* or *Mádhava*, the famous commentator on the *Vedas*, and a man of great learning, who, it is said was enabled to build the city by the treasure with which *Bhuvaneswari*, a form of *Durga* whom he had propitiated by his devotions, enriched him. He reigned, it is asserted, twenty-five years and then gave the city to *Bukka*, the son of a Cowherd, who had fed him with milk when he led the life of an ascetic. It is very unnecessary, however, to pay regard to any of these traditions for *Mádhava* leaves no doubt of his own character, and that of *Bukka*, in various passages of his works. He calls himself, and is termed by his brother, also a writer of eminence, the minister of

Sangama, the son of *Kampa* a powerful prince whose rule extended to the Southern, Eastern and Western Seas. *Bukka* and *Harihara* are named by *Mádhava* as the sons of *Sangama,* and an inscription published in the Asiatic Researches, (vol. IX.) verifies the relation. It is clear therefore that *Bukka* and *Harihara* were descended from a line of Princes, insignificant very probably as to their territorial possessions, notwithstanding *Mádhava's* hyperbolical description of their power, and to a certain extent perhaps dependant on the paramount Rajas of *Warankal* or *Telingana,* the annihilation of whose supremacy elevated these petty chiefs into the founders of an imperial dynasty. The Mohammedan historians of the South of India, speak of the Princes of *Bijnagar* or *Vijayanagar* as possessed of power long anterior to the Mohammedan invasions of Southern India, and *Ferishta* asserts that the Government of the country had been exercised by the ancestors of *Krishna Raj* of *Bijnagar* for seven centuries. For all historical purposes, however, the origin of this state as a substantial principality, may be admitted to have occurred at the period specified, although by no means in the manner described in the tradition.

The following is the Chronological Statement, most generally received

1	*Bookka Raya*	*from*	*A. D.*	1313	*to*	*A. D.*	1327	*or* 14 *years.*
2	*Harihara*	„	„	1327	„	„	1341	14 „
3	*Vijaya*	„	„	1341	„	„	1354	13 „
4	*Viswadeva*	„	„	1354	„	„	1362	8 „
5	*Rámadeva*	„	„	1362	„	„	1369	7 „
6	*Virúpáksha*	„	„	1369	„	„	1374	5 „
7	*Mallikárjuna*	„	„	1374	„	„	1381	7 „
8	*Rámachandra*	„	„	1381	„	„	1390	9 „
9	*Sáluvaganda*	„	„	1390	„	„	1397	7 „
10	*Devaráya*	„	„	1397	„	„	1412	15 „
11	*Kumbhaya*	„	„	1412	„	„	1417	5 „
12	*Kumára*	„	„	1417	„	„	1421	4 „
13	*Sáluvaganda* 2d.	„	„	1421	„	„	1428	7 „
14	*Sáluva Narasinh*	„	„	1428	„	„	1477	49 „
15	*Immadi deva*	„	„	1477	„	„	1488	11 „
16	*Viranarasinh*	„	„	1488	„	„	1509	21 „

17	*Krishnadeva*	*from A. D.*	1509	*to*	*A. D.*	1529	*or*	20	*yrs.*
18	*Achyuta*	„	1529	„	„	1542	„	13	„
19	*Sadasiva*	„	1542	„	„	1564	„	22	„
20	*Trimala*	„	1564	„	„	1572	„	8	„
21	*Sriranga*,	„	1572	„	„	1586	„	14	„
22	*Venkatapati*	„	1586	„	„	1615	„	29	„
23	*Sriranga 2nd.*	„	1615	„	„	1628	„	13	„
24	*Venkata*	„	1628	„	„	1636	„	8	„
25	*Rámadeva*	„	1636	„	„	1643	„	7	„
26	*Anagundi Venkatapati*	„	1643	„	„	1655	„	12	„
27	*Sriranga 3d.*	„	1655	„	„	1665	„	10	„
								352	

From an examination of the inscriptions in the Mackenzie Collection several exceptions are suggested to this chronological arrangement—Grants of but fifteen princes are found, and one of those is not in the above list—of these, two are cotemporary with others, reducing the list to thirteen, amongst whom 256 years are divided, leaving only about 46 unaccounted for, which we cannot suppose to be divisible among 14 kings. It is very probable, therefore, that several of the names in the above list are gratuitous interpositions, and it is also clear, as in the case of *Virúpáksha*, that some of them are misplaced. The names and dates of the inscriptions are the following :—

1	*Bukka Raya*	*A. D.*	1370 *to* 1375
2	*Harihara*	„	1385 *to* 1429
3	*Deva Raya*	„	1426 *to* 1458
4	*Mállikárjuna*	„	1451 *to* 1465
5	*Virúpáksha*	„	1473 *to* 1479
6	*Narasinha*	„	1487 *to* 1508
7	*Krishna*	„	1508 *to* 1530
8	*Achyuta*	„	1530 *to* 1542
9	*Sadasiva*	„	1542 *to* 1570
10	*Trimala*	„	1568 *to* 1571
11	*Sriranga*	„	1574 *to* 1584
12	*Venkatapatí*	„	1587 *to* 1608
13	*Viraráma*	„	1622 *to* 1626

We have between the first and second princes a blank of ten years; between the fourth and fifth, eight years; between the fifth and sixth, eight years; between the tenth and eleventh, three years, and the same between the eleventh and twelfth, and between the two last an interval of fourteen, which need not be wondered at, as the reduced state of the family must have made their grants less regular and frequent. It is also to be observed that in some instances we have contemporaneous dates, or the grants of one prince beginning before those of his predecessor terminate. This may be owing to inaccuracy in the record, or to the practice of Hindu princes associating the heir presumptive in the government, so that two princes reign at the same time. Another source of confusion arises from the assumption of regal powers by the Minister, whilst leaving to the rightful sovereign the title of Raja, and some independent authority in unimportant matters, in which case, grants by the real and by the titular monarch will run parallel; thus amongst the inscriptions a number occur in the name of *Imadi Praurha Deva Ráya* dating from 1450 to 1466—being nearly the same extent as the grants of *Mallikárjuna* from 1451 to 1465 and these names therefore apply either to one person, to two contemporary princes, or to a reigning Minister and pageant prince. The latter we know to be the case in another instance, or *Ráma Raya* whose grants are very numerous, and date from 1547 to 1562. Those of *Sadasiva* are also very numerous, and extend from 1542 to 1570, but this prince we learn from both Hindu and Mohammedan authorities was a cypher and *Ráma* Raja, the Minister, exercised the functions of king.

According to some of the traditions, the first princes of the family were from *Telingana*, but others bring them from *Tuluva*, which seems most probable, as they were possessed at an early period of their intercourse with the Mohammedans, of sea ports on the Western Coast. In the latter part of the 15th century, the line was changed, and *Narasa*, *Narasinha* or *Vira Narasinha*, whom the Hindu records regard as of *Telinga* extraction, is described by *Ferishta* as a powerful chief of *Telingana* who had possessed himself of the greater part of the territory of *Vijaya*

nagar. His illegitimate son, *Krishna Ráya* appears to have been the most distinguished of the whole series of *Vijayanagar* princes, and although his name is not mentioned by *Ferishta*, it is admitted that in 1520 or in his reign, the Mussulmans sustained a severe defeat from the armies of *Vijayanagar*, and that subsequently a good understanding prevailed between that Court and the *Bijapur* monarchy for a considerable period. According to the authority which has given rise to these observations, *Krishna Ráya* was the son of *Narasa* or *Narasinha*, by *Nigamba* a friend or attendant of the queen, and was actually an incarnation of *Krishna* the deity. His step-mother *Tippamba* jealous of his superiority as a boy over her son *Viranarasinha*, prevailed on her husband to order *Krishna Deva* to be put to death. The officer to whom this duty was entrusted being reluctant to fulfil it, applied to the Prime Minister, who undertook to secrete the prince till he could be produced with safety, and the king was told that his commands had been obeyed. In his last illness, the king was much afflicted for the death of his son on which the Minister produced the prince, and *Krishna Deva* was declared his heir and successor. The Minister delayed proclaiming him till he had secured the concurrence of the *Palligars*, which was obtained it is said through supernatural aid, an absurd tale being introduced for this purpose. *Viranarasinha*, it is added, died of vexation on his brother's being acknowledged Raja. The contests of *Krishna Ráya* with the Mohammedan prince of *Bijapur* have been already adverted to, and he is here said to have waged successful war against the Mohammedan sovereign of *Golconda*.

According to this work, *Krishna Ráya* reduced *Maisur*, and the country along the *Caveri* to his authority—defeated the Mohammedan Armies of *Bijapur* and *Golconda*—captured the Forts of *Udayagiri*, *Kondavir*, and *Kondapilli*, and invaded *Orissa*, the *Gajapati* Prince of which country was compelled to do him homage. He married the daughter of the Raja of *Orissa*, and return to *Vijayanagar*, with which the narrative concludes. The work is by *Dhurjati* son of *Arugandi Kasipati* and was composed by order of the ruler of *Arvidi* in the Ceded Districts.

Krishna Ráya was a great patron of literature both *Sanscrit* and *Telugu*, and the principal works in the latter date from his reign. Of the learned men of his court, eight are distinguished as the eight *Dig-gajas* or Elephants who uphold the world of letters. The names of the whole have not been ascertained, but the following five were of the number, *Apyáya Dikshit, Allasáni Peddana, Venkata páta, Bhattu murtti, Pingala Suranárya.* The first is a Sanscrit writer, the last are eminent as *Telugu* authors.

2.—*Ráma Raja Cheritra.*

a. Palm leaves.—b. Paper.

An account of the genealogy of *Ráma Raja* the son-in-law of *Krishna Ráya*, and Minister of *Sadásiva*, the last prince of *Vijayanagar*, with a description of the hostilities carried on by him and his sons *Siranga Ráya*, and *Venkatapati Ráya* against the Mohammedan princes of the Dekhin. Composed by *Vengaya* son of *Surappa* by command of *Ráma* Raja. This work of course does not contain the particulars of *Ráma Raja's* fatal conflict with the Mohammedan princes, originating immediately in the insult offered to the envoy of *Ibrahim Adil Shah.* This is not specified by *Ferishta*, but the Hindu records state that on going to an audience of the Raja, the envoy passed on his way some swine intended to be given to menials of the court. As he expressed his abhorrence of these unclean animals to the Raja, the latter treated his aversion with ridicule, and asked him how he could hold them as unclean, when he fed upon fowls, who picked up grains from the ordure of swine, and took an opportunity of shewing him the fact. The insult roused *Ibrahim Adil Shah* to arms, and he was readily joined by the other Mohammedan princes who were eager to revenge indignities offered to *Mosques* and the faithful, by the Hindus, when acting as allies with one or other of them in their wars amongst themselves. *Ráma Raja* met them with great spirit, and a sanguinary action took place at *Talikota* on the banks of the *Krishna.* The contest was long doubtful, but the Raja was accidentally made prisoner, and instantly beheaded. His army then dispersed and immense slaughter took place in the pursuit. The confederates advanced to *Vijayanagar*, which was taken,

and plundered, and the country laid utterly waste. The power of the state fell never to rise again. Different members of the family settled in *Pennakonda, Chandragiri, Vellore* and some returned to *Anagondi* on the N. E. quarter of *Vijayanagar:* the latter branch after being expelled by *Tippu* became dependant on the English Government as petty Landholders. On the downfall of *Vijayanagar* the Governors to *Gingee, Trichanapalli, Mysore* and other places to the south became at the same time independent, and continued so with various changes of fortune till they were comprised within the pale of British dominion or control.

This work is also entitled the *Narapati vijayam* or *Ráma Vijayam* and is nothing more than a detailed and encomiastic genealogy. The descent of the Raja is traced to *Brahmá* through the lunar race to *Nanda* one of the seven kings of the *Andhra* dominions—the ninth from him it is said was *Chaulukya Bhúpála* in whose race many kings governed the earth, to *Vijala* king of *Kalyan.* The genealogy is then uninterrupted although not always very distinct: the direct line appears to be as follows:—

Vijala
Vira kumára
Táta Pinna
Somadeva—who took *Rachúr*
Rághava
Pinneswara
Bukka
Ráma Rája—who took *Kondanole* and made it his capital: he had two sons of whom the younger,
Sriranga—succeeded: he had 5 sons and was succeeded by the fourth,
Terumala—he had four sons, and was succeeded by the third,
Ráma
Terumala
Sriranga—appointed to a high office by *Venkatapati Ráya,* and married to the daughter of *Narasinha Deva,* by whom he had

Rámadeva Ráya,—who by the aid of his brother *Venkatapati*, and two chiefs of the same family, *Venkatádri* and *Terumala*, subdued *Guṭi*, *Pennakonda*, and other places, and defeated the king of *Golconda*: he had five sons, of whom the line continued in,

Sriranga,
Chenna Venkatapati
Venkatapati
Timma or *Terumala* in the service of *Krishna Ráya*.,
Venkatapati
Ráma Ráya—also called *Kodanda Ráma* who married the daughter of *Krishna Ráya*—and had by different wives, *Peddavenkata*, *Venkatapati*, and *Ráma* or *Kodanda Ráma*.

3.—*Krishna Ráya Agraháram Charuvu Purvottara.*

Account of a tank in a religious endowment in the *Chandragiri* circar and district of *Nellore*, attributed to *Krishna Ráya*. The grant was continued by *Ráya Mahasinh Silada*.

4.—*Pratápa Cheritra.*

Paper.

An account of *Pratápa Rudra* the last of the *Kakateya* kings of *Telingana* of any power. According to this account the family descended from *Arjuna*: thus,

Parikshit
Janamejaya
Satánika
Kshemaka
Somendra
Somanripa

Uttunga Bhuja who first removed to the *Dekhin*, and was succeeded by *Nanda*, who founded *Nandagiri*.

His grandson *Somadeva* was defeated and killed by the *Ballálhadu* of *Cuttack*, the *Bálhara* probably of the Arab Geographers. —His wife being pregnant, fled and found refuge in the house

of a *Brahman* named *Mádhavasermá* at *Anumakonda* or *Hanumadgiri*. The boy was named *Mádhava vermá*, who, when he grew up, raised a formidable army, chiefly through the favour of *Padmákshi* a form of *Durgá*, and with it reduced *Anumakonda* and the country between the *Godáveri* and *Krishna* to subjection. He is considered, and perhaps with reason, as the founder of the family—his reign, and those of his descendants are thus enumerated.

Mádhava vermá reigned	160 *years*.
Padmasena...	74
Vennamá	73
Yeruka	73
Kurunki	76
Pendikonda	25
Bhuvanika malla	78
Tribhuvanika malla	76
Kákatipralaya	75
Rúdra mádhava	73
Mahádeva	25
Ganapatideva	75
Rudrádevi...	29
Annamadeva	12
Pratápa Rúdra	76

making altogether 1000 years.

Of these princes *Kakatipralaya* is said to have removed the capital from *Anumakonda* to *Warankal* in Sal. 990, or A. D. 1068. Inscriptions however in the time of *Ganapatideva* occur dated A. D. 1231, whilst *Warankal* was taken and plundered in 1323, in the time of a son of *Pratápa Rudra* who held a short sovereignty over the remains of the city, after its first capture by the Mohammedans. If we reckon from the last, as the best authenticated period, we may place the commencement of the dynasty with *Mádhava vermá* something less than three centuries earlier, or in the end of the 11th or beginning of the 12th century of the Christian era. Although *Warankal* ceased to be the capital of a state of any note after its spoliation by the Mohammedans, it continued to be the residence of princes of some

power, between whom and the Mohammedan princes, and the Rajas of *Vijayanagar*, frequent intercourse was maintained both of peace and war. Its final downfall appears to have been owing to the extension of the power of the *Gajapati* princes of *Orissa*, as much as to the ascendancy of the Mohammedan arms. By *Virana* son of *Mallapa* Raja, a Brahman of the *Atreya* family who resided at *Charuvapalli* in the *Pulikonda* district—the work comprises the legendary history of *Anumakonda* or *Hanumadgiri*.

5.—*Jangama Kálajnyána.*

a. Paper.—b. Palm leaves.

An account of the princes of various countries in the south of India, subsequently to the reign of *Vijala Ráya* at *Kalyána*, especially of the *Velála* kings, and of the *Vijayanagar* dynasty to the defeat and death of *Ráma Ráya*, given in a prophetic strain by *Sarvajna*, a *Jangama* priest and his son *Virúpana*. The prophecy extends to a future period when *Vijayábhinandana* or *Viravasanta* and *Chenna Básavanna* are to meet at *Sri Saila*—the latter is to become the Minister of the former, who is to reign over the whole earth, and the joint efforts of the two will render the *Jangama* the universal faith. *Sarvajna* is said to have been the son of a Brahman by a woman of the *Potter* tribe, and to have taught the *Jangama* doctrines from the age of ten until he was re-united with *Siva*.

6.—*Kátama Rája Cheritra.*

a. Palm leaves.—b. Paper.

A long account, in which fact and fiction are curiously blended, of a petty war between two chiefs who rose to independence after the downfall of the state of *Warankal*, in the 14th century, *Manava Siddha* or *Siddhi* Raja the prince of *Nellore* was one of the parties, and the other was *Kátama* Raja, the ruler of *Yeragada*, assisted by *Padma Nayak* of *Palnad*. The dispute originated in the herds of *Katama* trespassing on the pastures of *Siddha* Raja; a force under *Tikkana Mantri*, the cousin of *Tikkana Sámayoji* the poet, was sent to drive them out, but was repelled by the herdsmen supported by troops. *Tikkana* being received with great coldness by his parents and his wife on his

return home, vowed to redeem his credit or perish—he was accordingly killed in the next encounter. The people of *Kátama* being hard pressed in a subsequent engagement, invoked the aid of the cows, who accordingly attacked and put the enemy to the route. *Siddhi raja* was then obliged to come in person to the field of battle, where in a personal conflict with *Kátama* he was killed, and *Kátama* died of his wounds. This seems to have terminated a contest of a very sanguinary description, and each party withdrew to their own boundaries. The death of *Siddhi-raja* led to the subversion of the short-lived principality of *Nellore*, and the territory was soon afterwards included in the possessions of the *Redlawar* family of *Condavir*.

7.—*Pálnád Vira Cheritra.*

Paper.

Account of a seven years war, from 1080 to 1087, carried on by *Brahma Naidu* and twelve other landholders and graziers, against two towns, *Gujerla* and *Macherla*, in the *Pálnád* country, and which originated in a dispute at a cock-fight.

8.—*Nava Chola Cheritra.*

Paper.

An account of nine of the most distinguished of the *Chola* princes, or *Kerikala*, *Vikrama*, *Uttunga*, *Adivara*, *Varadherma*, *Satyendra*, *Manujendra*, *Víra* and *Uttama*, confined however to fabulous narratives of the faith of these princes in the *Vira Saiva* or *Jangama* religion as related by *Panditárádhya*, a *Jangam* professor, to *Bhairavendra*, Raja of *Sosalipur* in *Mysur*, a great patron of the sect. The work is interspersed with marvellous tales of the actions of different priests or saints of the sect, and is translated from the *Karnáta*. By *Silamanupa Setti* a descendant of *Sankara Dás* one of the disciples of *Chen Baseswer*—one of the founders of the *Jangama* form of *Saiva* worship in the Eleventh century.

9.—*Nandala Krishnama Vamsávali.*

Genealogical account of *Nandala Krishnama* of *Nandal*—the son of *Nrisinharaja*, the son of *Nárayan*, the son of *Nrisinha*,

who first settled at *Nandal*—the son of *Srinjaraya*, the son of *Arviti Bukka Raya*, a prince of the lunar race. This genealogy is extracted from the introduction to the *Kalá, purnodaya* dedicated by the author *Pingala Surana* to *Krishnama Raya*.

10.—*Valugutivaru Vansávali.*

a. Paper.—b. do.

Genealogical account of the *Valuguti* family of Rajas or Zemindars in possession of *Venkatagiri*. The founder of the family is said to have been *Chavi Reddi* who discovered a hidden treasure, of which he became duly possessed by offering, with his own consent, his servant to *Bhairava* or *Vetála*, whence he was termed *Pátálmári Vetála Rao*. His son *Prasádita Naidu* was chiefly instrumental in raising *Pratápa Rudra* to the throne of *Warangal* After the overthrow of that prince, the members of this family extended their authority over a number of districts along the *Krishna* River. Two of them, brothers, *Anupota Naidu* and *Madan Naidu* are said to have defeated and taken a hundred and one Rajas, fifty-one of whom they ground in oil mills, and fifty they offered in sacrifice to *Káli* and other *Saiva* deities. Another great conqueror was *Lingam Naidu* who slew *Anuváma Redai*, and had his figure and those of other Rajas sculptured on his spitting pot. A second *Anupota* subdued *Kodavir* and *Rajamahendri* and established himself there and at *Chinapatam*. The family seem to have been then subjected to the *Vijayanagar* dynasty, and several members of it, as *Padakondapa Naidu* and his brother *Gene Naidu*—with the two sons of the latter *Nayanappa*, and *Timma* distinguished themselves against the Mohammedans in the reigns of *Krishna Deva, Achyuta Raya*, and *Rama* Raja. *Yacham Naidu* who reigned about 1600 is also said to have been a great conqueror, defeating *Makaraja* and *Devalpupa Naidu*—capturing *Chenji* or *Gingi* and *Palemkota* and extending his arms to the south as far as *Madura*. His grandson however appears as the feudatory of the *Kutteb Shahi* king of *Golconda*, holding *venkatagiri* by his permission as *Nankar* or alimentary estate. *Benjar Yachem* his Great-grandson was put to death by *Zulfikar Khan* the General of *Aurungzeb* about A. D. 1696 but the zemindari was granted after an interval to his son. The

direct line terminated with the 37th descent in 1776 but was continued by adoption. The following appears to be the series of succession, omitting the collateral branches. The statement is not always very distinct.

1 *Pátalmári Vetál*
2 *Damanaidu*
3 *Vanamnaidu*
4 *Yeradakshanaidu*
5 *Sinha manaidu*
6 *Madan*
7 *Vedagiri Naidu*
8 *Kumár madan*
9 *Sinham Naidu*
10 *Pada Sinham*
11 *Chenna Sinham*
12 *Anupota*
13 *Sarvasinh*
14 *Dhermanaidu*
15 *Timmanaidu*
16 *Chiti daksha*
17 *Anupota*
18 *Madan*
19 *Sura*
20 *Yachamanaid* the founder of the *Valaguti* branch.
21 *Chenna Sinh*
22 *Nirván Ráyappa*, in whose honour *Malana* the poet composed the *Vykuntharohana*.
23 *Kumára Timma Naidu*.
24 *Padakonda Naidu*
25 *Padakonda Naidu 2nd*.
26 *Chennapa Naidu*
27 *Venkatádri Naidu* who possessed *Venkatagiri*, and gave it that name, as it was a hill dedicated to *Káli* or *Kali malè*—The village is situated a *kos* from *Venkátáchala*.
28 *Ráyápá*
29 *Pennakondapa Naidu*
30 *Yachama*
31 *Kasturi*
32 *Yacham Naidu*
33 *Padayachem*
34 *Kumár Yachem*
35 *Bengar Yachem* murdered A. D. 1696
36 *Kumár Yachem* died 1747
37 *Bengar Yachem* and *Padayachem* 1776
38 *Kumár Yachem* (adopted) 1804
39 *Bengar Yachem* (adopted.)

11.—*Kasikhanda molo vuna Reddivar Vansávali.*

Paper.

The introductory chapter of a *Telugu* version of the *Kasi Khand*, giving an account of the family of the author's patron *Virabhadra* son of *Allada Bhupa* son of *Dadaya Reddi*, son of *Perumalla Reddi*. By *Srináth*. The same genealogy is given in the *Bhimakhanda*, by the same author, deduced ultimately

from *Proleya Vámana* the founder of the *Reddiwar* family of *Kondavir*.

12.—*Mátala Teruvengala Ráya Cheritra.*

a. Paper—b. do.

Genealogical account of *Teruvengala*, a prince of the *Matalavar* family and ruler of *Siddhávat* near *Karapa* and whose descent is brought down from *Vaiwaswata Menu* through *Ráma*, and an unnamed *Chola Bhupa*, to *Matali Timma Bhupa* the founder of the family, from whom the hero of the work is the tenth in direct succession; by *Nadimanti Venkatapati*.

13.—*Tanjáwar Raja Cheritra.*

a. Palm leaves—b. do.

An account of some of the first *Náyaks* of *Madura*. Soon after the establishment of the *Vijayanagar* Dynasty, their authority was extended over nearly the whole of the countries to the south, leaving them in general under the management of their princes as feudatories paying tribute. In the reign of *Krishna Ráya* two of these, the princes of *Chola* and *Pandya*, or *Tanjore* and *Madura* being at war, *Nágama Náyak*, a *Telugu* officer of the *Ráya* was sent to the support of the *Pandyan* prince. After subduing the *Chola Raja*, *Nágama* imprisoned his Ally, and assumed the sovereignty, in consequence of which a Force was sent against him under his son *Viswanáth Náyak* who defeated his father, and sent him prisoner to *Vijayanagar*. The father was forgiven in consideration of the loyalty of the son, and the latter, on the death of the *Madura* prince which happened shortly afterwards, was made Governor of *Madura*. He took advantage of the hostilities between the Rajas of *Vijayanagar*, and their Mohammedan neighbours, to convert his government into an independency and was succeeded in it by his descendants. The dynasty extended to 14 princes, commencing about 1530, and continuing till the middle of the last century, when *Chandasaheb* got possession of *Trichinapali*. The following appears to be the most accurate enumeration of these princes, some of whom have left remarkable traces of their reigns at *Madura* and *Trichinapali*, and others were well known to the Christian Missionaries.

1	*Viswanáth*—about	1530
2	*Krishnapa*	
3	*Virapa*	
4	*Viswapa*	
5	*Kumára Krishnapa*	
6	*Kasturi Ranjapa*	
7	*Mutu Khishnapa*	
8	*Virapa* died	1623
9	*Terumala* or *Trimal*	1663
10	*Mutu Virapa*—	
11	*Choka náth* died	1687
12	*Krishna Mutu Virapa*	1695

13 *Vijaya ranga;* part of the time under the regency of his mother *Mangamál;* died 1731

14 *Vijaya Kumára;* under the regency of his adoptive mother *Minákshi,* in whose time the Mohammedan prince seized the fort—the Princes poisoned herself—the adoptive son and his father survived these disturbances, and became dependants on the *Paligar* of *Rámnád,* or the *Nawabs* of the Carnatic, until the whole came under British authority.

14.—*Trichinapali Rája Cheritra.*

Palm leaves.

An account of the actions of *Raghunáth,* a *Paligar* of the *Tinnevelli* country who conquered different districts from the *Setupati* or *Márawa* prince, and from the Mohammedan governor of *Trichinapali.*

According to this tract he was descended from the deity *Indra,* who had by a mortal nymph several sons—*Terumala Raya* of the *Ahita* tribe descended from one of these became a prince of great power, and is regarded as the first of the dynasty the line of which is the following:—

1	*Terumala Raya*	6	*Navana Sauri*
2	*Panchákhya*	7	*Páchanarapála*
3	*Tondaka*	8	*Námana*
4	*Navanacholádhipa*	9	*Pachamahisu*
5	*Terumala Nripálachandra*	10	*Kinkinipati*

11 *Tonaka Nlipati* 13 *Padmápta*
12 *Tirumala Bhúpa* 14 *Raghunáth*

The last was an officer in the service of *Vijaya Rághava* Raja of Tanjore, and subdued various districts to the South, which he appears to have erected into an independent principality. His son was *Tirumala Raya*, his son was *Sri Vijaya Raghunath* who it is said conquered *Chanda Khan*, and took up his residence in the *Tondaman* country.

15.—*Sinhala dwipa Rája Kathá.*

Palm leaves.

Account of a war between *Krishnapa Náyak* of *Madura*, and *Tumbi Náyak*, here called king of Ceylon, but who appears to have been only a petty *Polygar* of *Tinnevelli* or *Rámnád* who was defeated and deposed by the second of the *Madura Náyaks*, *Periya Krishnapá.*

16.—*Kakaralapudi Gopála Páyaka Rao Vamsávali.*

Paper.

Genealogical account of *Gopála Páyaka Rao*, Zemindar of *Anakapilli* near Vizagapatam. It is properly an introduction to the tale of the marriage of *Rukmávati*: dedicated to *Rámabhadra* the son of *Gopála Rao*. By *Somanath.*

17.—*Kaliyuga Rája Cheritra.*

Palm leaves.

A short account of some of the most distinguished princes of the *Kali* age, as *Parikshit*, *Satánika*, &c.

18.—*Básaveswara Kálagnyán.*

Palm leaves.

An account of the state of the Dekhin in the reign of *Akber*, and of a person named *Seshápa* being inspired by *Malikarjuna* to give fresh activity to the *Virasaiva* or *Jangama* sect—By *Viráya*, a *Jangama* priest.

19.—*Sankara Cheritra.*

Palm leaves.

An account of the *Saiva* reformer *Sankarácharya*, who was an incarnation of *Siva*, and instructed in theology by *Govinda*

Guru at *Chidambaram*—his wanderings over India, and confutation of various sects are narrated in the usual strain, and he is stated to have caused the *Jains* to be put to death at *Yudhapuri*. He established the *Math* at *Sringipur* or *Sringeri* and the temple of *Kámákshi* and *Sri chakra* at *Kánchi* and was finally liberated from existence at *Kánchi*. By *Venkataya*, known by the title of *Andhra Kálidás* or the *Kálidás* of *Telingana*, an inhabitant of *Vellore*.

20.—*Surapura Rája Vamsávali.*

Paper.

Genealogical account of the Zemindars of *Surapura* or *Zorapur* in the Hydrabád country; an estate cleared for cultivation by *Timma Reddi* under the authority of *Aurengzeb's* officers in the seventeenth century.

21.—*Rangarao Cheritra.*

Paper.

Account of the attack of the Fort of *Ranga Rao* Zemindar of *Bobili*, by *Mon. Bussy* and the troops of *Vijaya Ráma* Raja, the death of *Ranga Rao*, and his family and adherents—the appointment of *Vijaya Ráma*, and his assassination by the maternal Uncle of *Ránga Rao*. This is the story told by Orme, vol. 2, part 1, p. 254.

22.—*Makaráj Bomaráj Vamsávali.*

a. Paper—b. do.

Genealogy and historical account of the *Makarajwar* princes who ruled at *Karvetinagara*, or the Zemindars of *Narayanvaram* or *Naranvar* not far to the south of the *Tripeti* hills. The family is deduced from a *Chola* king termed *Dhamanjaya Chola* through *Tondaman Chakravartti*, in whose race *Náráyan Raj* was born, who founded the city of *Náráyan varam* or *Kalyána Patan* from its being on the *Kalyán*, or what is now termed the *Naranvaram* river. The line then proceeds through 87 descents to *Maka Raj*, whose nephew it is asserted was an Ally or feudatory of *Krishna Ráya* of *Vijaynagar*. The descent is continued through fifteen other names, to *Káveri Ray*, Raja of *Kárveti nagaram* in the *Zilla* of *Chitore*, with whom the work concludes, and by

whose desire it was completed by different poets of his court. It is more a panegyrical than historical account of the family, and is copiously intermingled with praises of the deity *Venkatáchala Swámi.*

23.—*Kanyaká Cheritra.*

Paper.

Traditionary account of the voluntary exile or death of the *Vaisyas* of *Penakonda* in consequence of *Vishnuverddhana* Raja's demanding the daughter of *Kusuma setti* in marriage, and on the merchant's refusal, attempting to carry her off by force. In consequence, one hundred families it is said migrated to the west, eighty to the east, two hundred to *Goa*, and one hundred and thirty to the north, whilst *Kusumetti*, his daughter, and one hundred and two families burnt themselves. *Vishnu verddhana* in consequence of the imprecation pronounced by the *Virgin* died—his head bursting in two. His son *Rájaráya Narendra* appeased the surviving *Vaisyas*, and induced them to remain at *Penakonda*, making *Virúpáksha*, the son of *Kusumasetti*, chief over eighteen towns.—By *Guruvaya.*

Poetry, Plays, Tales, &c.

1.—*Airávata Cheritra.*

Paper, incomplete.

Gándhári intending to offer worship to the Image of *Indra's* Elephant omits to invite *Kunti* the mother of the *Pándavas*, who complains to her sons. *Arjuna* compels *Indra* to send his Elephant in person to receive his mother's homage, to which ceremony *Gándhári* is invited. The story is told in verse.

2.—*Ambarísha Cheritra.*

Palm leaves.

Story of *Ambarísha* king of *Ayodhya* the worshipper of *Krishna*, in whose behalf the Discus of *Vishnu* threatened to destroy the *Muni Durvásas*, until arrested by the mediation of the king. The story is told in several of the *Vaishnava Puránas*, especially in

the *Bhágavat* from which it is rendered into *Telugu*, by *Rangasayi* son of *Náráyana* and grandson of *Sankara Mantri*.

3.—*Amukta Málá*.

a. Palm leaves—b. do.

Narrative of the sixth *Alwar* or holy teacher of the *Vaishnava* faith, *Pariyálwar*, named also *Vishnujit*, who instructed the king of *Madura* and his court in the *Vaishnava* faith—*Vishnujit* afterwards finding a damsel in a *Tulasi* bush, named her *Sudikuduta*, adopted her as his daughter, and married her to the deity *Sriranga*. The work also includes an account of *Yamunáchárya* to whom the *Pandya* Raja had given his sister and half his kingdom—and who after a while relinquished the latter for a life of asceticism. The work is by *Alla sáni Peddana* one of the principal writers of the court of *Krishna Ráya*, and is written in that prince's name. It is dedicated to *Venkata ramana* the deity of *Terupeti* and was composed in consequence of a vision imparted by *Andhra Madhusúdana*, the deity worshipped at *Chicacole*, to *Krishna Ráya*, when he invaded *Orissa* in Sal. 1438 or A. D. 1516.

4.—*Amuktamálá Vyákhyána*.

Palm leaves.

A commentary on the preceding by the same author.

5.—*Aniruddha Cheritra*.

Paper.

Loves and marriage of *Aniruddha* the grandson of *Krishna*, and *Usha* the daughter of *Bánásura*—with the humiliation of the latter by *Krishna*. By *Abhayámátya*.

6.—*Baláyala Raja Cheritra*.

a. Palm leaves.—b. do.—c. do.—a Paper.

Story of *Baláyala* or *Balayána* also written *Belalla* and *Bellana*, Raja of *Sindhukatak*—who had resolved to give the *Jangama* priests whatever they should beg of him. *Siva* to try his faith appears, and requests of him a chaste female companion, and the king being unable to meet with such a person elsewhere, gave him his own wife *Chullamá Devi*. The queen finding the seeming *Jangama* rather backward, proceeded to embrace him,

when she found a young child with three eyes in her arms. On beholding the child, the king worships him, on which *Siva* appears in his own person with his bride *Párvati* and bestows on him a benediction. By *Chitáru Gangadhar.* See also page 212.

7.—*Bhadrarája Cheritra.*

Palm leaves.

Narrative of the adventures of a prince named *Bhadra,* the son of *Chandramani,* a king of the lunar race and an *Apsaras,* and of his son *Saphalya* who was an incarnation of *Hari* at the request of *Indra* in order to destroy *Kapatásura* and other giants in the south of *Indra.* Various stories of a legendary character are comprised in this work, which appear to be the invention of the author *Venkatáchárya,* and not borrowed from the *Puránas,* although of a similar description with such as occur in those works of the *Vaishnava* persuasion.

8.—*Bhadra parinaya.*

Paper.

The loves and marriage of *Krishna* with *Bhadrá* the daughter of the Raja of *Kikeya.* By *Peddana Kavi,* composed under the patronage of *Somabhupála* the son of *Tarumala* Raja of *Gawdal,* a town in the Hyderabad country.

9.—*Bhánu Kalyána.*

Paper.

A poetical description of the marriage of *Surya* with *Sántá* the daughter of the demon *Maya.* By *Chandrasekhara Iswara.*

10.—*Bhogini Dandaka.*

Palm leaves.

Poetical account of the love of *Sarvajna Singama* or *Sinha bhupa* a prince of the *Velmavar* tribe and a damsel named *Bhogini.* By *Bommana patu Rája* translator of the *Bhágavat.*

11.—*Bhoja Cheritra.*

Palm leaves, imperfect.

A collection of tales related by *Sarpata Siddha* to *Bhoja.* They chiefly describe the adventures of *Sringára Sekhara* prince of

Kalinga and his three friends, the sons of a minister, a banker, and a *tari* gatherer, by whom the prince is restored to life after being poisoned by an old priestess. The beginning is wanting.

12.—*Chandrángada Cheritra.*

a. Palm leaves—b. do.

A narrative of the loves of *Chandrángada* son of *Indrasena* king of *Nishadha*, and *Chitrarekhá* daughter of *Chitrasena*, with her election of him at the public choice of a husband. There is little incident in the poem, which is filled with florid descriptions of the seasons of the year and the sensations of lovers. By *Venkatapati* one of the eight poets of the court of *Krishna Ráya* and distinguished by the title of *Krishna Ráya bhúshana* the ornament of *Krishna Ráya.*

13.—*Chandrabhánu Cheritra.*

Palm leaves, incomplete.

Story of *Chandrabhánu* son of *Krishna* by his wife *Satyabhámá*, and his love for *Chandrarekhá :* the story is taken from the *Bhágavat* and rendered into Telugu, by *Mallana Mantri.*

14.—*Chandriká parinaya.*

Palm leaves.

Story of the loves and marriage of *Chandra* king of *Visálá* and *Chandriká* princess of *Panchála.* By *Mádhava* Raja son of *Rachorla* Raja—with a commentary.

15.—*Chandriká Parinaya.*

Palm leaves.

An introductory chapter to a work intended to describe the marriage of *Bhima* to the daughter of the king of *Kasi*, containing at some length the genealogy of the author's patron *Jupalli Venkatádri*, Raja or Zemindar of *Partyal.* The founders of this family are said to have been officers in the service of *Kála bhairava* of *Wariur*, and to have received their principality from *Kerikála Chola. Chenna vibhu* was the first—the following are named as his descendants—*Kondala Ráya, Nrisinha, Ayappa Nayak, Timmavibhu, Chennapa, Rághava, Achabhupa, Nrisinha, Gajapati, Mánya, Ayappa, Ramachandra, Ayana, Krishna Dhari-*

nipati. *Timmappa* and *Retnappa* his sons succeeded severally: the latter had three sons two of whom *Timma,* and *Ayappa* severally succeeded: the direct succession then continued again thus; *Lingabhupati, Ramana* and *Lingana.* The last had four sons of whom the youngest *Venkatádri* was the patron of the poet *Bhattara Bàla-Saraswatikáni Mahopádhyáya.*

16.—*Cháruchandrodaya.*

Palm leaves.

Narrative of the adventures of *Cháruchandra,* the son of *Krishna,* by *Rukmini;* his conquest of *Indra's* heaven and falling in love with and marrying *Kumudvati* the daughter of *Padmákara* Raja. By *Chennama Mantri* of *Nandyal* minister to *Penima Timmia* Raja.

17.—*Dasaratha Nandana Cheritra.*

Palm leaves.

A Telugu version of the first part of the *Rámáyana* from *Ráma's* birth to his marriage with *Sitá:* the great merit of this work is its excluding all labial letters whence it is termed the *Niroshtra Rámáyana.* By *Basavappa* of *Peddupati.*

18.—*Dasávtára Cheritra.*

Paper.

An account of the ten Incarnations of *Vishnu.* By *Konernáth.*

19.—*Devaki nandana Sataka.*

Palm leaves.

A composition of 100 Stanzas on the exploits of *Krishna.* By *Kavirája sekhara* Schoolmaster at *Gantur.*

20.—*Devamalla Cheritra.*

Palm leaves, imperfect.

Account of *Devamalla* who was created by *Brahma* for the destruction of the *Asura Vajradanta* at the request of *Indra*—after the defeat of the demon, the gods gave him a city and a bride, as the reward of his prowess. He had ten sons by his wife, whom he sent to different countries, to teach boxing and wrestling, &c.—from them the boxers and wrestlers profess to

trace their descent. By *Venkatanárya*, composed by desire of *Koppala Malla*, a descendant of *Nimba* the son of *Devamalla*, who was established in the Dekhin.

21.—*Dhermángada Cheritra.*

a. Palm leaves—b. paper.

Story of *Dhermángada* king of *Kanakapuri* in Kashmir. His wife is delivered of a snake which is kept secret, and a report is given out that she has borne a son. The king of *Siurásh-tra* sends to propose his daughter as a wife for the Prince, to which *Dhermángada*, unwilling to confess the truth accedes. The damsel is sent to Kashmir, and when arrived at maturity, enquires for her husband. The snake is given to her, which, although much grieved, she takes charge of, and carries to holy shrines, as *Jagannáth*, *Sriranga* and *Brahma Kunda* at *Dhermapur*. At the latter she is directed by a voice from heaven to immerse the snake in the reservoir, which she does, and it assumes the form of a man: she returns to Kashmir with her husband. Her father-in-law on learning what has happened names her *Satyavati* and his son *Chitrángada*, and resigns to them the government. The story is related by *Gautama* to *Ahalyá* as the record of a virtuous wife. By *Nrisinha Kavi*.

22.—*Hamsavinsati.*

Palm leaves.

A collection of tales on the same plan as the tales of a parrot, or twenty stories told by a *Hamsa* or goose, to prevent the wife of *Vishnudás* from carrying on a criminal intrigue during his absence. By *Agala Raja Nárayana* son of *Surápá*.

23.—*Harischandra Nalopákhyána.*

a. Palm leaves.—b. paper—c. paper.

A poem written in a double sense: as interpreted in one manner it narrates the story of *Harischandra* and in the other, the adventures of *Nala*. By *Bhattu Murtti* who was first one of *Krishna Ráya's* eight poets, and subsequently patronised by *Ráma Raja*, whence he was entitled *Ráma Rája bhúshana*.

24.—*Harischandra Kathá.*

Palm leaves.

The story of *Harischandra* king of *Ayodhya*, the trials to which he was subjected, and the sufferings to which he was reduced, and his final restoration to prosperity. In prose. Author's name not given.

25.—*Harischandra Kathá.*

Palm leaves.

A poetical narrative of the trials and sufferings of *Harischandra*. By *Gaurava Mantri* grandson of *Lakshmana kavi*.

26.—*Indumati Parinaya.*

Paper.

Loves and marriage of *Aja* the son of *Raghu* and *Indumati* the Princess of *Bhojapura*. By *Kámanure Krishnávadháni*.

27.—*Kailása nátha Sitaka.*

Palm leaves.

A hundred stanzas in praise of different forms of *Siva*. By *Venkata ramya* of Nellore.

28.—*Kaládharopákhyána.*

Palm leaves.

Story of *Kaládhara* a form of *Kámadeva* and son of *Vishnu*, for whom *Viswakerma* builds a city in the ocean, whence he travels to different countries, and marries various princesses, until he recollects the examples of *Ráma* and *Yudhisthira*, abandons the world, and devotes himself to meditation on *Vishnu*. By *Mudeyar Venkata pati*.

29.—*Kámboja Raja Cheritra.*

a. Palm leaves—b. paper.

A collection of *Pauranic* legends supposed to be narrated by *Dattátreya* at the *Vriddha Ganga* to the king of *Kamboja*, who had visited the spot to be cured of the Leprosy. The author, or rather translator, is not named.

30.—*Kapota vákya.*

Palm leaves.

Story said to be told by *Ráma* to *Sugriva* of the resignation

and charity of a Pigeon that gave itself up to a fowl who had taken its mate, and of some monkies that yielded their own flesh to feed a hungry hunter. By *Sayappá:* the stories are from the *Mahábhárat.*

31.—*Kavi kerna Rasáyana.*

Palm leaves.

A Telugu version of the *Rámáyana,* in the same order. By *Venkata Ramaniya.*

32.—*Kayúra báhu Cheritra.*

Palm leaves.

Story of the marriage of *Keyúra báhu* king of *Kalinga* with *Mrigánkavati* daughter of the king of *Láta* or *Lar.* In order to induce the prince to seek her hand, his minister *Bhágurúyana* repeats a number of apologues and tales which constitute the composition. By *Machana Amátya* who professes to have written it by order of the person celebrated in the poem and who was a prince of *Rajamahendri.* His genealogy is thus given—*Keyura-báhu* son of *Gundana,* son of *Bhimana,* son of *Ketana,* son of *Kommána,* son of *Gonka Reddi,* son of *Govinda Bhuvibhu* of the agricultural caste, Raja of *Dharanikota—Ketana,* the third in ascent, is said to have been the minister of *Chayakara* the son of *Rájendra Chola.*

33.—*Kirátárjuniya.*

a. Palm leaves—b. do.

A Telugu translation of the Sanscrit poem of the same name describing the adventures of *Arjuna* with *Siva* disguised as a mountaineer. By *Sattana* of *Náyanavaram* near Madras.

34.—*Lakshmi vilás.*

Palm leaves.

The story of the birth of the goddess *Lakshmi* from the churning of the ocean, her marriage with *Hari* and residence with him in *Sweta Dwipa.* By *Rayasa Venkata pati* inhabitant of *Venkatagiri.*

35.—*Mádhavábhyudaya.*

Palm leaves.

A poetical account of the *Avatárs* of *Vishnu* and particularly

of the actions of *Krishna's* infancy and youth to his marriage with *Rukmini*. By *Ayudura kechaya* son of *Guruvaya*, composed by desire of *Naga* Raja son of *Paparaju* son of *Haryappa*, son of *Sankara Yogi*, Raja of *Nivetti* in the Nellore country.

36.—*Mairávana Cheritra.*

Paper.

The story of the release by *Hanumán* of *Ráma* and *Lakshmana* when they had been carried off and confined by *Mairávana*—After the interruption of the sacrifice of *Indrajit*, *Rávana* applied to *Mairávana* for aid, who promised to seize the princes—*Ráma's* friends hearing of this desired *Hanumán* to be vigilant, who accordingly twisted his tail round the whole army—*Mairávana* unable to penetrate, assumed the form of *Vibhishana* and desiring *Hanumán* to keep a good look out, was admitted by him into the intrenchments, where he cast all the host into a slumber, and made off with *Lakshmana* and *Ráma*, carried them to his castle, and ordered them to be sacrificed to his patroness *Káli*—*Hanumán* then went to *Marmapura* to recover the princes, where he learnt the particulars of their imprisonment from the Warder, who happened to be his own son, and who undertook to convey him past six of the seven walls which surrounded the citadel but could not carry him farther—on arriving there *Hanumán* met *Dordandi* the sister of *Mairávana* coming to fetch the water to be used at the sacrifice, and who being dissatisfied with her brother's treatment, and compassionating the princes, consented to admit *Hanumán* into the palace, in the form of a musquito in the water pot—*Hanumán* then asked *Kali* for her victims, and winding his tail round the image, frightened her into acquiescence in their liberation—her attendant spirits brought the iron cage in which they were confined and *Hanumán* who had previously killed all the guards carried the princes out of the fortress. He then set to work to demolish the fortification which brought *Mairávana* against him. He overthrew but could not kill the giant, and on marvelling at the cause, is informed by *Dordandi*, the five vital airs of the demon are on a mountain 60,000 cos remote, in the form of five black bees—*Hanumán* immediately travels

thither, and catches and kills the bees, on which *Mairavana* perishes. He then placed *Dordandi* on the throne of *Marmapur*, with his son *Matsyavallabha* as young Raja. This story was told by *Ráma* to *Agastya* and repeated by *Náreda* to *Yudhishthira*. The original Sanscrit is said to be a part of the *Jaimini Bhárata* —the story is popular in the Dekhin—see pages 97 and 218— rendered into Telugu, by *Tirupati* son of *Ammaya Amátya*.

37.—*Mándhátá Cheritra.*

Palm leaves.

The adventures of *Mándhátá* a king of the solar race, the son of *Yuvanáswa*, his combat with *Rávana*, his falling in love with *Vimalángi* the princes of *Kuntala* and marrying her, his ruling prosperously over *Ayodhyá*, his philosophical studies under *Vasishtha* and his adoption of an ascetic life. Part of the story is taken from the *Vishnu Purána* but much is the addition of the author. The beginning is also appropriated to the legendary account of the origin of the temple of *Sriranga* from the *Vimána* or car of *Vishnu*. By *Nrisinha Kavi*.

38.—*Naishadha.*

Paper.

A translation of the Sanscrit poem of *Srihersha* on the adventures of *Nala* and *Damayanti*. By *Srináth;* see the *Bhima Khanda*.

39.—*Nala Cheritra.*

Palm leaves.

The story of *Nala* and *Damayanti* as taken from the *Mahábhárat*.

40.—*Nanja Rája Cheritra.*

Palm leaves.

Account of the worship of *Choleswara*, by *Nanja* Raja the *Karther* or Raja of Mysore, and the Raja's obtaining through the favor of the Deity, the hand of *Chandrakalá* princess of *Kuntala*. By *Nárayana Appa*, composed by desire of *Nanja* Raja.

41.—*Narukur Párijátam.*

Palm leaves.

A dramatic representation of *Krishna's* bringing the *Párijáta*

tree from heaven, to gratify his wife *Satayabhámá*. By *Nárayana Appa* a man of the goldsmith caste of the village of *Narukur* in the ceded districts.

42.—*Parasuráma Vijaya.*

Palm leaves.

A prose narrative of the origin and actions of *Parasuráma*, taken from the *Puránas*, his defeat of *Kartavírya* and destruction of the *Kshetriyas*, his giving the earth to the *Brahmans*, and their obliging him to seek a habitation or himself in the recovery of a tract of land, the province of Malabar, from the ocean. By *Bhavagna*.

43.—*Patita Pávana Cheritra.*

Palm leaves.

Poetical and legendary tales of the purification of various sinners by the communication to them of the *Mantra* of *Ráma*, or *Om Sri Rámaya Nama*, illustrative of the superiority of *Vishnu*, and recommendatory of the worship of the form of that divinity adored at *Tripeti*. By *Venkata Kavi* son of *Kechana*.

44.—*Purúrava Cheritra.*

Palm leaves.

The story of *Purúravas* and *Urvasi* as related in several of the *Puránas* and in the drama of *Vikrama* and *Urvasi*. By *Abhaya Mantri* son of *Taduparthi Ráya Mantri*.

45.—*Rádhá Mádhava Samváda.*

Palm leaves.

Lyrical verses descriptive of the loves of *Krishna* and *Rádhá*, their conversation and sports; by *Venkata Kavi*.

46.—*Rámábhyudaya.*

a. Palm leaves—b. paper.

A Telugu poetical version of the *Rámáyana* or the history of *Ráma* from his birth to his defeat of *Rávana* and return to his capital. By *Rámabhadra Kavi* of *Uttanutta* dedicated to *Nrisinha* Raja of *Gobur*.

47.—*Ráma stava Rágiya.*

Paper.

A *Vaishnava* tract in commendation of faith in *Krishna* or

Ráma in preference to the ordinary modes of adoration; with hymns addressed to those divinities. By *Mallana.*

48.—*Rághava Pándaviya.*

Palm leaves.

A Telugu version of the Sanscrit poem *Rághava Pándaviya* in which the verses have a double import, and relate the substance of both the *Rámáyana* and *Mahábhárat.* By *Peddarâma Dhimán,* son of *Madda Raji Gunappya.*

49.—*Rághava Pándaviya.*

a. Paper.—b. do.

A similar work as the preceding, by *Suranaryar* one of the chief Poets of the court of *Krishna Ráya.*

50.—*Rája Niti.*

Palm leaves.

Story of *Kanakasekhara* and *Kanakarekhá* and their marriage. The son of the latter is instructed by the minister in polity, or civil and military government of the state. By *Jagannath* son of *Ayala Mantri,* a Brahman of *Kimur* in the *Gantur* district.

51.—*Ranganáth Rámáyana.*

a. Palm leaves—b. do., incomplete.

Another version of the *Rámáyana* of great celebrity in the south of India, the work of *Ranganáth Kavi,* but purchased from him by *Gunabuddhi Reddy* of *Gandi Kota* who accordingly appears as the author, and who dedicates it to his father *Vetála Dharanisa.*

52.—*Rukmángada Cheritra.*

Palm leaves, incomplete.

The story of *Rukmángada* who preferred putting his son to death, to breaking his fast on the 11th lunation which is sacred to *Vishnu.* By *Prourha Kavi,* son of *Bomana patu Raja* the translator of the *Bhágavat.*

53.—*Sakalakathá sára sangraha.*

a. Paper.—b. do.

A poetical popular version of the principal tales found in the *Puránas,* as those of *Parikshit,* of *Nala* and *Damayanti,* of *Purú-*

rava and *Urvasi*, of the son of *Sagara*, of *Kártaviryárjuna* and *Parasuráma*, of the birth of *Krishna* and death of *Kansa*, &c. By *Rámabhadra Kavi*.

54.—*Rúpavati Cheritra.*

Paper.

Story of the loves of *Musali Raja*, prince of *Venkatagiri* and *Rúpavati* a dancing girl. By *Chinkatapalli Lakshi Raja*.

55.—*Sámba vilása.*

Palm leaves.

Narrative of the birth of *Sámba* the son of *Krishna* by *Jambuvati*, his elopement with *Lakshmana kántá* daughter of *Duryodhana*, who is prevailed upon by *Balaráma* to consent to the marriage. The subject is taken from the *Bhágavat*. By *Venkataramana* who dedicates the work to the deity *Venkatapati*.

53.—*Sananda Cheritra.*

Palm leaves.

Account of *Sananda* a holy personage of the *Virasaiva* sect the son of *Purnavetti Muni*, who having visited *Yama* and beheld the tortures to which the souls of sinners were subjected, was moved with compassion to redeem the whole race by teaching them the *Panchákshara*, the five-letter *Mantra* or formula, *Sivaya Nama*, glory to *Siva*, in consequence of which they were all transported to *Siva's* heaven. *Yama* complained of losing all his subjects to *Siva*, who told him he should never be liable to such a misfortune again. By *Linga kavi* of *Kalahastri*.

54.—*Sárangdhara Cheritra.*

Palm leaves.

Story in verse of *Sárangdhara* son of *Rájamahendra* king of *Rajamahendri* whose step-mother *Chitrángi* falls in love with him. He rejects her advances, on which she accuses him to the king of attempting to violate her, and the king orders him to have his feet cut off, and to be exposed in the forest to wild beasts. There, a voice from heaven, proclaims that the Prince in his former life was *Jayanta*, minister of *Dhavala Chandra*, who being envious of *Sumanta* one of his colleagues, contrived to hide the slippers of *Sumanta* under the bed of the Queen.

The king finding them and ascertaining whose they were, commanded *Sumanta* to be exposed to wild beasts after having his legs and hands cut off in retribution of which *Jayanta*, now *Sárangdhara*, suffers the like mutilation. He acknowledges the justice of the sentence, and his wounds are healed by a *Yogi*. A voice from heaven apprises the king of the innocence of his son, and he takes *Sárangdhara* back and puts *Chitrángi* to death. *Sárangdhara* adopts a religious life. The same story occurs in Tamul, see page 218. By *Chamakuri Venkatapati* son of *Chamakuri Lakshmana Kavi*.

55.—*Sárangdhara. Cheritra.*

Palm leaves.

The same story as the last, written in prose, by *Gaurana Kavi*.

56.—*Sasánka Vijaya.*

Palm leaves.

The rape of *Tárá* the wife of *Vrishaspati* by *Chandra* and the war that ensued amongst the gods in consequence, *Vrihaspati* recovered his bride, but her son *Buddha* begotten by *Chandra* was given to him. The story is told in different *Puránas*. By *Venkapati* son of *Krishnaya*.

57.—*Sringára Rághava.*

Palm leaves.

A poem in praise of *Ráma* by *Venkatádri* son of *Chárukumári Peddia*. The first portion is appropriated to an account of the family of *Náráyana*, the patron of the poet, descended from *Kotipalli Gopapradhání*, a *Niyogi Brahman* of *Rojala* in the Hydrabad district.

58.—*Surabhándeswara.*

a. Palm leaves—b. do—c. paper.

A celebrated *Saiva* tale in the Dekhin, of an intrigue between a *Saiva* brahman of great sanctity and the wife of a *Tari* gatherer or vendor of spirituous liquor. Being unseasonably interrupted by the husband at their first interview, the woman concealed her gallant in a large jar partly filled with arrack, in which the Brahman was stifled. In consideration of his piety, and the holiness of the place where the event happened, which was *Kasi*

or *Benara, Siva* changed the body into a *Linga,* and the jar into the cup or *Yoni,* and consented to be worshipped in this form as *Surabhándeswara* the *Iswara* or *Linga* of the wine vessel. By *Ghantáya Prabhu,* son of *Yellana Amátya.*

59.—*Swarochisha Menu Cheritra.*

Palm leaves.

A poetical account of the birth of *Swarochisha* the second *Menu.* *Pravarákhya* a Brahman having obtained permission to behold *Kailása* was seen by *Varuthini* one of the Apsarasas. She fell in love with him, but he being a pious person rejected her advances, and returned home: a *Gandharva* enamoured of *Varuthini,* observing what had occurred, assumed the shape of the Brahman, and in his person held intercourse with the nymph: the result of which was the birth of *Swarochisha Menu.* The story is taken from the *Márkandeya Purána* being rendered into Telugu, by *Allasani Peddana* one of *Krishna Ráya's* eight poets: he is known by the name of *Andhra Kavi Pitámahá,* grand sire of *Andhra* or Telugu bards.

60.—*Shorasa Kumára Cheritra.*

Paper.

The stories of sixteen princes, or of *Kamalákara* the son of *Janamejaya,* and his fifteen companions, who on setting out together in quest of adventures are separated from each other. They rejoin the prince after some interval, and each relates what has befallen him. The plan of the work is borrowed from the *Das Kumára* of *Dandi,* but the persons differ, and the adventures are of a more marvellous complexion; thus *Kamalákara* releases one of his friends from his transformation into a tree. He is himself changed to a Parrot. *Chitrasena* obtains the power of travelling through the air, &c. Several of the stories are taken from other collections, as the *Vrihat kathá* and *Vetála Pancha-vinsati.* By *Annaya.*

61.—*Váni vilása.*

Palm leaves.

A poetical miscellany which may be regarded as a popular *Purána.* It comprises accounts of the creation and destruction

of the world, the genealogy of the Patriarchs, the extent of the earth, the holiness of different sacred streams, the duties of the different castes, the merit of observing various festivals and worshipping particular objects. It treats of Grammar, Prosody, Astronomy, Medicine, Music, Arms, of Philosophy, the Drama, Elephants and Horses, and of articles of dress and ornament, and is in fact a summary of the religious and social system of the Hindus. By *Terumalla Rangasayi* son of *Kandarya*.

62.—*Vasu Raja Cheritra.*

Palm leaves.

Story of *Vasu* king of *Pratishthána* whilst hunting in a forest beholding and falling in love with *Girikanyá*, the daughter of the *Koláhala* mountain and marrying her. By *Bhattu Murtti*, said to have been one of the poets of the court of *Krishna Ráya* and *Ráma* Raja, composed by desire of *Terumala Ráya* Raja of *Pennaconda* after the downfall of *Vijayanagar*, one of the five grandsons of *Ráma* Raja: the genealogy contained in the introductory lines of the poem is of some value as shewing the reputed descent of that usurping minister. A descendant of *Yudhishthira* was *Pinna Tatta*—his son was *Somadeva*—his son *Raghunáth*—his son *Purána Makaju*—his son *Bukka* Raja—his son *Ráma* Raja—he had three sons *Timma, Kondama* and *Sriranga* of whom the last succeeded to the sovereignty of the dismembered kingdom: he had five sons *Konavibhu, Timma, Rámaprabhu—Terumalla* and *Venkatapati* both: the last two appear to have enjoyed authority.

63.—*Vetála Panchavinsati.*

Paper.

A collection of twenty-five tales told by a *Vetála* or Demon to *Vikramaditya*, translated from the Sanscrit.

64.—*Vidyávati Manjari.*

Palm leaves.

Poetical description of a dancing girl and her loves with *Madurama Raja Paligar* of *Mugarala palam*. By *Seshachala Paligar* of the *Tadigola* family.

65.—*Vijaya Vilása.*

Palm leaves.

The adventures and exploits of *Arjuna* on his separation from his brethren, as described at the end of the first section of the *Mahábhárat*, with some modification. On his coming southwards he marries *Chitrángadá* daughter of *Pándya* Raja at Manipur, by whom he has *Babhruváhana* after which he goes to *Prabhása kshetra* in pilgrimage, and thence returns to *Dwáraká* in disguise, whence with *Krishna's* connivance, he carries off and marries *Subhadrá* the sister of that divinity, *Abhimanyu* is born of this marriage. By *Chamakura Lakshmayah.* The book is dedicated to *Raghunáth* Raja, son of *Achyuta Ráya* a prince of Tanjore in the beginning of last century.

66.—*Vikramárka Cheritra.*

a. Palm leaves.—b. do.—c. paper.

An account of the celebrated prince *Vikramárka* or *Vikramáditya* and his brothers; according to this legend *Vikramárka* on his travels propitiates *Káli* under a fig tree near *Ujayin*, and she confers upon him a life and reign of 1000 years. *Prasena* king of *Ujayin*, dying without heirs, *Vikramárka* is elected monarch: after reigning many years he visits *Indra*, and upon his return observes evil omens, the cause of which is explained by *Bhartrihari* to be the birth of his brother's destroyer. The king sends his familiar to search for this person, and the *Vetála* discovers him in *Sáliváhana* just born of a virgin six months old, at *Pratishthána—Vikramárka* sets out to kill him but is encountered and slain by *Sáliváhana*. *Vikramárka* is succeeded by his son to whom *Bhoja* succeeds.

The work contains also the story of *Bhartrihari* who detects the infidelity of his wife by the receipt of a fruit which he had given her, and which she presented to her gallant, the gallant to a female slave—the slave to a common woman, and the last again to the king. *Bhartrihari* in consequence retired to an ascetic life. By *Kondaya Kavi* son of *Chittiya Timmia* and grandson of *Mallikarjuna* inhabitant of the Ceded districts. Mss. c. is by *Yekaya*.

Although denominated the *Vikrama Cheritra*, these works are nothing more than the collection of tales narrated to *Bhoja* by the animated statues which supported a throne formerly belonging to *Vikramáditya*, and subsequently found by *Bhoja*. On his attempting to ascend it, the statues, which were so many *Apasarases* or nymphs of heaven, consigned for a given period to do penance in this form, denied his pretensions, as being infinitely inferior to their former master, in disinterestedness, courage and liberality. Each image tells an anecdote of *Vikramáditya* in support of the assertion, and the work is thence known as the *Sinhásana Dwátrinsati*, or Thirty-two (tales) of the throne, such being the number of it supporters.

The original collection is unquestionably Sanscrit, but versions exist in every cultivated dialect. Such as occur in this collection agree tolerably well with each other in the purport of the stories, although admitting occasional additions and embellishments. Such is the case with the Telugu and Marhatta versions, and to these may be added the Bengali as printed in Calcutta. The Hindi translation, published likewise in Calcutta, differs in every respect from the original, the authenticity of which is nevertheless corroborated by the agreement of the other three, the Telugu, Bengali and Marhatta, with each other, and with the Sanscrit text. The Telugu differs chiefly from all the rest in the introductory portion. The original simply states that *Bhartrihari* was king of *Ujayin* and that *Vikramáditya* his younger brother succeeded him, on his abandoning the world, in consequence of detecting his wife's infidelity by the well known circumstance of the fruit, which, given by him to the Queen, was presented by her to her paramour, and after a time came back again to the king. According to the Telugu version however *Vikramáditya*, was one of the four sons of *Chandragupta* a Brahman of *Ujayin*—the others were *Vararuchi*, *Bhatti* and *Bhartrihari*—*Vararuchi* the elder was the son of a Brahman woman, and adopted a religious life—*Bhartrihari* the son of a *Sudra* woman obtained the throne of *Ujayin* but resigned it for the reason above stated, when *Vikramáditya* succeeded—*Bhatti* was his minister. The Marhatta and Bengali follow the original Sanscrit. The Hindi

makes *Vikrama* one of the six sons of *Gandharb Sen* Raja of *Ambavati;* the others are *Brahmanit, Sankha, Bhartrihari, Chandra* and *Dhanwantari. Sankha* becoming the minister of the Raja of *Dhár* the father of *Bhoja,* killed him, and was killed by his own brother, *Vikrama,* who thus became king of *Dhár.*

A remarkable part of the story of *Vikramáditya* is his being killed by *Sáliváhana* of *Pratishthána.* In the introduction to the Sanscrit work and the Bengali translation, this fact is merely announced. In the 23rd story however, in both, *Sáliváhana* is said to be the son of a *Brahman* widow by a *Nága kumára* a serpent prince, whose aid gives animation to clay figures of men, elephants and horses for his son's service in the engagement, from which however *Vikrama* by the aid of *Vásuki* retires unharmed. The same story is told in the same manner and place in the Telugu version, but the introduction improves upon it, by stating that *Vikramáditya* solicited a boon from *Mahadeo* that he should never be slain, unless by the son of an infant virgin, intending thereby an impossibility. Such however was *Sáliváhana,* being begotten by a *Nága kumára* on a female child one year old. *Sáliváhana,* with the aid of his father and the animated toys defeats and kills *Vikramaditya.* The Marhatta so far amends this story that it makes the virgin mother of *Sáliváhana* seven years of age. Not a word of these incidents is found in the Hindi work, nor any mention of *Sáliváhana* at all. Those peculiarities of the story, therefore, which shew the strongest traces of the appropriation of early Christian legends, are of local and probably recent origin, and after all present no very striking analogy.

67.—*Vipranáráyana Cheritra.*

Palm leaves.

Story of *Vipranáráyana* a Brahman, one of the *Alwars;* the same apparently as *Terumanya;* and of *Devadevi* a dancing girl in the temple of *Sriranga.* The god in consideration of his votary's merits assumes his shape, and presents to *Devadevi* a golden Ewer from his shrine as the reward of her favours. *Vipranáráyana* is accused of having stolen the vessel, and is on the point of being punished for the theft, when *Sriranga* appears

and reveals his innocence. By *Varadiya* disciple of *Kandala Dodáchári* of *Sriranga*.

68.—*Virabhadra Vijaya.*

Palm leaves.

The origin of *Virabhadra* from the anger of *Siva* and his destruction of the sacrifice of *Daksha*—a well known *Pauranic* legend, and the chief subject of the sculptures at *Ellora* and *Elephanta*. By *Bommana paturaj*.

69.—*Vrihannáyiki Dandaka.*

Palm leaves.

Panegyrical description of *Vrihánnáyiki* a form of *Durgá* worshipped at *Terukummam*. By *Sivaramia* of Tanjore.

70.—*Atmánátmá viveka.*

Palm leaves.

A treatise on the distinction between matter and spirit, the formation and dissolution of the body, of passion and philosophy and divine wisdom. It is a translation from Sanscrit.

71.—*Brahma Gitá.*

Palm leaves.

A treatise on abstract devotion according to the *Vedánta* philosophy, as communicated by *Brahma* to *Indra* and other deities, and repeated by *Súta* to the *Rishis*; said to be a translation from Sanscrit.

72.—*Mantrasárártha dipika.*

Palm leaves.

An account of the doctrines of the *Vaishnava* sect, interspersed with notices, of *Rámánuja* and other teachers, description of places venerated by the sect, and of hymns and prayers used by them. Said to be a translation from Sanscrit.

73.—*Vedánta Rasáyana.*

Palm leaves.

The history of Christ, translated from the Gospels, with an introduction in the form of a dialogue between *Mallarasa* and *Gnyána bodha*, in which the inferiority of the Hindu gods to *Parameswara* or *Sarveswara*, from whom they proceeded, is

maintained, and in proof, the incarnation of *Sarveswara* as *Isu* or *Jesus* is described: composed by *Ananda* inhabitant of *Mangalagiri*, dedicated to *Dasa mantri* or *Dasapa*, a Brahman converted to Christianity.

74.—*Sampagemanna Sataka.*

Paper.

A hundred stanzas in praise of *Sampagemanna*, a form of *Siva*, and in commendation of divine wisdom. By *Paramánanda Yatíndra.*

75.—*Mallikárjuna Sataka.*

Paper.

A hundred stanzas supposed to be addressed by an enamoured female to the deity *Mallikárjuna*, the form of *Siva* worshipped at *Srisaila.*

76.—*Lakshmi Nrishimha Sataka.*

Paper.

A hundred stanzas in praise of a form of *Vishnu* worshipped in the *Anterveda* or tract between the *Krishna* and *Godáveri*, near *Rájamahendri.* By *Kesava dás.*

77.—*Krishna Sataka.*

Paper.

A hundred stanzas in praise of *Krishnu.* By *Kavirákása.*

78.—*Sundari mani Sataka.*

Paper.

A hundred stanzas descriptive of the dress, amusements, feelings and endearments of an enamoured female.

79.—*Vernásrama Dherma Nirnaya.*

Paper.

A description of the principal observances to be followed by the four principal castes and by the Artificers fabled to have descended from *Viswakermá* with some Pauranic extracts relating to that demi-god and his progeny. By *Básaváchárya.*

80.—*Anubhavasára.*

Paper.

A treatise on the merits of worshipping *Siva* agreeably to the tenets of the *Jangamas.*

81.—*Siddhéswara Dandaka.*

Paper.

Legendary account of the origin of the shrine of *Siddhéswara,* a form of *Siva,* the Lord of Superhuman faculties, worshipped at the village of *Kalkata* on the bank of the *Bahu* river: By *Venkatáchalapati.*

82.—*Chandrarekhá vilápa.*

Paper.

Account of the loves of *Niladri Rao* and *Chandrarekhá,* a dancing girl. By *Jagannáth.*

Philology.

1.—*Narasa bhúpaliyam.*

a. Palm leaves—b. do.—c. do.

A work on the objects of Poetical and Dramatic composition, or the hero, heroine, their friends and associates, with the different emotions and feelings to be described. By *Bhattu murtti* one of the eight poets said to have been patronised by *Krishna Raya.* The work however derives its name from *Narasa* the father of *Krishna Ráya,* whose genealogy is traced by the Poet from the Sun through the solar race of Princes to *Kalikala Chola.* In his family, it is said, *Pochi* Raja was born, and from him *Narasa* is made the 28th in descent—*Narasa Ráya* was Prince of *Vijayanagara* about 1495.

2.—*Ahobala Pánditiyam.*

Palm leaves.

A work on Rhetorical or poetical composition, also on the meanings and origin of words in the Telugu language, and on prosody. It is in some degree a commentary upon the apho-

risms of *Nannaya Bhatt.* By *Mádhava Yajwa,* also termed *Ahobala Pundit,* a Brahman of *Palár.*

3.—*Lakshana Chúrámani.*

Palm leaves.

A work on the powers of the letters of the Sanscrit alphabet, the deities that preside over them, the influence they exercise over the fortunes of mankind, the effects of certain combinations of them, and the manner in which they are used in different composition. These subjects, which are mystical and astrological rather than philological, are followed by an account of the six thousand *Niyogi* Brahmans or Brahmans acting as Poets, Astronomers, Schoolmasters, &c., supposed to be descended from those who followed *Yudhishthira* and his brothers into exile, and who were appointed to certain secular functions, by different Telugu Princes. Thirty-two are specified as of particular eminence. This account is followed by a treatise on Prosody, with illustrations of the different metres used in the writing of *Bhima, Adharvana, Kavirakshasa, Nánnaya bhatt,* &c., and an account of various ornaments of style, as alliteration and others. By *Kastúri Rangaya* son of *Venkata Krishnaya* of Tanjore. It is dedicated to *Ananda Ranga Pella* and is also termed the *Ananda ranga Chandasu.*

4.—*Mályadi Nrisinha Chandasu.*

Palm leaves.

A treatise on Telugu Prosody, by *Lingaya Mantri* of *Veylatur.*

5.—*Andhra Sabda Kaumudi.*

Palm leaves.

A short Grammar of the Telugu language, by *Lakshmi Nrisinha* son of *Varada Yajwá* of *Srikakol.*

6.—*Amara koshavyákhyána.*

Palm leaves.

The Sanscrit vocabulary of *Amera Sinha,* with a Telugu interpretation.

7.—*Kávyálankára Chúrámani.*

Palm leaves.

A work of some extent on Rhetorical and poetical composition,

by *Venikotta Peddana* son of *Govindámátya*: it is dedicated to *Visweswar*, a prince of the *Chálukya* tribe, whose family is thus traced *Vishnuverdhana, Chálukya Bhima Rájanarendra, Dherma vallabha, Upendra, Chalukya Visvanath* and the work is consequently of the 14th century.

8.—*Andhra náma Sangraha.*

Paper.

A vocabulary of the Telugu language in two parts, the first contains words classed according to their signification—the second, words of various meanings. By *Lakshmana Kavi.*

9.—*Bhima Chandassu.*

Paper.

A work partly on the powers of the letters in composition, and partly on the influence of the Planets, by *Bhima Kavi,* one of the oldest Telugu writers, cotemporary with *Nannaya Bhutt* see page 248. *Bhima* is said to have been a cotemporary, also of a Prince named *Raya Kalinga Ganga.*

Astrology, Medicine and Mechanics.

1.—*Ratta Mattam.*

a. Palm leaves—b. do.—c. do.

Astrological predictions of the weather, rain, drought, and similar topics applicable to agriculture, and the plenty or scarcity of grain. Translated from the *Canada* of *Retta,* by *Bháskara* son of *Nagaya* and dedicated to *Venkatapati Palligar* of *Eravar.*

2.—*Samudrika Lakshana*

Palm leaves.

A treatise on Palmistry, by *Annaya* son of *Márya.*

3.—*Ganita Trirasikam.*

Palm leaves.

The rule of three and other arithmetical rules. By *Pavalur Malana.*

4.—*Vaidya Pustaka.*

Palm leaves.

A tract on Medical preparations, and on the efficacy of certain prayers and charms.

5.—*Silpa Sástra.*

Palm leaves.

Instructions for making the images of the gods of wood or metal, and for ornamental work in gold and silver, cutting precious stones, &c. By *Peddanáchári* an artificer.

6.—*Grihanirmána vidhi.*

Palm leaves.

Rules for the erection of houses, temples and other edifices—author not named.

HALA KANARA BOOKS.

Pauranic and Legendary History and Biography.

1.—*Mahábhárat.*

a. *Adi Parva*—palm leaves, 2 copies—b. *Virat* do.—c. *Aranya Parva* do.—d. *Kerna Parva* do. 2, copies.

A translation of different books of the *Mahábhárat.* By *Kumara Vyása:* the work is dedicated to the deity *Lakshmi Náráyan,* a statue of *Vishnu* erected in the village of *Gada Gada,* by *Vata verddhana* or *Vishnuverddhana,* the fourth prince of the *Belal* dynasty who reigned in the latter part of the 12th century, and became a convert to the faith of *Vishnu* from that of *Jina.*

2.—*Jaimini Bhárata.*

Palm leaves, 5 copies.

A translation of the 17th book of the *Mahábhárata,* ascribed to the *Muni Jaimini,* giving an account of the *Aswamedha* sacrifice celebrated by *Yudhishthira.* It is considered as one of the best works in the ancient *Kanara* language. Translated by *Laksh-*

misa Kavi who was patronised by *Vira Velála Deva* who reigned in the beginning of the 13th century at *Dwára Samudra*—then the capital of the *Kanara* country.

3.—*Sri Bhágavat.*

Palm leaves.

A translation of the fifth, sixth and seventh books of the *Bhágavat*, by *Gopináth*.

4.—*Krishna Cheritra.*

Palm leaves.

An account of the reign of *Krishna* at *Dwáraka*, and the actions of his descendants *Pradyumna* and *Aniruddha*, with the defeat of *Bánásura*, and the humiliation of *Siva*. By *Kanakadás*.

5.—*Jagannáth Vijaya.*

Palm leaves.

The early part of *Krishna's* life, his juvenile exploits, and marriage with *Rukmini*. By *Rudra Kavi*.

6.—*Durgá Máhátmya.*

Paper.

The *Chandi páth*, or section descriptive of the victories of *Durgá*, from the *Márkandeya Purána*.

7.—*Básava Purána.*

Paper.

An account of the origin of the *Lingayet, Jangama* or *Vira Saiva* sect, characterised by wearing the emblem of *Siva* round their necks, or on their foreheads. According to the followers of this faith, which prevails very extensively in the Dekhin, *Báswa, Básava, Báswana*, or *Básawapa* or *Básavappa*, different modes of writing his name, only restored this religion, and did not invent it. This person, it is said, was the son of *Mádiga Ráya* a Brahman, and *Madevi*, written also *Madala arasu* and *Mahámbá*, inhabitants of *Hinguleswar Parvati Agraháram* on the west of *Sri Saila*, and both, devout worshippers of *Siva*. In recompense of their piety, *Nandi* the bull of *Siva* was born on earth, as their son, becoming incarnate by command of *Siva*, on his learning

from *Náreda* the decline of the *Saiva* faith, and prevalence of other less orthodox systems of religion. The child was denominated after the *Báswa* or *Básava* the bull of the deity. On his arriving at the age of investiture he refused to assume the thread ordinarily worn by Brahmans, or to acknowledge any *Guru* except *Iswara* or *Siva*. He then departed to the town of *Kalyán*, the capital of *Bijala* or *Vijala Ráya* and obtained in marriage *Gangámbá* the daughter of the *Dandanáyak*, or minister of police. From thence he repaired to *Sangameswara*, where he received from *Sangameswara Swámi*, initiation into the tenets of the *Víra Saiva* faith. He was invited back from this place to succeed his father-in-law upon his decease, in the office he had held.

After his return to *Kalyán*, his sister, who was one of his first disciples, was delivered of a son *Chenna Básava*, who is not unfrequently confounded with his uncle, and regarded perhaps more correctly, as the founder of the sect.

After recording these events, the work enumerates various marvellous actions, performed by *Básava* and several of his disciples, such as converting grains of corn to pearls—discovering hidden treasures—feeding multitudes, healing the sick, and restoring the dead to life. The following are some of the anecdotes narrated in the work.

Básava having made himself remarkable for the profuse bounties he bestowed upon the *Jangamas*, helping himself from the Royal Treasury for that purpose, the other ministers reported his conduct to *Bijala* who called upon him to account for the money in his charge. *Básava* smiled, and giving the keys of the treasury to the king, requested him to examine it; which being done, the amount was found wholly undiminished. *Bijala* thereupon caused it to be proclaimed that whoever calumniated *Básava* should have his tongue cut out.

A *Jangama* who cohabited with a dancing girl, sent a slave for his allowance of rice to the house of *Básava*, where the messenger saw the wife of the latter, and on his return reported to the dancing girl the magnificence of her attire. The mistress

of the *Jangama* was filled with a longing for a similar dress, and the *Jangama* having no other means of gratifying her, repaired to *Básava* to beg of him his wife's garment. *Básava* immediately stripped *Gangámbá* his wife, and other dresses springing from her body, he gave them all to the *Jangama*.

A person of the name of *Kanapa* who regularly worshipped the image of *Ekámreswara* imagining the eyes of the deity were affected, plucked out his own, and placed them in the sockets of the figure. *Siva* pleased with his devotion restored his worshipper his eyes.

A devout *Saiva* named *Mahadevala Machâya* who engaged to wash for all the *Jangamas*, having killed a child, the Raja ordered *Básava* to have him secured and punished; but *Básava* declined undertaking the duty, as it would be unavailing to offer any harm to the worshippers of *Siva*. *Bijala* persisting, sent his servants to seize and tie him to the legs of an elephant, but *Machâya* caught the elephant by the trunk, and dashed him and his attendants to pieces. He then proceeded to attack the Raja, who being alarmed, applied to *Básava* and by his advice humbled himself before the offended *Jangama*. *Básava* also deprecated his wrath, and *Machâya* being appeased, forgave the king, and restored the elephant and the guard to life.

A poor *Jangam* having solicited alms of *Kinnaráya* one of *Básava's* chief disciples, the latter touched the stones about them with his staff, and converting them into gold, told the *Jangam* to help himself.

Story of Siriála.

Siriála Jangama who resided at *Kanchi*, distributed food daily to one thousand *Jangamas*. *Siva* in order to try his faith, went to his house, disguised as an Ascetic: as soon as *Siriála* saw him he fell at his feet and invited him to take some repast. *Siva* replied to him "that he must have human flesh, from some one of *Siriála's* family" to which the latter agreed, and carried him into his house. Having communicated the wish of the *Jangam* to his wife *Ganguli*, they determined to sacrifice their son. In the mean time *Siva* proceeded to the son of *Siriála* named *Chilláta* who was at school, and told him, that he would be killed by his parents for the food of a goblin, and therefore he had better run away, but the lad replied to him "You are an Ascetic, why do you seek to alarm me, my life

is not dear to me, and I shall lose the benefits of this and the next world by disobeying the commands of my parents. Do not you know, that, it is better that my flesh should be digested in the belly of a devotee, than that I should be separated from *Siva* by worldly cares. Do not dissuade me in this manner, but return to your abode." The Ascetic accordingly returned. The mother of the lad then brought him home, and bathed and adorned him, and prepared to kill him, and told him that through their virtues, the Ascetic had asked them to offer their child, and that they had agreed to it. The lad replied that he was fortunate, and should thus obtain salvation. His mother counselled him then not to be afraid, but to repeat the prayer *Nama sivâya*, and the parents then cut off his head, and dressed his flesh as nine sorts of curry, reserving only the head. On presenting the dishes to the Ascetic, he flew into a passion, because the head was not given, and being afraid of his curses, they produced it, when the Ascetic desired them to dress that also. This being effected, he commanded them to partake of the meal along with him. *Siriâla* hesitated to eat of his child, but the wife enforced his compliance, and they sat down on either hand of the *Jangam*. The pretended devotee then commanded them to send for their son to dinner, and being afraid to avow that they had killed him, they stated he would presently come from school. The Ascetic refused to eat without him, and desired them to call the boy, with which they were forced to comply—on doing so, the boy to their great astonishment came out from an adjoining room with three golden cars. Then *Siva* appeared in his own shape, and carried the parents and son and the ancestors of *Siriâla* to *Kailas*.

Madivala Machâya's Restoring Bâsava, and Kinnaráya to life.

Kinnaráya died, and his soul united with the *Lingam*, worn round his neck. This circumstance being reported to *Bâsava*, he immediately went to the deceased, and lamented as follows: How can I live without you, you are my heart, my soul, most excellent among the *Jangams*, how can I stay behind you, we all came to the earth together, and it is not proper for you to depart before me: who will protect me now, you are gone. So on his account he died, himself, and was united with the spirit of the *Lingam*. The *Jangamas* who were with *Bâsava*, then went to *Madivala Machaya* and informed him of the death of *Kinnaráya*, on which he repaired to the spot, and thus addressed the corpse of *Bâsava*—you are the creator of the souls of the *Jangamas*, their preserver and destroyer: you have associated with them, and aided them; rise, rise; you have offered up your body to keep your promise, and as a mark of friendship and affection, but is it proper to keep your faith to *Kinnaráya*, and break it to the *Jangams*. They will die on your account. How can they exist after you are dead—you should have restored his life, not died yourself. *Siva* will be ill pleased by such an act. *Siva* has taken the life of *Kinnaráya* into his essence, but why should you have unnecessarily perished. Why do you ignorantly

resign your life, when *Siva* has been pleased to take him away; as you have promised *Kinnaráya* that you would accompany him, you have done so, but now you must fulfil your pledge to the *Jangamas;* you are their life and must revive for them.

To *Kinnaráya*, he observed—It is well for you to relinquish your life before you have accomplished the objects enjoined by *Siva*, and at the same time take away the existence of *Básava:* it is decorous for you to have departed without the knowledge of the *Siva—Ganas:* your souls cannot unite with each other, but ought to be absorbed into *Siva:* you must therefore bring back *Básava*, and be content to exist here as long as he tarries upon earth—on the conclusion of these harangues *Kinnaráya* rose to life, as if awaking from sleep, and *Básava* was immediately restored to life. They both fell at the feet of *Machaya* and the other *Jangamas*, and the *Siva Ganas* were extremely pleased, and astonished at the power of *Machaya*, and they praised him, and said, he is verily an incarnation of *Vira Bhadra*. So they returned to their respective dwellings.

The work is also in many places addressed to the *Jainas*, in the shape of a dialogue between some of the *Jangama* Saints and the members of that faith, in which the former narrate to the latter instances of the superiority of the *Saiva* religion, and the falsehood of the *Jain* faith, which appears to have been that of *Bijala Ráya* and the great part of the population of *Kalayána*. In order to convert them *Ekánta Ramáya* one of *Básava's* disciples, cut off his own head in their presence, and then marched five days in solemn procession through and round the city, and on the fifth day replaced his head upon his shoulders. The *Jain* Pagodas were thereupon it is said destroyed by the *Jangamas*. It does not appear however that the king was made a convert, or that he approved of the principles and conduct of his minister. He seems on the contrary to have incurred his death by attempting to repress the extension of the *Virasaiva* belief. Different authorities, although they disagree as to the manner in which *Bijala* was destroyed concur in stating the fact: the following account of the transaction is from the present work.

"In the city of *Kalayána* were two devout worshippers of *Siva* named *Allaya* and *Madhuvaya*. They fixed their faith firmly on the divinity they adored, and assiduously reverenced their spiritual preceptor, attending upon *Básava* whithersoever he went. The king *Bijala* well knew their merits, but closed his eyes to their

superiority, and listening to the calumnious accusations of their enemies commanded the eyes of *Allaya* and *Madhuvaya* to be plucked out. The disciples of *Básava*, as well as himself, were highly indignant at the cruel treatment of these holy men, and leaving to *Jagaddeva* the task of putting *Bijala* to death, and denouncing imprecations upon the city, they departed from *Kalayána*—*Básava* fixed his residence at *Sangameswara*.

Machaya, Bommidevaya, Kinnara, Kannatha, Bommadeva, Kakaya, Masanaya, Kolakila Bommadeva, Kesirajaya, Mathirajaya and others, announced to the people, that the fortunes of *Bijala* had passed away, as indicated by portentous signs; and accordingly the crows crowed in the night, jackalls howled by day; the sun was eclipsed, storms of wind and rain came on, the earth shook, and darkness overspread the heavens. The inhabitants of *Kalayána* were filled with terror.

When *Jagaddeva* repaired home, his mother met him, and told him that when any injury had been done to a disciple of the *Saiva* faith, his fellow should avenge him or die. When *Daksha* treated *Siva* with contumely, *Párvati* threw herself into the flames, and so under the wrong offered to the Saints he should not sit down contented, and so saying she gave him his food at the door of his mansion. Thither also came *Mallaya* and *Bommaya* two others of the Saints, and they partook of *Jagaddeva's* meal. Then smearing their bodies with holy ashes, they took up the spear and sword and shield, and marched together against *Bijala*. On their way a bull appeared, whom they knew to be a form of *Básava*, come to their aid, and the Bull went first, even to the court of the king, goring any one that came in their way, and opening a clear path for them. Thus they reached the court, and put *Bijala* to death in the midst of all his coürtiers, and then they danced, and proclaimed the cause why they had put the king to death. *Jagaddeva* on his way back, recalling the words of his mother, stabbed himself. Then arose dissension in the city, and the people fought amongst themselves, and horses with horses, and elephants with elephants until, agreeably to the curse denounced upon it by *Básava* and his disciples, *Kalayána* was utterly destroyed.

Básava continued to reside at *Sangameswara* conversing with his disciples and communing with the divine Essence, and he expostulated with *Siva*, saying "By thy command have I and thy attendant train come upon earth, and thou hast promised to recall us to thy presence when our task was accomplished." Then *Siva* with *Párvati* came forth from the *Sangameswara Lingam*, and were visible to *Básava* who fell on the ground before them. They raised him, and led him to the sanctuary, and all three disappeared, in the presence of the disciples, and they praised their master, and flowers fell from the sky and then the disciples spread themselves abroad, and made known the absorption of *Básava* into the emblem of *Siva*.

This account of *Básava* is by *Bhima Kavi*: a similar compilation, if not the same, is sometimes attributed to *Somana Arádhya* a *Jangama* teacher.

8.—*Básava Purána.*

Paper.

A similar work as the preceding and by the same author but in a more elaborately poetical style.

9.—*Chenna Básava Purána.*

Paper, incomplete.

An account of *Chenna Básava*, an incarnation of the *Pranava* or mysterious syllable *Om*, begotten on *Nágalámbiká* the sister of *Básava*, herself an incarnation of *Párvati*, by the spirit of *Siva*. According to the legend, *Bijala* calling in question the spiritual origin of *Nágalámbiká's* pregnancy, she was delivered in presence of his whole court of a child resplendent with all the attributes of *Siva*, and whose divine nature was consequently fully proved and acknowledged. The incarnation of the *Pranava* was for the purpose of instructing *Básava*, or the incarnate *Nandi*, in the tenets of the *Virasaiva* faith, the establishment of which is thus divided between the uncle and the nephew. *Chenna Básava* appears to have been more wholly a religious character, although the secular authority of *Básava* was most instrumental in the augmentation of the *Jangama* sect. By *Virupáksha*.

X.—*Chenna Báswana Kálajnyán.*

Palm leaves.

A prophetic account of the *Belál* sovereigns who ruled at *Dwárasamudra* and who were as follows:—

Hayasála Belála Ráya—reigned 59 *years from S.* 906 to 965 *or A. D.* 1043

Vinayáditya Belála	*to*	*S.*	995 *or*	„	1073
Yareyánga Belála		„	1036 *or*	„	1114
Vishnu verddhana B.		„	1067 *or*	„	1145
Vijaya Narasinha B.		„	1110 *or*	„	1188
Vira Belála		„	1155 *or*	„	1233
Vira Narasinha Beva		„	1171 *or*	„	1249
Virasomeswara		„	1190 *or*	„	1268
Vira Narasinha		„	1230 *or*	„	1308

The Dynasty is carried perhaps some thing too far back at the commencement, but the list probably is not very far from correct. The last prince was taken by the Mohammedans, and his capital destroyed in their first invasion of the *Dekhin*, about A. D. 1310-11.

This work next gives an account of the foundation of *Vijayanagar*, and the princes who ruled over it, with its subversion by the Mohammedans as well as their capture of *Srirangapatam* and *Chandragiri*.

The work also gives an account of the author's *own death* or absorption, and the share he took in the transactions consequent on *Bijala's* death, which are here described in a different manner from that noticed in other works. The following is the account.

Siddha Ramáya, Allama Prabhu, Básava and others had acquired the knowledge of *Shat Sthala*, (the six seats of meditation by which *Siva* is manifested) from *Chenna Básava* and had departed, all but the first who demanded of his teacher what would come to pass. *Chenna Básava* replied; You will depart your life at *Sonala pura*. *Allama Prabhu* after wandering over many regions, and visiting various shrines in the mountains of the north, as well as the South of India, will come to *Básava*, and be received by him with great veneration; which will displease many of *Básava's* disciples, and they will depart. *Allama Prabhu* will then feed miraculously one hundred and ninety-six thousand *Jangamas*, and will then depart to *Srisaila* where he will convert *Gorakh* and other sages, and will be absorb-

ed in a plantain tree along with *Mahádevi*. In the year of *Sáliváhana* 696 (A. D. 77.) on Tuesday the 11th of *Phalguna*, *Básava* will be united with *Sangameswara*, and his wife *Nílámbiká* with the *Lingam* she wears, as will others of the disciples with their respective *Lingams*. Afterwards *Vijala Ráya*, will appoint *Chenna Basava* his minister—*Jagaddeva*, *Bomana* and *Malaya* will murder the *Ráya* and *Mádivala Machaya* defeat his army, and take his son prisoner. Then *Nágalámbiká* (the mother of *Chenna Básava*) will request her son to liberate the youth, and raise him to his father's principality.—He will reign for sixty years and the *Jains* and Mohammedans will prevail—*Chenna Básava* will then send *Madivalaya* to the village of *Hippáliká* and will then be absorbed into his *Guru*, *Linganárya*. The disciples of *Siva* to the number of thirty-six thousand will eat and sport in his abode, and will then all disappear."

11.—*Yama Básava Kálajnyána.*

a paper.—b. Palm leaves.

A prophetic account of the situation of the Dekhin after the coming of the Mohammedans and the destruction of *Anagundi* or *Vijayanagar*, comprising an account of the establishment of the *Jangama* religion by *Básava* at *Kalyánpur*. The following may convey some notion of the prophetic style of this and similar works.

Rudra muni said, "Evil days will occur, the spires of the Temples will fall—Jupiter shall enter into the mansion of the moon.—The moon shall appear to the people as divided—*Kirita Ráma Rája* will lose his kingdom —The trees will fall —The sky be overcast and the earth will shake—A famine will happen, and grain be scarce in the city of *Kalyána*, for about six months. Afterwards *Vira Vasanta* will be born in the year *Ananda* on the first of *Kártika* on Friday, about the middle of the day, of a woman named *Devaki* in the race of the *Kshétriyas*; his hair will be erect, and he will have a mark on his forehead. In the fort of *Bedira*, a force of six lacks of troops shall perish. The country of *Káleswara* shall be ruined by hurricane. In the year *Durmukhi*, females will be increased; a great battle will take place near *Balibhandar*. At *Anagondi* a virgin of seven years old without a husband, will bring forth eight sons, seven of them will instantly die, and the eighth will pronounce the birth of *Virabhogavasanta* and then die,—Three eclipses will occur in the course of one day, which will fall on the day of full moon in the month *Margasira*. *Allamaha Prabhu* will be re-born from the plantain tree; and *Chenna Básava* again be incarnate in the earth."

Yamma Básava said, that he was desired by *Jambunáth*, the deity of *Kumbhabharat* to impart the prophecies which he promulgated in the world.—An army of three thousand and three hundred crores will assemble

and go to the northward, and lay waste the villages and slay the people, and set fire to the palaces. People with Tiger-faces shall come to *Kalyána* and capture it, and the *Mullas* shall take possession of the country. A king of the principal part of the country shall destroy the enemy in the north. Thence he will go to *Kási* and return to his own country. The enemies will again follow him, and lose a great many soldiers. Let the disciples of *Siva* hear this.

12.—*Báswana Purána.*

a. Palm leaves—b. do.

The original catalogue calls these works, the *Yama Básava Purána,* but each wants the beginning and end, and the name therefore cannot be verified. The first is a dialogue between *Chenna Básava* and *Allama Prabhu* on the principal events and doctrines of the *Jangama* faith. The second is a prose narrative of the origin and progress of the *Jangama* religion in the same strain as the other works of this class.

Discourse between Prabhudeva and Chenna Básava.

Prabhudeva said I have come to know the Almighty from you, a knowledge I have acquired, but I still wish to hear the particulars of my birth from you. How else can I appreciate *Sangana Básavana,* as he is known to you. I have explained to the people the nature of both eternal and transitory things. I have ascertained God, and abandoned the world. I have discriminated the acts of the body, and mind, and holy wisdom, I have attained the limits of true wisdom, and am worthy to hear the story of *Básavana* who is the disciple of *Guhyeswar.*

The junior minister, *Chennah Básava* being satisfied of his possessing true wisdom, thus replied. When the world is blank and there is nothing, when the fourteen *Bhuvanas* are not, when no person beholds the Lingam, and he that sees the Lingam in himself is entitled *Adwaita,* then *Básava* is found in the centre of the universe of fifty crores of worlds, on *Meru* which is one crore twenty-six lacks and eighty thousand *Yojans* high, on its peaks and at its angles, *Brahma, Vishnu, Rudra, Iswara, Sadasiva, Nandi, Mahákála, Virabhadra,* eighty thousand *Rishis,* and innumerable *Ganas,* the twelve *Adityas, Nárada,* the eight *Dikpálakas,* and eleven *Rúdra,* surrounded *Siva* in his court. The extent of *Jambudwipa* which is below *Meru* is related likewise in the *Purans.*

Prabhudeva asked him; is there any other region. He replied; the circumference of the earth including the seven oceans and islands, is three and seventy lacks and fifty thousand *Yojans,* beyond this the mountain *Rajitadri* is ten crores of *yojans;* beyond it, is darkness for five hundred crores of *Yojans,* the constellations, planets and other celestial bodies are

over this. *Prabhu, Siva, Sidharámaya, Sámavedi, Ahilia, Udbhatia, Sadhojata Isána, Panchavaktra, Adilinga,* were all created by *Sangana Básavana* who was the primary person, the original master.

The date, week, influence, star, conjunction of the star, and week, the change of the months, and years, were all fixed by *Sangana Básava,* as were the eighteen ages, *Ananta, Adyuta Kamanda, Taraja, Tandaja, Bhinnaja, Bhinnayukta, Adbhuta Amadyukta, Manirama, Manneranna, Viswarana, Viswavasu Alankrita, Kritayuga, Tretayuga, Dwaparyuga,* and *Kaliyuga.*

In the first age *Sarvajna* was born, in the second *Párvati* was born, in the third *Nárayan* was born, from whose navel a lotus was produced, in which *Brahma* was born, in the fourth age he assumed the name *Aja,* in the fifth a Mundane-egg was produced, in the sixth age, the egg was hatched, in the seventh the clouds and *Parijata* trees were created, thereby the earth was produced, in the eighth the eight mountains were made, in the ninth the seven oceans were formed, in the tenth the best, middling and worst things were born, and eighty-four lacks of living creatures and the stars, in the eleventh age the moon and sun appeared, in the twelfth age the spirits of heaven and gods were born, in the thirteenth age the boons were born, in the fourteenth war was waged between the deities and men, in the fifteenth age a war was declared between *Ráma* and *Rávana,* in the sixteenth, a conflict took place between the *Kurus* and *Pándavas*—in the seventeenth age hostilities occurred between the *Maurvas* and *Kadambas.*—The following are the names of the kings of the different ages.

In the origin, *Náráyana,*
His son *Brahmá,*
His son *Bhrigu,*
His son *Indra,*
His son *Nayanéndriya,*
His son *Kálasevala,*
His son *Dundumahanta,*
His son *Trisanku,*
His son *Harischandra,*
His son *Lohitáksha,*
His son *Nala,*
His son *Kurupasya,*
His son *Gunarási,*
His son *Paritái,*
His son *Amara,*
His son *Mándhátá,*
His son *Maricha,*
His son *Bindu,*
His son *Lavala,*
His son *Paritapi,*
His son *Sila Gopála,*
His son *Nanda Gopála,*
His son *Vasudeva,*
His son *Srikrishna,*
His son *Silappa,*
His son *Dhigu,*
His son *Raghu,*
His son *Aranya,*
His son *Mrigarája,*
His son *Dasaratha,*
His son *Ráma.*

They are all destroyed at the dissolution of the world but *Sangana Básaba* exists alone himself.

Hear the incarnations of *Básava.*———

In the age *Krita,* when *Iswara* destroyed the *Asurs* he was *Pramatha Ganeswar,* when *Iswar* killed *Gajásur* and assumed his hide he was called

Ugra Ganeswar, when *Siva* beheaded the *Asurs*, and wore their skulls as a string, he was entitled *Nisanka Ganesa*, when *Siva* affectionately treated the deities he was called *Sankara Ganeswar*, when *Siva* slew *Jalandhara* he was called *Vichitra Ganeswara*, when *Siva* killed *Pitasur*, he was called *Mátápi Ganeswar*, when *Siva* killed *Tálásur* he was called *Talaganeswar*. After the destruction of the world he was called *Jañana márana Ganeswar*, when the world became void he was called *Adi Ganeswar*, when *Siva* married *Párvati* he was called *Kálalochana Ganeswar*, when *Siva* killed *Andhakásur* he was called *Nilalochana*, when *Siva* destroyed *Tripura* he was called *Skanda Ganeswar*, when he beheaded *Brahma*, he was called *Nilakantha*, in this *Kali* age he is called *Sangana Básawana*.

When *Básava* moved his body in sport the world shook, and the deities and giants were terrified, he was entitled *Nandimahakala*, and *Banda Ganeswar* when he stood before the third eye of *Basava* that the world might not be destroyed. At the time of the celebration of the marriage of *Párvati*, he was entitled *Kálalochana*, when *Siva* slew *Andhakásura* he was entitled *Nilalohita*, when *Siva* reduced the three regions he was called *Skanda*, when *Siva* beheaded Brahma he was called *Nilakantha*, when he united his spirit with the *Lingam* he was called *Vrishabha*, when he was incarnate in the different eighteen ages he was called *Nándikeswár*, in this present age *Kali*, he is called *Kudali Sangama Básawana*. *Prabhudeva* having heard this speech was highly pleased with his accurate memory, and prostrated himself before him, and declared that *Básawana* was before all things. Then *Chenna Básava* said, *Básava* is the first of all who assumed the *Linga*, and as the *Linga*, was borne by *Básavana*, so do his disciples the *Jangamas* bear it.

13.—*Prabhulinga Lilá.*

a Paper.—b—c. Palm leaves.

An account of the origin and acts of *Allama Prabhu* a celebrated *Jangama* teacher, who appears to have been equally instrumental with *Básava* in establishing the faith: the work gives also an account of the birth and actions of *Básava*, and of some of his chief disciples. The following account of the birth of *Allama Prabhu*, as more particular than any contained in this work is taken from No. XVII.

Story of Allama Prabhu subduing Maya.

On the mountain of *Kailas*, when *Siva* was sitting in his Court—*Chandeswara* stood up in his presence, and saluted him with a single hand. *Párvati Devi* observing it said to *Siva*, "Oh *Parameswara*, every one salutes us with both hands—what is the reason that this person salutes with but one. *Parameswara* then became two-fold, or half *Siva* and half *Parvati*. *Chandeswara* beholding it, remarked; although foul or fragrant odours may be

wafted by the wind, or the shadow of the sun reflected from a jar of water, yet are they not one existence—Materiality is the source of all confusion, you *Parameswara* are distinct from matter, unproduced, inconceivable, you are omnipotent through the three regions. So saying he turned to the right half, and saluted it alone. *Párvati* then being highly enraged, spoke thus, *Chandesa*, I am the material mask of the spirit. How can you refuse to acknowledge me—you are under my command as long as you are enveloped with a body. Is it proper to disregard me. *Chandesa* said, though gold may be found in soil yet it is not united with it, though the pearl is produced in the water yet it becomes not water, though the lotus float upon the pool yet it remains unmoistened. In like manner, I have a being free from matter: so he quitted his mantle, the material *Devi*, and directed the god of wind to display his power, in doing which he hurled down eight lacs of mountains: then *Siva* considering him as his principal disciple placed him on his knees and fed him with nectar. *Chandiswara* then became *Bhringíswara* with three legs, at which the *Ganas* were surprized, and called him *Ganeswar* the exempted from matter. *Parvati* beholding *Siva*, said that she had conferred half of her body on him, and *Bramha* and *Vishnu* and the rest were concentered in her, which then was greater, *Bhringiswara* or *Siva* himself. *Siva* replied to her, that she might send a part of her essence to the mortal world, and he would send *Bhringisa* there, and she might then examine his spiritual truth. *Párvati* accordingly sent a spark of her essence to be borne as *Máyá* on *Mohinideva* the queen of the king of *Banavasi* named *Mamakara raya*. This *Máyá* became a harlot and associated with the musician of the temple of *Madhukeswar* at *Banavasi*. The spirit of *Bhringíswar* or *Nirmaya Ganeswar* was born by *Nirahankára* on *Sujnánadevi* at *Karure*, and his parents gave him the name of *Allama Prabhu*, and nourished him. When he was grown up he said to his parents that he was born to them for their faith to *Siva*, and wished to teach the prayers of *Siva* to the disciples in the different regions, and he shewed them the mode of attaining liberation. He went to *Bánavasi*, and subdued the musicians and *Máyá* there and obtained the title of *Niranjana*, and wandered throughout different parts of the world, and wrought many miracles for the disciples of *Siva*.

14.—*Prabhunátána Tárávali*.

Palm leaves.

An account of *Básava's* pilgrimage to *Srísaila* and *Hemagiri*, and *Siva* becoming incarnate as his son—praises of *Siva*, and doctrines of the *Virasaiva* sect with some account of *Allama Prabhu*.

15.—*Prabhudeva Súnyasampádana*.

Paper.

Communication of the principles of the *Jangama* faith to his disciples, by *Allama Deva*, one of the teachers of the sect.

16.—*Prabhudeva Kálajnyán.*

Paper.

A prophetic annunciation of the succession of *Canara* princes, ascribed to *Prabhudeva*, a *Jangama* teacher.

17.—*Bhairavánkana Kathá gerbha Sútra Retnákara.*

a Paper.—b. do.—c. do.—d. do.—e. do.

An immense collection of legends, partly *Pauranic*, and partly of more modern invention, and local credit relating to the supremacy of *Siva*, and the marvellous actions of his most celebrated votaries. Of the former class are the burning of *Káma*; *Siva's* assuming the moon for his crest; his taking the ganges on his head; his residing at *Kási*; and the subversion of *Daksha's* sacrifice; the history of the solar and lunar races is also given, and the overthrow of all the principal *Asurs*, as *Rávana*, *Mahishásura*, *Andhaka*, *Jalandhara*. *Raktavija*, *Táraka*, *Tripura* and others. In the second class, narratives of the devotion of various princes of the *Chola* and *Pándya* dynasties are given, as well as of *Básava*, and his disciples. The work is named after *Bhairavendra*, or *Bhairavánka*, of whose origin the following account is given.

"*Nareda* having come one day to *Siva* at *Kailás*, reported that the worship of that deity had very generally declined, and men were immersed in iniquity. *Siva* looked round amongst his attendants, and selecting one of them, named *Kálasahasra* desired him to assume a mortal form, re-establish the true faith upon earth, and annihilate the sects of unbelievers. Accordingly, *Kálasahasra* was born as the son of the king *Sangama Raja*, of his wife *Haimávati* in the town of *Morpur* in the *Andhra* country, and was named *Bhyravánka*: he studied the sciences in his youth, and was married to *Mahadevi*. His favorite diversion was listening to the narratives of the *Rámáyana Bhágavat* and *Bhárata*, and his chief delight the company of the disciples of *Siva*. After a time, being warned by a vision, he distributed all his jewels and wealth to the pious, and proceeded with his wife to *Sosali*, and having wrought many miracles on the way, he was received there with great reverence by the prince, named *Sambhu Ráya*, and after a while was united at that place with the deity *Someswara*."

18.—*Iswaraganángala Hasaru.*

Paper.

The particulars of the *Ganas* or attendants on *Siva*, who at the

time of *Básava's* incarnation, descended on earth as his companions and disciples, to the number of thirty-six thousand.

19.—*Adayana Kathá.*

Paper.

An account of the *Ganas* who became incarnate as the disciples of *Básava*, and of *Sivanátha*, a *Jangama* priest who established the faith in *Saurashtra* and exterminated the *Jains*. By *Rághavánka*.

20.—*Saranu Lilámrita.*

a Paper.—b. ditto.—c. Palm leaves.—d. ditto.

An account of the incarnation of *Básava* and the acts of that teacher, of *Chenna Básava*, and of other worthies of the *Virasaiva* religion: By *Chanapa Kavi*. The following is an account given in this work of an incident in the early history of the sect.

"Formerly, when *Siva* was sitting in his Court, on the *Kailas* mountain, *Nandisa* being desirous of seeing the world of mortals, requested his lord's permission, to descend upon the earth. Having received the solicited indulgence, he visited all the islands and continents and in the course of his travels came to the *Malaya* mountain. There he beheld a king named *Animishaya* engaged in a hunting party, but who sought an opportunity of paying his adorations to the type of *Siva*. Finding no *Lingam* to worship, and remarking *Nandikésa* he addressed him and communicated his wants, declaring if he could not procure a *Lingam*, he would starve to death. *Nandikésa* compassionating his situation, granted him his own *Lingam*, and repaired himself to *Kailas* where the warder refused to allow him to enter as he had lost his *Lingam*. Then *Siva*, knowing what had occurred through his divine knowledge, went to the gate, and rebuked the warder, saying, that there was no difference between him and *Nandi*, and being angry, with him cursed him to be born as *Bijala* the *Chaulukya* king. Then the warder asked him when his curse should terminate, to which the god replied, when *Vira Madivala*, *Malle Bommaya* and *Jagaddéva* shall murder you, then, come back to *Kailas*."

21.—*Sivabhaktaru Purána.*

Palm leaves.

A short account of celebrated teachers of the *Jangama* faith. By *Malhana*.

22.—*Purátana Rágala.*

a Paper.—b. ditto.—c. ditto.

Narratives of the marvellous actions of the saints of the *Jangama* religion.

23.—*Viraktaru Kávyam.*

Paper.

An account of the origin and actions of a hundred and one *Viraktas* or ascetics of the *Jangama* religion. The events are mostly related as occurring in the presence of *Prourha Raya* of *Vijayanagar*, of whom it is related that he led a licentious life, till being caught in an affair of gallantry with a married woman, and put publicly to shame: he abandoned his principality and became a *Jangama*. By *Rudra Bhatta*.

24.—*Ashtavarna Tilaka.*

a Paper.—b. do.—c. do.

Legendary narratives of a great number of persons, peculiar to the traditions of the south, who were votaries of *Siva*, and members of the *Virasaiva* sect by *Mahálinga*.

25.—*Vijala Ráya Cheritra.*

Paper.

Account of *Vijala* or *Bijala Ráya* who is said to have ruled at *Kalyána pura* in the eleventh century, and to have had as his minister *Básava* the founder of the *Jangama* faith. *Vijala* being a *Jain* persecuted the *Jangamas*, and attempted the destruction of *Básava*, who retaliated by seeking to compass the death of the king.

The following is the account here given of this transaction and its consequences.

"*Vijula Ráya* having marched against and subdued the Raja of *Kolapur* was on his return to his capital: Whilst reposing in his tent *Básava* sent to him a *Jangama* disguised as one of the *Jain* persuasion with a poisoned fruit. The seeming *Jain* presented the fruit, which the Raja had no sooner smelled than he dropped down senseless. His son *Immadi Bijala* and his attendants hastened to his assistance, but it was in vain. He revived however for a short period, and being aware who had perpetrated his murder enjoined his son to put *Básava* to death. *Immadi Bijala* accordingly ordered *Básava* to be apprehended, and all the *Jangamas* wherever seized to be executed. *Básava* on hearing this threw himself into a well, by which he perished, and his wife *Nilámbá* poisoned herself. After the resentment of *Immadi Bijala* was allayed, *Chenna Básava* the sister's son of *Básava* presented his uncle's treasures to the *Ráya*, in consequence of which he was admitted to favor and to a ministerial office at court.

This account differs materially from preceding narratives—(see pages 313 and 316.) By *Dharani dharendra* a *Jain* priest.

26.—*Rávana Siddheswara Cheritra.*

Paper.

An account of *Rávana Siddha* an incarnation of *Siva* as a *Jangama* priest, cotemporary with *Bijala Ráya* of *Kalyána*. Having attended at the court in ragged attire, and been treated with contumely, *Rávana* converted the whole of *Bijala's* territory into a vast morass. Upon the king and queen humiliating themselves before him, he restored it to its original state. The name of this person *Rávana Siddheswara* continues to be the designation of the hereditary *Guru* of the *Kuruba* tribe in Mysore. (Buchanan I, 397.)

27.—*Sivádhikya Puráṇa.*

Paper.

An account of the birth of the son of *Sambhubhatta* round whose neck *Siva* ties a Lingam: the boy is in consequence expelled his caste by the Brahmans, and being brought before the king of *Kalyána* recites various *Pauranic* legends to establish the supremacy of *Siva*, in consequence of which the prince, here termed *Vijangha Ráya*, becomes a convert to the *Jangama* religion. By *Básavalinga*.

28.—*Sarvajna Kálajnyánam.*

a. Paper.—b. do.—c. do.

A prophetic account of the *eras* of *Vikrama* and *Sálivábana*, of the foundation of *Anagundi* and *Srirangapatam*, and the subjugation of both by the Mohammedans: attributed to a celebrated *Jangama* priest entitled *Sarvajna* or the omniscient.

29.—*Siddha ramaya Kálajnyán.*

a. Palm leaves.—b. do.

Prophetic annunciation of the birth of *Básava*, and establishment of the *Jangama* religion—of the invasion of the south of India by the Mohammedans, and the reign of the *Vijayanagár* dynasty. These details are carried further by a version of the

Sarvajna Kálajnyán (see the last number) as a supplementary addition to the present work, in which the downfall of the *Vijayanagar* kings is foretold and the conquest of *Anagundi* and *Srirangapatam*: interspersed with legendary anecdotes relating to *Básava, Chenna Básava, Yamma Básava, Siddharamaya, Víravasanta* and other worthies of the *Jangama* sect. The joint composition is of considerable extent, occupying above 200 pages.

30.—*Vidyhranyá Kálajnána.*

Paper.

A prophetic account of the foundation of the city of *Vijayanagar* in the *Sal* year 1258, or A. D. 1335, and of the succession of its princes, attributed to *Vidyáranya* or *Mádhava Swámi* the minister of *Harihara* and *Bukka* the first princes of *Vijayanagar*. The work is accompanied by a commentary by *Krishna Bharata*, and by some other specimens of prophetic foresight, ascribed to *Siva, Yogi* and the *Padma Purána*, giving an account of the *Kadamba* dynasty of kings, and other princes.

31.—*Nágaya Cheritra.*

Paper.

Account of a celebrated *Jangama* priest who left his country to avoid the addresses of the *Ráni*, who was enamoured of him. He went to *Sringeri*, where he tied a Linga to his foot, with which he returned to *Vijayanagar*. *Prourha Riya* ordered it to be taken off, on which *Nagaya* died, but revived on its being replaced. The *Ráya* then gives him jewels which he throws into the river. Divers being ordered to recover them, find a large treasure in the river's bed. *Nágaya* thence goes to *Kalástri* where he is received into a Linga, the usual consummation of *Saiva* devotion.

32.—*Nannaya Cheritra.*

a. Paper—b. Palm leaves.

An account of one of the disciples of *Básava* who receives a Lingam from that teacher, adopts an ascetic life, performs miracles and obtains emancipation; which circumstances are narrated by *Básava* for the edification of the inhabitants of *Kalyána*. By *Ráma Kavi*.

33.—*Siddharamáya Cheritra.*

Paper.

Story of a *Jangama* priest, an incarnation of one of *Siva's* attendants who was punished by a mortal birth for stealing lotuses from his master's garden, and after a life of sanctity was restored to his former station.

34.—*Raghavánka Cheritra.*

Palm leaves.

Account of *Rigavánka* a *Jangama* priest the son of *Mádhava Bhatt* of *Virupáksha* in *Kuntala désá* and disciple of *Hariharáchári*, by whom the *Lingam* is tied round his neck. After being duly trained in the faith, *Rághavánka* repairs to the court of *Pratápa Rúdra* where he overcomes in disputation *Ekasanta*, *Dwisanta*, and *Trisanta* three professors of the *Virasaiva* faith and discovers a hidden treasure to the king. The work contains different narratives, amongst which are some account of *Bhima Kavi* and of *Padmarasa* the minister of *Nrisinha Velála*. By *Chikkananjaya*.

35.—*Káliyar Kavya.*

Palm leaves.

Narrative of the marvellous actions of various members of the *Vira saiva* religion. By *Chenna Malasa*.

36.—*Rúdra Bhárata.*

Paper.

An account of the creation and division of the worlds, of the gods, and *Rishis*, and the tribes and castes, and especially those amongst whom the *Jangama* religion prevails, as the *Bánijagas*, *Kurubas Panchálas*, and a number of others, supposed to be narrated by *Rúdra* to *Nandi*, and forming a sort of sectarial *Purána*.

37.—*Rhikshátana Kávya.*

Paper.

An account of *Siva's* going to *Dwáraká* disguised as a beggar, to solicit alms of *Krishna's* queens, who were frightened at his uncouth appearance. *Krishna* recognises and pays him homage, on which *Siva* blesses him, desires him to humble the *Daityas*, and returns to *Kailas*. By *Gurulinga*.

38.—*Satyendra Chola Cheritra.*

Paper.

An account of *Satyendra*, a prince of the *Chola* dynasty, putting his son to death for killing a calf by accident, and *Siva's* rewarding his piety. This story is told of other princes, see page 218.

39.—*Bhava Chinta Ratna or Satyendra Chola Kathá.*

a. Paper—b. do.—c. do.—d. do.

An account of the faith of *Satyendra Chola* in *Siva*, and *Chidgana Siváchári's* coming to him, and relating twenty-five tales, illustrative of the power and disposition of *Siva* or his sports. The narrator gives betle to the *Ráni*, who thence conceives, and bears a son, for whom *Satyendra* obtains by force of arms the daughter of the *Sinhala* Raja. The horse of the prince whilst riding kicks the son of an old woman who dies. *Satyendra* after investigating the case, orders his own son to be beheaded, when *Siva* appears, and takes the Raja to his own region as the reward of his piety and justice. By *Gubi Malanáchári.*

40.—*Sankara Vijaya.*

Paper.

An account of the birth and polemical victories of the *Saiva* reformer, *Sankara Achárya*; his founding *Sringeri*, and the succession of *Gurus* since his time. The following is given as the series of the spiritual chiefs of *Sringeri*:—

1 *Govinda Páda*
2 *Sankara áchárya*
3 *Sanandana áchárya*
4 *Surásura áchárya*
5 *Trotaka áchárya*
6 *Hastamalaka áchárya*
7 *Gnánaghana áchárya*
8 *Gnánottama Siva áchárya*
9 *Sinhagiriswara áchárya*
10 *Iswara Tirtha áchárya*
11 *Nrisimha murti*
12 *Vitarana áchárya*
13 *Vidya Sankara áchárya*
14 *Bharati Krishna Tirtha*
15 *Vidyaranya*
16 *Chandra Sékhara*
17 *Nrisimha Bhárati*
18 *Sankara Bhárati*
19 *Nrisimha Bhárati*
20 *Purushottama Bhárati*
21 *Ramachandra Bhárati*
22 *Nrisimha Bhárati*
23 *Immádi Bhárati*
24 *Abhinava Nrisimha Bhárati*
25 *Sachchidánanda Bhárati*
26 *Nrisimha Bhárati*
27 *Immádi Sachchidánanda Bhárati*
28 *Abhinava Sachchidánanda Bhárati*
29 *Nrisimha Bhárati.*

41. *Sankara Kathá.*

Palm leaves.

A short account of *Sankara Áchárya.*

42.—*Bhuvanakosha.*

Paper.

A collection of *Pauranic* legends relating to various fabulous or historical personages as *Sagara, Harischandra, Purúravas, Mándhátá Dadhichi, Sankháchúra,* &c., from the sanscrit.

43.—*Brahmaya Suvi.*

Palm leaves.

Account of *Nanjana Gonda Brahmaya,* of *Nanjana Gondi,* a devout worshipper of *Siva* and *Sakti,* the favour shewn him by SIVA, and his final departure to *Kailás.* By *Maradalia Ramaya.*

44.—*Suyoga Cheritra.*

Paper.

Various *Pauranic* stories taken especially from the *Mahábhárat,* and supposed to be related by *Bharadwaja Rishi* to *Suyoga* a king—the work is of a *Vaishnava* tendency. By *Guru Prasad.*

45.—*Sulikara Siddheswara Purvottaram.*

Paper.

Legendary account of the form of *Siva* worshipped at *Sulikara.*

46.—*Chámunda Ráya Purána Sankshepa.*

Paper.

An abridgment of the *Jaina* collection of the legends relating to the twenty-four *Tirthankaras,* see page 177.

47.—*Bhyravadevi Purvottaram.*

Palm leaves.

An account of the grants made by different princes to the temple of *Siva* as *Mahábaliswar* at *Gokerna* on the western coast.

48.—*Bhadragiri Mahatmya.*

Palm leaves.

Legendary account of a shrine of *Párvati* as *Marakatámbika* on the mountain *Bhadragiri* or *Bhadráchalam* in *Gondwána* near *Rájamahendri.*

Local History and Biography.

1.—*Kumára Ráma Cheritra.*

a. paper—b. do.—c. do.—d. palm leaves—e. do.—f. do.—g. do.—h. do.

Account of *Kumára Ráma*, the son of *Kampila Raya* of *Hosadurga* near *Vijayanagar*. By *Nanganda Kavi*. The name and chief circumstances appear to be connected with the capture of *Kampulá* in the Carnatic, by Mohammed the third, in 1338, as related by *Ferishta*—*Kampula* is probably *Komply* on the *Tambudra* near ancient *Vijayanagar*. The work is apparently that to which Major Wilkes alludes as a life of *Kampula* Raja in the Mackenzie Collection. (South of India, vol. I. p. 11; note,) and as he seems to attach to it more importance than it deserves, the following summary of its contents may be of service :—

"*Singeri Náyak*, a zemindar in the woody part of *Karnáta*, having been obliged to quit his home, in consequence of the increasing numbers of his family, repaired to the Court of *Ráma Ráya* the Raja of *Devagiri* and was entertained by him in his service. He afterwards found a treasure, and obtaining a grant of ground erected a dwelling on the spot. After a while, he had a son, to whom he gave the name *Kámpila*, and married him to *Hariyammá*, daughter of *Gujala Kati Náyak*. The Sultan of Delhi having marched against *Ráma* Raja of *Devagiri*, defeated and taken him, and laid waste his territory, *Singeri Náyak* returned to his native country, where he was well received by *Malla Raja*, whom, on his dying without issue he succeeded, and considerably extended his territorial possessions. He was succeeded by his son *Kámpila* who was a still greater conqueror, and reduced all the petty Rajas of *Karnáta* to subjection. *Kampila* had five wives—and sons by each: by the eldest of them he had last of all, the especial hero of the narrative, *Kumára* or Prince RAMA. Amongst the sovereigns who were the neighbours of *Kámpilá* the Raja of *Guti* was his rival, and demanded tribute of him, which *Kámpilá* resenting, sent his son *Ráma* then only twelve years of age with an army against *Guti*. *Ráma* defeated the *Guti* Raja, and took him prisoner, and brought him to his father, who liberated his captive on his consenting to become tributary to him. Amongst the booty were ten horses which *Ráma* reserved to himself—his brothers asked him for them to which he replied; Why do you not gain similar prizes by your own prowess. This taunt they reported to their mothers who thence became inimical to *Ráma*, and in order to accomplish his destruction incessantly urged the Raja to send him on perilous expeditions. *Ráma* at last vowed to conquer the seventy Rajas, or not to return, and

with this view repaired to the Court of *Pratápa Rúdra* at *Warankal*—where *Linga Setti* became attached to him and made him known to the Raja—at first, *Ráma* was well received, but *Pratápa Rudra* becoming jealous of the encomiastic titles lavished upon *Ráma* for his heroism by the bards and heralds, desired him to forbid their being applied to him. *Ráma* answered it was easy for him to acquire fresh honors, but he would not part with any that he had ever won—and the enmity of the *Ráya* being thus incurred, *Ráma* accompanied by *Linga Setti* left *Warankal*. *Pratápa Rúdra* detached a force to bring them back, but *Ráma* defeated it, and in a subsequent action with a larger army was not only victorious but took *Bolla* the favorite horse of the king, and his son who commanded. *Ráma* then subdued the *Reddis* of *Kondapilli* and the Raja of *Madugala* and returned with augmented reputation to his father. On shewing his booty to the Court, he desired his brothers to ride the horse of *Pratápa Rúdra* which they severally attempted in vain, when *Ráma* sprang upon him and managed him with ease—and his brothers were much ashamed.

At this time the deity *Konda Brahmaya* directed *Ráma* in a vision to institute the festival of the *Súla* or trident, which he accordingly did with great splendour, erecting a trident of gold in honor of the god. All the Rajas and Chieftains of the south attended. The youngest wife of *Kámpilla* named *Retnángi* having ascended the terrace to see the great personages who were present, and who were individually described to her by her confidential attendant, *Rági*, was so much struck with the beauty of *Ráma* that she became passionately enamoured of him, and impatiently waited an opportunity of an interview, which at last occurred by accident. *Kámpila* being out hunting, *Kúmára Ráma* was amusing himself at tennis, when his ball flew over upon the terrace of *Retnángi's* apartments. Not choosing to send a menial to recover it, the Prince went himself, when *Retnángi* saw him, and importuned him to gratify her desires. Finding him inexorable, her love was changed to hatred, and she complained to *Kámpila* on his return, that *Ráma* had attempted to violate her person. *Kámpila* in a rage ordered *Ráma* to be put to death instantly with his four chief leaders *Kátana*, *Káliya Narasa*, *MammadiSinha*, and *Lingana Setti*. The minister *Bachapa*, however, secreted *Ráma* and his friends in his palace, and decapitating five ordinary criminals, produced their heads to the Raja as those of his intended victims. *Retnángi* preserved that which was said to be the prince's at first out of revenge, but as her passion subsided, as an act of love. *Kámpila* soon repented of his haste, and the death of *Ráma* was the subject of universal sorrow. His wives refused to survive him, and declared their intention of burning themselves. A pile was accordingly prepared under the superintendence of *Bachapa*, who contrived a subterraneous passage leading from the enclosure into which the women entered, to the chamber where *Ráma* was concealed, and with whom his faithful wives were then reunited.

When the king of Delhi was well assured of the death of *Ráma* he despatched to *Gumati* an army of one hundred and ninety-six thousand men under six Khans. *Kámpila* on hearing of their approach, now more than ever regretted his son's death, but being encouraged by his minister, assembled a large force to oppose the Mohammedans. The armies met and fought a whole day without any decisive result—at night *Bachapa* told *Kámpila* that he had engaged the services of a distinguished warrior, who was so like to the prince *Ráma* that he would not know the difference, and having persuaded *Ráma* to take the field, that hero mounted on his horse *Bolla* appeared on the second day's battle, and overthrew part of the hostile army, slaying and decapitating five of the Khans who commanded, and sending their heads to *Kámpila*. On the third day, the sixth Khan was killed, and beheaded, and the invading army utterly defeated. Then *Bachapa* made *Ráma* known to his father, and told the latter what he had done, at which *Kampila* was exceedingly rejoiced. *Retnángi* on hearing of *Ráma's* reappearance hanged herself, by which *Kámpila* was satisfied of the innocence of his son.

When the broken remains of the army returned to Delhi the Sultan was highly incensed at the cowardice of the commanders, and raising a larger force, placed it under the orders of *Mátangi* a female warrior of a low tribe. On learning this new danger, *Kámpila* retired with his family and treasure to *Hosakota*, leaving to *Ráma* the defence of *Gumati*—as soon as the enemy appeared at this place, *Ráma* marched to their encounter and drove them back four kos—but subsequently *Mátangi* seduced the Telugu soldiers in *Rámá's* army, and they treacherously introduced the enemy into the fort during the night—when *Ráma* was apprised of what had occurred, he sprang from bed, and hastened to the battle desiring his wives to prepare for th[illegible] fate in case they should hear of his death. Proceeding to the scene of c[illegible] flict he speedily plunged into the thickest of the affray, where encounter[illegible] *Mátangi* he seized her nose-ring and shaking it told her, he disdained [illegible] take the life of a woman. His bravest soldiers surprised and overpowered by numbers fell fast around him, and he was left alone. After maintaining the conflict for a long time, and killing vast numbers of his assailants, he was at last slain, and *Mátangi* cut off his head, and carried it to Delhi. The Sultan placed the head, on the palace gate, where in the night it made so hideous an outcry that he was glad to get rid of it, and it was thrown into a ditch four kos remote—there the cry was repeated, so that numbers died of the fright it occasioned. The Sultan ordered it to be carried to a still greater distance, but every attempt made by men and elephants to move it from the spot proved ineffectual. In this dilemma it was suggested that the bards of *Ráma* should be employed to recite his praises, and messengers were sent to *Kámpila* to solicit their assistance. *Devaya* their chief was accordingly sent but his panegyrics at first were in vain—at last being so instructed in a vision he saluted *Ráma* as the subduer of the Sultan of Delhi, the Supreme Sovereign of the world, on which he was able to lift the

head with ease—being permitted to take it away he carried it to *Kampila* who after weeping over it sent it to *Kási* to be plunged to the holy waters of the Ganges."

2.—*Maisur Arasú Púrvabhyudaya.*

Paper.

An account of the sovereigns of Mysur from *Appana Timma Raj Wadeyar* about the year, 1530, to *Rava Karasa* the second of that name, who died in 1713, with a list of the *Dalavais* or Governors of Sirangapatam and the territories conquered by the Mysore princes. By *Nagarada Putaya*. The substance of this work, and different extracts from it are given in Major Wilkes's history of Mysur, and the following account of it is found in his Preface :—

"A Persian manuscript, entitled an Historical Account of the ancient Rajas of Mysoor, was found in 1798 in the palace at Seringapatam ; it purports to have been "translated in 1798, at the command of the Sultaun, by Assud Auwar, and Gholaum Hussein, with the assistance of Pootia Pundit, from two books in the Canara language :" this Persian manuscript was conveyed with other works to Calcutta, and I had not the opportunity of perusing it until the year 1807, when my friend Brigadier-General Malcolm obtained a copy from Bengal. A book in the Canara language, of which the contents were then unknown, was given in 1799 by Colonel W. Kirkpatrick, one of the Commissioners for the affairs of Mysoor, to Major, now Lieutenant-Colonel Colin Mackenzie, and has since been translated under his direction with scrupulous care. It is the Canara manuscript from which the Persian translation was made, and is entitled "*The Succession of the Kings of Mysoor, from ancient Times, as it is in the Canara Cudduttums, now written into a Book by command, by Nuggur Pootia Pundit.* It is divided into two parts, as noticed in the Persian translation : the first contains the historical narrative ; and the second, the series of territorial acquisitions. In the first the dates are recorded in the year of the cycle only ; and in the second they are reckoned by the number of years which had elapsed from the compilation of the work, or, in the language of the original, *so many years ago.* The apparent embarrassment of fixing the chronology was easily surmounted by Lieutenant-Colonel Mackenzie. By ascertaining a single date, all the rest were at once arranged, and the manuscript was proved beyond all controversy to have been written in the year 1712-13.

The circumstances which regard the discovery of this manuscript are well known. On the death of Cham Raj Wadeyar, the father of the present Raja, in 1796, the family was transferred from the palace to the miserable hovel where they were found on the capture of Seringapatam in 1799. Among the plunder of every thing useful or apparently valuable, which was

on that occasion carried off to the stores of the Sultaun, were accidentally thrown two *Cudduttums*, which attracted his attention nearly two years afterwards when he ordered them to be examined and translated: and two old Cudduttums, which Lieutenant-Colonel Mackenzie received along with the book in 1799, prove, on examination, to be the actual originals from which it was copied and are probably the *two books* mentioned in the Persian translation. A short time before the real compilation of this document, the Raja, Chick Deo Raj, who died in 1704, had directed an extensive collection to be made of historical materials, including all inscriptions then extant within his dominions, which were added to a library already reported to be voluminous: the abovementioned work is probably one of the memoirs prepared in conformity to his directions, but it appears to have been presented to his successor, and is a brief but correct record of events up to the year 1712. It is, however, to be regretted that the author furnishes no incidents beyond a mere chronicle of events, after the occupation of Seringapatam by Raj Wadeyar in 1610, probably restrained by prudential motives in respect to living characters. The Sultan, in removing the Raja's family from the palace, had intended to destroy the building altogether; and gave orders for that purpose, which were afterwards changed. It was reported to him that several large apartments were full of books, chiefly of palm leaf and Cudduttums, and he was asked how they were to be disposed of. "Transfer them," said he, "to the royal stables, as fuel to boil the cooltee" (grain on which horses are fed): and this was accordingly done. A small miscellaneous collection was preserved from this destruction by the pious artifice of a bramin, who begged the apartment might be respected, as containing the *penates* of the family. This room was opened in the confusion of the 4th of May 1799, and a large portion of the contents fell into the hands of a British officer."

3.—*Maisur Arasu Vamsávali.*

Paper.

A genealogical account of the Princes of Mysur.

4.—*Maisur Arasu Páramparyam.*

Paper.

An account of the succession of the *Maisur* Princes.

Genealogy of the Mysore Kings.

From the eyes of *Átri* the moon sprung, from whom descended the race of *Yádavas* entitled the *Atréya* tribe, of the lunar family.

Budha, son of the moon.
His son *Pururava*.
His son *Ayu*, born on *Urvasi*.
His son *Yayáti*, who had four sons, *Turvasu*, *Anu*, *Yadu*, and *Puru*.

Suraséna, son of *Yadu*.
His son *Vasudeva*.
His son *Krishna*, who married eight wives and had several children.

Krishna desired his younger sister *Máyá* to go and stay in the centre of the hill *Maháchala* in *Kuntalades*, in the city of *Mahisur* as the domestic goddess of the kings who were his relations. She accordingly resided there under the name of *Chamundá*.

In the race of *Krishna*, the king *Yadu*, worshipped *Nárayan Swamí* on the hill *Nárayana Giri*, therefore it was called *Yádava Giri* since that period; otherwise styled *Melukola*.

Betta Vadiyar.
Chamaraja Vadiyar, son of *Yadu*.
Timmaraja Vadiyar, son of *Betta Vadiyar*.
His son *Hiriya Chamarasa Vadiyar*.
His son *Bettatha Chamarasa Vadiyar*.
He had three sons, 1 *Timmaraja Vadiyar*.
2 *Krishna Raja Vadiyar*.
3 *Bola Chamarasa Vadiyar*.
Bola Chamarasa Vadiyar, had two wives.
Viryamma and *Demayamma*.
Raja Vadiyar, son of *Virayamma*.
Bettada Chamarasa Vadiyar.
Dévappa Raja Vadiyar, *Chama Rajavadiyar*, } Sons of *Démayamma*.
Narasa Raja Vadiyar, son of the first wife of *Raja Vadiyar*.
His son *Chamaraja Vadiyar*.
Emmudi Raja Vadiyar, son of the second wife of *Raja Vadiyar*.
Kanthirava Narasa Raja Vadiyar, son of *Bettada Chamarasa Vadiyar*, step-brother of *Raja Vadiyar*.
Doda Déva Raja Vadiyar, son of *Devappa Raja Vadiyar*, son of the second wife of *Bola Chamarasa Vadiyar*.
His son *Chikka deva Raja Vadiyar*.
His son *Kanthirava Narasa Raja Vadiyar*.
His son *Krishna Raja Vadiyar*.
Chamaraja Vadiyar.
Emmadi Krishna Raja, son of *Krishna Raja Vadiyar*.
His son *Nanja Raja Vadiyar*.
His son *Chamaraja Vadiyar*.
His son *Krishna Raja Vadiyar*, the present Raja of Mysore.

5.—*Kanthirava Narasa Raja Cheritra*.

Palm leaves.

An account of the exploits of *Kanthirava Narasa* Raja of Mysore, from 1638 to 1659. This prince was celebrated for his

personal prowess, and activity, and greatly extended the power of the state. By *Nanja Kavi.* The circumstances related of *Kanthirava,* in Wilkes's Mysore are taken chiefly from this Mss.

6.—*Anagundi Maisur Arasu Prabhutwam.*

Palm leaves.

An account of some of the Viceroys of Srirangapatam on the part of the kings of *Vijayanagar,* and of the *Maisur* Rajas from *Bettada Chama.*

7.—*Maisur Sásana prati.*

Palm leaves.

A list of the inscriptions found in Mysur.

8.—*Chola Sanhati.*

Paper.

A short account of *Chola desa,* the attachment of *Vira Chola* to the *Saiva* religion and his defeat by the *Pandya* Raja. By *Linga.*

9.—*Madagiri Náyaká Cheritra.*

Paper.

An account of *Madagiri Náyak, Palligar* of *Chitteldrug* and his descendants; with some notice of *Sankara áchárya.*

10.—*Bálaji Arasu Vamsávali.*

Palm leaves.

Account of *Básavappa Nayak, Palligar* of *Balaji* a town near *Bednur,* and of his descent from *Venkatapati Raya* one of the last princes of the *Vijayanagar* kingdom. By *Terumaluyengar.*

11.—*Kaladi Arasu Purvottaram.*

Palm leaves.

An account of the district of *Kaladi* or *Bednur,* and of the native *Náyaks,* and *Vijáyanagar* and *Mysore* princes to whom it was subject, with a list of inscriptions found in it. The narrative compiled by *Chenna Bhandára Purushottamiya.*

12.—*Kaladi Arasu Vamsávali.*

Palm leaves.

A genealogical account of the *Náyaks* of *Kaladi* or *Bednur.* The first of these, *Chaurapa* was the son of a husbandman of

Kaladi, and was enriched by discovering a hidden treasure through the favour of *Rameswara* in the time of *Achyuta Raya* of *Vijayanagar*, by whom he and his brother were invested with authority over the district of *Kaladi*: the succeeding *Nayaks* were.

Sadásiva who was a distinguished General in the service of *Krishna Ráya* and extended his patrimonial possessions.

Dodasankana deposed by *Ráma Ráya*, for putting a *Jangama* priest to death: the *Raya* made his brother—

Chika Sankana, Náyák of Bednur.
Venkatapati, reigned 46 years.
Virabhadra, „ 16 „
Sivapa „ 14 „
Venkatapati, „ 11 „
Bhadrapa, „ 2½ „

Somasekhara—who becoming imbecile, the management devolved on his wife *Chimnáji*. She was set aside by some of the officers of the *Raj* in favour of.

Sivapa—but *Chimnaji* recovered the ascendancy and adopted.
Basawappa, as son and successor.
Somasekhara.
Baswapa.
Chenna Baswapa.
Somasekhara—till about the year 1780.

The work comprises also notices of some of the Rajas of *Vijayanagar*—the kings of *Vijayapur*—the Nawabs of *Sanur*—the Rajas of *Harapanapalli*, &c.

13.—*Sirumana Kathá.*

Palm leaves.

Account of *Siruma* a prince of *Buddhahála* who was engaged in war with, and defeated and slain by *Nrisinha Ráya* of *Vijayanagar*. By *Siva Kavi*.

14.—*Tuluva Desa Vernanam.*

Palm leaves.

A description of the different temples and holy shrines in the

Tuluva country, of the *Saiva* religion, and an account of the reign of *Chenna Básava.*

15.—*Gokerna Sásana prati.*

A collection of inscriptions, 151 in number, found on the western coast at or about *Gokerna,* specifying endowments and grants made to the temple of *Siva.*

16.—*Mugur Arasu Cheritra.*

Palm leaves.

Some account of the Zemindari of *Mugur,* a district north of Seringapatam, and of the family of the Zemindar.

17.—*Kádamba Arasu Cheritra.*

Paper.

An account of the *Kádamba* princes of *Banavasi*—of whom however only the following are specified *Kadamba Ráya,* who reigned after the *Maurya* princes of the *Puránas*—*Mayúravermá* who succeeded him and brought the Brahmans into the *Concan*—*Trinetra Ráya* his son—*Jayanti Trinetra* his son, and *Hásika Ráya.*—The account then goes to the invasion of the south by *Alla* of Delhi, and continues with the *Belála* princes and the *Rayas* of *Vijayanagar* to *Vira Sadasiva.*

Tales, Poems, Ethical and Religious Compositions, &c.

1.—*Somasekhara and Chitrasekhara Kathá.*

a. palm leaves—b. do.—c. do.—d. do.—e. do.

The adventures of two princes, sons of *Vajramukuta* king of *Retnapuri,* comprising a number of amusing incidents, several of which are familiar in western story telling—as will appear from the following summary :—

The king of *Retnapuri, Vajramukuta,* had two sons by the favour of *Siva, Somasekhara* and *Chitrasekhara* who in addition to the ordinary accomplishments of princes became expert jugglers and thieves. Having heard of the beauty of *Rupávati,* the daughter of *Vikrama* king of *Lilavati,* and being desirous of humiliating his pride, the princes in opposition to the

wishes of their father, proceeded to that capital, determined to secure the hand of *Rupávati* for one of them. Notwithstanding the city was guarded by ten thousand giants who had baffled and destroyed the emissaries employed by *Indra* to bring him a description of the charms of the princess, they effected their entrance. They next obtained admission into the palace, and in spite of every precaution plundered the king and queen and princess of their jewels, and stripped their majesties and all the maids of honor of their garments—leaving a written paper stating they would not cease from their depredations, until the king consented to give his daughter in marriage to one of them, and threatening if he withheld his consent to carry off the princess. The king was compelled to yield, but coupled his consent with the condition that the pretender to his daughter's hand should kill a fierce Lion that guarded one of the gates of the palace. The princes attacked and slew the lion, who turned out to be a prince metamorphosed. They carried off part of the tail as a trophy. The washerman of the palace finding the head, produced it as evidence that he had killed the lion, and claimed the princess. Preparations were made for the wedding, when the princes discovered themselves, and the washerman was put to death. The princess was married to the younger brother, *Chitrasekhara*.

After a time, a bird-catcher brought a curious parrot from Cashmir which was purchased by the princes, and told them, that it alone had escaped the destruction of all living things at *Hemavati*, which were devoured by a giant in resentment of the king *Verasena's* refusing to give him the hand of the princess *Suvernadevi*. The princess was kept captive by the giant. *Somasekhara* undertook to set her at liberty, and departed alone, giving his brother a flower, the withering of which would indicate his falling into some calamity, when his brother *Chitrasekhara* might come to aid or revenge him. On arriving at *Hemavati*, he made himself known to the princess, married her, slew the giant, and induced people to return to the country over which he ruled as king.

On one occasion *Suvernadevi* having dropped her slipper in a reservoir, it was found by a fisherman of *Kusumakesari*, who sold it to a shopkeeper, by whom it was presented to the king *Ugrabáhu*. The prince on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner, to whom she introduced herself, and made herself agreeable. Finding out that *Chitrasekhara* owed his personal immunity from danger to a charmed ear-ring, she contrived to steal it from him whilst asleep, defaced the impression of *Siva* which it bore, and threw it into the fire, on which *Chitrasekhara* became as dead.

Suvernadevi would have slain herself, but was prevented by the *Crone*, who to console her, promised to get her another husband in *Ugrabáhu*, and this proposal, as holding out the prospect of revenge, was seemingly assent-

ed to by the widow. She set out for the capital of *Ugrabáhu*, shutting up her husband's corpse in a chamber, and leaving with it a written note to *Chirasekhara*, informing him what had chanced, and whither she was gone, and promising to wait a month for his arrival, at the end of which term she would put an end to her life.

The wife of *Chitrasekhara* at the time of her brother-in-law's decease was apprised of the event by the decay and death of the flower. As soon as this was known to her husband, he set off for *Hemavati*. On his way he met a monkey, who in his gambols plunged into a pool and came out a man, and a little further on leaped into another pool, and issued a monkey as before. Some of the water productive of these changes was taken by *Chitrasekhara*, and carried with him.

On arriving at the place where his dead brother lay, and reading the note which *Suvernadevi* had left, *Chitrasekhara* searched for the charmed Ear-ring, which he found defaced and injured, but not wholly destroyed, on which account the body of *Somasekhara* had so long resisted decay. *Chitrasekhara* set himself to work to repair the ear-ring, and as soon as it was restored to its former condition, *Somasekhara* revived. The brothers after communicating to each other, what had passed, proceeded to *Kusumakesari* to release *Suvernadevi* and punish *Ugrabáhu*. For the readier accomplishment of these ends, *Chitrasekhara* assumed the garb of a religious mendicant, and changed his brother to a monkey with some of the water of the pool that produced this metamorphosis.

The Brothers thus disguised appeared before the king, to whom *Chitrasekhara* represented himself as a magician, and at whose request he undertook to win the consent of *Suvernadevi* to become his bride without delay. Having then made himself known to *Suvernadevi*, and restored his brother to the human form, they devised the plan to be adopted, and *Suvernadevi* gave a seeming assent to be married to *Ugrabáhu*—a new mansion was prepared for the purpose, to which *Ugrabáhu* repaired to be wedded by the supposed ascetic to the princess—but on his entering the private chamber, *Chitrasekhara* sprinkled him with the magic water, and he was changed to a monkey. *Chitrasekhara* going forth, produced a written order from the king, that he should be his deputy for some months in the administration of the kingdom, in which the officers of the Court acquiesced. The princes then wrote to their father-in-law *Vikrama*, to come to their aid, with a sufficient force, with which he complied, and their authority was thus established over the kingdom of *Ugrabáhu*, who in his form of a monkey was sold to a beggar, and compelled to perform tricks for his master's benefit. After settling their new acquisitions, *Somasekhara* and *Chitrasekhara* with their wives *Suvernadevi* and *Rupávati* and the father of the latter, paid their own parents a visit, much to their astonishment and delight. After a due period of power and prosperity, the different princes were admitted to the heaven of *Siva*.

2.—*Karibhanta Kathá.*

a. paper—b. palm leaves—c. do.—d. do.

Story of *Karibhanta*, son of *Márabhupa* king of *Dhár*, who was invited by *Velála Ráya* to come and marry his daughter. On his way through the pass called *Karibhanta Kamava*, a bird with golden plumage led him to where he met *Pundarikákshi*, a maiden of the race of ogres, who had been promised a youthful and handsome husband by *Párvati* when about to destroy herself in despair at being forced by her mother to marry *Bomma Rákshasa*, her brother. The young couple repaired to *Pundarikákshi's* bower, where the *Ogress* her mother smelt a man, and thus discovered *Karibhanta*—a contest ensued, in which the human hero subdued both the old *Ogress* and her brother, and was only prevented from killing them by the intercession of his bride. The parties were then seemingly reconciled, and the mother presented her son-in-law with a handsome anclet. *Pundarikákshi* however suspecting mischief removed this secretly from her husband's leg, and fastened it in the night on that of her uncle. The *Ogress*, when she thought all were asleep, proceeded in the dark to stab *Karibhanta* as he slept, ascertaining his identity as she supposed by the anclet, in consequence of which she killed her brother instead. *Pundarikákshi* knowing that her mother's animosity would be now inflamed by revenge, prevailed on her husband to continue his journey, which he did and proceeded to *Karur*. When the *Ogress* discovered what she had done, she vowed to pursue *Karibhanta* through earth, heaven and hell, and disguising herself as a woman with a child at her back, she went to *Karur*, where in high market she beheld *Karibhanta*, and claimed him as her husband, accusing him of having abandoned her and her child. The matter was referred to arbitration. *Karibhanta* insisted that his life was in danger in the company of the *Ogress*, but the arbitrators, seven in number, thinking this only mockery, decided against him, and shut him up in a chamber with his wife, promising if any harm happened to him, they would give up their lives. In the morning *Karibhanta* was found dead; on hearing of which *Pundarikákshi*, the mother of *Karibhanta*, and his intended bride, the daughter of *Velála Ráya*, all hastened

to *Karur* to perish with the body: a funeral pile was prepared accordingly in which the seven judges, *Pundarikákshi* and the mother of the hero, successively perished. When the princess was about to follow them, she repeated an invocation to *Siva*, who immediately appeared to her, and promised to grant her any boon she might solicit. She requested that her husband and the rest might be restored to life, which accordingly came to pass, and *Karibhanta* returned with his two brides, and his mother to his paternal kingdom, over which he reigned long and happily.

3.—*Sárangdhara Cheritra.*

Palm leaves.

Th Canara version of the popular story of *Sárangdhara* the son of *Rajamahendra*, see pages 219 and 292. By *Sambaya*.

4.—*Sarvajna Kálajnyán.*

a. Palm leaves.—b. do.

A work on a variety of topics, chiefly of an ethical and religious character according to the notions of the *Jangamas*. It also contains a number of details relating to Rhetoric, Astrology, Policy and Philosophy, by *Sarvajna*, a *Jangama* priest and prophet.

5.—*Rájasekhara vilása.*

a. Paper.—b. do.

Poetical account in six books, of the birth and juvenile amusements of *Rájasekhara* son of *Satyendra* Raja of *Chola*. By *Sakáchári*.

6.—*Rájendra Vijaya.*

Paper.

Account of the defeat of *Chandakodanda*, by *Rájendra* prince of *Hamvira*, his devotion to the *Jangama* faith, and the actions of some *Jangama* teachers.

7.—*Párvati Koravangi Cheritra.*

Palm leaves.

A story of *Párvati* assuming the disguise of a female fortune-teller by desire of *Siva*, and announcing to *Kusalyá* the birth of *Ráma*. By *Venkaya*.

8.—*Kapota vákya.*

a. Palm leaves—b. do.

Lamentations of a male pigeon for the death of his mate by the hands of a fowler. By *Nanjaya.*

9.—*Gangá Gauri Sambád.*

Palm leaves.

Dialogue between *Gangá* and *Gauri,* chiefly in praise of each other and of *Siva.*

10.—*Virúpáksha Stotra.*

a. Palm leaves. —b.—do.

Stanzas in honor of *Siva* as *Virúpáksha.*

11.—*Kiratárjuniya.*

Palm leaves.

A translation of the Sanscrit poem of *Bháravi.*

12.—*Mantra Máhátmya.*

Palm leaves.

Stanzas in illustration of the efficacy of worshipping *Siva* according to the principles of the *Jangama* religion, and in honor of various forms of that deity; by *Prabhudeva.*

13.—*Kerikala Chola Cheritra.*

Palm leaves.

The devotion of the *Chola Raja* to *Siva* as *Madeswara,* and the boons conferred upon him in consequence, with notices of some of the *Virasaiva* teachers or saints.

Nijaguna Swámi Kaivalya Paddhati.

A sort of *Jangama* manual, containing hymns addressed to *Siva* and *Párvati,* and recommendations of their worship as well as of leading a life of devout asceticism in order to obtain final liberation from existence. By *Nijaguna Swámi,* a celebrated *Jangama* teacher.

14.—*Vimsati Vedánta.*

Paper.

A treatise on the distinctions between matter and spirit, on

birth and final emancipation, and the efficacy of ascetic devotion. By *Sivayogendra*, an *Avadhúta* a liberated man or ascetic.

15.—*Suka Saptati.*

Paper.

The seventy tales of a Parrot—the Canara version of a well known popular collection of tales. By *Chekopádhyáya.*

16.—*Narasinha Sahasranáma.*

Paper.

A thousand names of *Nrisinha* or *Vishnu* strung together in a few stanzas.

17.—*Kámana Cheritra.*

Paper.

The birth of *Káma*, his destruction by *Siva*, and second birth as *Pradyumna*, &c.

18.—*Kámandaki Niti.*

Paper.

Version of the *Kámandaki* a system of civil government and the duties of kings. By *Chekopádhyáya.*

Philology, Astrology, Medicine, &c.

1.—*Sabdamani Derpana.*

Paper.

A Grammar of the *Kernata* or *Canara* language: By *Kásirája.*

2.—*Karnáta sabda manjari.*

a. paper.—b. do.

A work in two parts; the first a vocabulary; the second a treatise on Prosody. By *Mangarasu.*

3.—*Dhananjaya Nighantu.*

Paper.

A vocabulary of Sanscrit words of various meanings, by *Dhananjaya.*

4.—*Nacharájiyam.*

Paper.

Translation of the Sanscrit vocabulary of *Amera Sinha* into Canada. By *Nácharája.*

5.—*Kásirája Nighantu* and *Kavirája Márga.*

Palm leaves.

A vocabulary of the *Karnáta* language, by *Kásiraja,* and treatise on Grammar and Prosody, by *Tunga Deva.*

6.—*Chikka Deva Raja Yasobhúshana.*

a. paper—b. palm leaves.

A work in two parts: the first is on Rhetoric, figures of speech, complimentary verses, the passions, and emotions, &c., the second treats of theology conformably to the *Vaishnava* system. The work is attributed to *Terumalayengar* the minister of *Chikka Deva* a prince of Mysur of great celebrity, (see Wilkes.) The introduction of the first part contains an account of the prince's genealogy, and the second comprises a description of his chief actions and conquests.

8.—*Ganita Sangraha.*

Palm leaves.

A work on practical Geometry, or the measurements of public buildings, squares, excavations, &c.

9.—*Sakuna Nimitta.*

Palm leaves.

A work on omens, from the flight and chirping of birds, the lowing of kine, &c. By *Chikka Raj.*

10.—*Haluhakki Sakuna.*

Palm leaves.

Presages derived from the flight and chirping of the *Nilakantha* or blue *Jay.*

11.—*Jyotisha Sangraha.*

a. Palm leaves—b. do.

A compilation on the subject of the different lucky and unlucky

aspects of the Planetary bodies. (This work is in Sanscrit in the Canara character.) .

12.—*Vaidya Nighantu.*

Palm leaves.

An alphabetical Dictionary of Medical plants in Sanscrit with a Canara interpretation.

13.—*Dhanwantari Nighantu.*

Palm leaves.

A Dictionary of Medical plants and minerals, and of diseases.

14.—*Silpasástra.*

Palm leaves.

Directions for constructing houses and temples, carving images, &c., ascribed to *Sanatkumára* the son of *Brahma.* The directions are rather astrological than mechanical—the text is Sanscrit with a Canara comment.

15.—*Bána Barusu Krama.*

Palm leaves.

Rules for the fabrication of gunpowder, and preparing rockets and artificial fire works.

16.—*Súpa Sastra.*

Palm leaves.

A treatise on Cookery. This as well as the last stands alone in Hindu literature.

CANARA BOOKS.

The manuscripts of this language are written on *Kadettums* of which the following particular and accurate description is given by Col. Wilkes.

Cudduttum, curruttum, or *currut,* a long slip of cotton cloth, from eight inches to a foot wide, and from twelve to eighteen feet long, skilfully covered on each side with a compost of paste and powdered charcoal. When

perfectly dry, it is neatly folded up, without cutting, in leaves of equal dimensions; to the two end folds are fixed ornamented plates of wood, painted and varnished, resembling the sides of a book, and the whole is put into a case of silk or cotton, or tied with a tape or ribbon; those in use with the lower classes are destitute of these ornaments, and are tied up by a common string: the book, of course, opens at either side, and if unfolded and drawn out, is still a long slip of the original length of the cloth. The writing is similar to that on a slate, and may be in like manner rubbed out and renewed. It is performed by a pencil of the *balapum*, or lapis ollaris; and this mode of writing was not only in ancient use for records and public documents, but is still universally employed in Mysoor by merchants and shopkeepers. I have even seen a bond, regularly witnessed, entered on the cudduttum of a merchant, produced and received in evidence.

This is the word *kirret*, translated (of course conjecturally) *palm-leaves* in Mr. Crisp's translation of Tippoo's regulations. The Sultaun prohibited its use in recording the public accounts: but although liable to be expunged, and affording facility to fraudulent entries, it is a much more durable material and record than the best writing on the best paper, or any other substance used in India, copper and stone alone excepted. It is probable that this is the linen or cotton cloth described by Arrian from Nearchus, on which the Indians wrote.—Vincent's Nearchus, p. 15. Ar. 717.

1.—*Arikutthara Purvottara.*

Account of *Arikuttara*, a town west of Srirangapatam, where a fort was built by *Deva Virabhadra Naik* and was held by him under *Krishna Raya*, and by his descendants to the present day, of whom some account is given.

2.—*Banijaguru Purvottaram.*

2 copies, one incomplete.

An account of the *Banijagaru* caste of Mysur—who are by profession merchants and traders: according to the current notion they are either *Sudras*, or of a mixed caste, but they are here derived from the *Vaisyas* of *Pennakonda* who emigrated from their original seat upon the demand made by *Vishnuverddhana Raja* for one of the maidens of the tribe—see page 280.

3.—*Balayamaru Vernanam.*

An account of the manufacture of glass rings in Mysur.

4.—*Battamaru Vernanam.*

An account of the manufacture of cloth in Mysur.

5.—*Bagadikota Sthala Máhátmya.*

Account of the foundation of the village of *Bagadi kota* and the construction of its fort, by *Narasi Goud.*

6.—*Bedunur simá Mrigagula vernanam.*

An account of the animals found in the district of *Bedunur* or *Bednore.*

7.—*Bedunur Sásana vivara.*

Copies of inscriptions found at *Kasipur* and other places in the Bednur province.

8.—*Chenna kesava Swámi Sásana patra.*

Copies of different inscriptions of grants of land made in the reign of *Sadasiva Ráya* to the temple of *Chenna Kesava.*

9.—*Devagoudanahalli Purvottaram.*

The record of a grant of land by *Bhimada Nayak* to the temple of *Lakshmi Náráyan* at *Devagoudana* village.

10.—*Devangada Purvottaram.*

An account of the origin of the *Devángas* or caste of weavers—see page 148.

11.—*Goverdhana giri Máhátmya.*

Account of a hill in the southern part of Mysur also called *Kamaláchala* on which a temple of *Vishnu* was erected and endowed by the *Ráyas,* and by the Rajas of Mysur.

12.—*Hálabed Purvottaram.*

An account of the reign of *Vira Velála* at *Hálabed* or *Dwára-samudra,* the ancient capital of the *Velála* kings, until taken and destroyed by the Mohammedans in the 14th century: the ruins are still to be seen at *Halabed* or *Hallybedu,* or traces of the walls of the palace and a temple of *Siva* erected by *Vishnu Verd-dhana* Raja prior to A. D. 1280, (Buchanan's Mysore 3.391, and Wilks p. 11). The site of this capital as noticed by Major Wilks, was first discovered by Col. Mackenzie.

13.—*Hálakánara vernanam.*

Account of some sacred places along the *Hemavati* river in

Mysur, and the construction of the temple of *Ananteswara*, by *Vira Velála Ráya*.

14.—*Haranahalli Vernanam.*

Account of *Haranahalli* in Mysur whither *Ráma* is said to have come in quest of *Sitá*, and where *Konkana Rishi* established a shrine of *Kilásèswara*. A grant of land was made by *Someswara Ráya* to the Brahmans, which was divided amongst them in a hundred and twenty-eight shares by *Krishna Ráya*.

15.—*Hangala Grama Raya rekha.*

Record of grants made at *Hangala gráma* to different forms of *Siva* by the Mysur kings.

16.—*Káládi Arasu Vamsávali.*

Genealogical account of the Rajas of *Bedunur* and of the kings of Mysur.

17.—*Kondapuradi Vernanam.*

Account of *Kondapur* and *Mangalur*—of the factory of the Portuguese at *Hoskota*—the reduction of the province by *Hyder Ali*, and its annexation to the British dominion.

18.—*Krishna Ráya Rájya aleda vivara.*

An account of the reign of *Krishna Ráya* and his successors at *Vijayanagar*, to the defeat and death of *Ráma Ráya*, and the subsequent reign of *Terumala Ráya* and *Sriranga Ráya*.

19.—*Kriyasakti Wadeyar.*

Account of *Kriyasakti Wadeyar*, said to have founded the fort of *Pennakonda*, and of his descendants to *Krishnapa Nayak* and his daughter *Venkatama*.

20.—*Manipurada Purvottara.*

Account of *Arjuna's* visit to Manipur, his marrying the princess *Uluchi*, and the birth of *Babhruváhana*, taken from the *Mahábhárat*.

21.—*Mysur Arasu Purvábhyudaya.*

Account of the reign of the Mysur princes from *Chám Raj Wadeyar* to *Chikka Deva*.

22.—*Mysur Chenna Bhandára Lekha.*

Statements of the expenses of the Rajas and sums disbursed for public festivals.

23.—*Ráyadurga Rája Dalawe Vansávali.*

Account of *Pedda koneti Raya* and his son *Venkatapati Náyak*—The first held *Pennakonda* as a military fief of *Venkatapati Ráya* of *Royadurgam* or *Raydroog*—the latter after the capture of *Pennakonda* by *Khan Khanan*, received *Konarpi* in *Jagir*.

24.—*Ráyadurga Arasu Purvottaram.*

An account of the Rajas of *Rayadurgam* or *Raydroog* from the appointment of *Venkatapati Ráya* to the administration of *Chandragiri* by *Krishna Ráya*, to the investiture of *Konar Rao* by the *Nizam* with the government of *Rayadurga*, and its final occupation, by *Hyder Ali*.

25.—*Raya durga Sishtu.*

Account of the revenues of the principality of *Rayadurgam*.

26.—*Sringeri Simá Hutávali.*

Boundaries of the district of *Sringeri* or *Sringagiri* near the western ghats, south of *Hyder Nagar*, and an account of the religious establishment founded there by *Sankara ácharya*.

27.—*Sringeri Ráyarekha.*

Statements of the revenues paid by the different villages of *Sringagiri*.

28.—*Sringri matha Lekha.*

Revenues of the villages belonging to the religious establishment at *Sringagiri*.

29.—*Tengala Vaishnava Utpatti.*

A short account of the birth of *Rámánuja* and of some of his disciples.

30.—*Venkata Ramabettu Vivara.*

A short account of the shrine of *Vishnu* as *Venkatapati* on the *Sesha parvata*, or *Tripeti*.

31.—*Viswakermá Kathá.*

The beginning of the legendary account of *Viswakerma*, containing a description of the universe, and of *Kailas*.

32.—*Upparigaru Utpatti.*

The fabulous origin of a particular caste in Mysur, whose business is digging tanks and wells, and erecting mud walls, forts, &c., attributed to the perspiration of *Parameswara*.

MALAYALAM BOOKS.

Kerala Utpatti.

Palm leaves.

A general account of the province of *Kerala* or Malabar, giving a description of its origin, and a summary history from the time of *Parasu Ráma* by whom, it is supposed, the province was obtained from the sea, to the reign of the *Cheruman Perumal* who adopted the Mohammedan religion. The greater part of the work is however a statistical description of the divisions of the province, and the institutes that prevail amongst the *Nairs*. The composition is ascribed to *Sankara ácharya* and the original of some portion of it may have been his work, but a great part is of a much more recent period as it notices even the coming of the Portuguese. Some use was made of the *Kerala Utpatti* by Mr. Duncan in his account of Malabar (Asiatic Researches, Vol. V, article 1) although he speaks of it as not a little confused and incoherent. Amongst Col. Mackenzie's papers are two incomplete translations of it, from which it would seem probable that copies vary considerably, the translations offering many irreconcileable variations. The following specimens will convey a notion of this work.

To thee Oh *Ganapati !*—to *Saraswati !*—to *Krishna !*—to *Srí Parvati !*—*Srí Bhagavati !*—to *Srí Bhádrakáli !*—to *Ayapen !*—and to *Arumukan !* be prostration—and also to thee *O Guru !* be submission profound !—

1. Now I begin to declare the intention of this work.

2. In the *Krita, Treta, Dwâpara,* and *Kali,* in all these Four *Yugams* were many Rajas who ruled the earth properly, with equity (or with a regard to justice and to the public good.)

3. Afterwards wicked Rajas arose in the *Kshetriya* Tribe, and in order to destroy them *Srí Parasu Ráma* was incarnated.

4. Wherefore *Parasu Ráma* in ancient times, in twenty-one different battles destroyed the crowned Rajas.

5. On that account, that he might be released from the *Vîra Hatya Dosham* or sin of slaying heroes, he went to *Gokarnam* in order to perform sacrifices.

6. He stood on the hill of *Kal-malla* and prostrated himself to *Varuna.* He also made his obeisance to *Bhumí Devi,* the ocean he made to withdraw, and the land of one hundred and sixty *Kadams* was created.

7. And that the land of *Malayalam* might receive protection, he established one hundred and eight *Iswars.*

8. But the trembling of the land did not cease; therefore *Srí Parasu Ráma* in *Kerala* created *Bramins,* and brought *Bramins* from many points and placed them in *Keralam.* But they would not stay there always, and they all went away to their own countries.

9. The cause of this was, that into *Keralam* the snakes came in numbers, and remained; and thro' fear of their venom no one could remain there with confidence.

10. Therefore *Srí Parasu Ráma* having considered from the *Uttara Bhûmi* (or land of the north) he brought the *Arya Bramins* and settled (or placed) them there.

11. These *Arya Bramins* formerly set out from the saints of *Ahi* and came and resided in the *Kshetram* of *Samanta Panchakam,* otherwise called *Kuru-Kshetram;* from thence *Srí Parasu Ráma* brought the inhabitants of the sixty-four villages and settled them in this foreign land.

12. He promised to grant to each an *Agaram* and a *Gramam,* and having told them thus, he brought them and placed them first at *Gokarnam,* and made them wear the lock of hair on the forehead.

13. For the *Púrva-Sikha* (or fore lock) is very disgraceful in foreign lands, and by their using the forelock, he considered that if they went away, their tribe would not receive them; he therefore made them wear the lock on the forepart of the head.

14. "Enjoy the land as a *Brahmana-kshetram*" he said, and then to the people of the 64 villages he presented flowers and water.

15. Afterwards he established places of 42 feet square, and then he strewed gold dust and stamped coin, and thus he stopt the quaking of the land.

16. Afterwards he said to the people of the 64 villages—"Do you want weapons—Receive them from me"—Those of the *Bharadwaja Gotram* then received arms from *Ráma.*

17. Then *Srí Parasu Ráma* granted the Sastra *Bhiksha* (or alms of weapons) with the consent of all, and the *Bharadwaja Gotram* having presented their hands accepted the weapons.

18. For that reason those of *Valiúr* assert, that they require no other authority to put people to death—some think this power results from their *Tapas-Sakti* or virtue of their devotion—but it is not so—and they themselves assert it is because the people of their tribe then received the *Sastra Bhiksha*, and took the *Vál* into their hands: hence they are denominated *Vál-Nambi* or trusting in swords.

19. All this being done by the order of *Srí Parasu Ráma*, he sent for the 64 villages and commanded "You are to give one share out of the property of the *Bramins* to the serpents, which lately terrified you (and who are to be considered as local deities) and to protect you: accordingly every one granted each one share from their lot and acquired their favor, and afterwards they (the snakes) remained as the local deities and the fear of snakes thus ceased in *Keralam.*

20. He afterwards made or established 108 places of 42 feet square and in each of these places he placed an image of the gods who preside over arms and arts and then lamps were ordained, and *Púja* was performed.

21. He also established 108 images of *Durga Devi*, on the sea shore, and besides erected a snake and *Goblin.*

22. He sprinkled the gold dust and coined money and formed a buried treasure.

23. In this manner having stopped the quaking of the land, the *Arya Bramins* continued to reside with constancy in *Malayalam.* This being heard by those that went away at first, they returned again, and these are called the *Pallan-Tuluvar* (or the ancient *Tuluvar*); but having originally come from different quarters and of different tribes the *Pallan Tulavar* still use different languages.

24. Afterwards *Srí Parasu Ráma* assembled the sixty-four villages and established them at *Vallapa Nát Karra* near *Palakad.*

25. Afterwards to some of those who returned again he granted the duty of menial service in temples; to the people *Tarana Nellur* in the village of the 64 *Gramams* he granted the duty of holding a cup at certain ceremonies, and to some he granted the *Puránas* but the people of the 64 *Gramams* have no menial offices.

26. The gift with water and flowers which was given at first to the *Arya Bramins* is called the *Raja-Amsa* (or share of the Raja) and what was

given to those who returned the second time is called the *Anu-Bhogapen Jenmam* (or right of enjoying hereditary property.)

27. The rights which were granted at first to the *Taravadu* (or chief householder) of each village by *Ek-Udakam* (one water poured out for one grant) to the *Gramams* (or villages.) When two *Anneyuneyam* or opponents in disputes of litigated property are to perform the ceremony of ordeal, they must in that case declare it to be *Anu-Bhogam*, right by succession but the inhabitants of the other villages on swearing must declare their right of *Jenmam* right by birth. Of the *Ek-Udakam*, or those who received by water, there are but few and if any of them swear (or dip) to the *Jenmam*, it will affect or destroy their claim. In the *Gramams* there are not many *Taranmar* (or people acquainted with the particulars of the subjects) and very few know it; in consequence of which the authority and influence of the *Smartanmar* the *Bramhmans* who follow law, as expounders, is considerably diminished.

28. Afterwards *Srí Parasu Ráma* transferred his *Víra-Hatya-Dosham* (or sin of manslaughter) to the inhabitants of *Ramnad-karra* and granted to them considerable gifts of lands or property: he also named them *Warala Parasu*, and afterwards they all went to their quarters, and there remained. Hence in *Vallapa-Nad* there is no *Gramam* without property and houses.

29. In this manner *Srí-Parasu-Ráma* having established the *Kerala* country and granted the *Udaka-Dánam* (or gift with water) to the *Bramins* of the 64 villages and committed them to the protection of *Devendra*, he afterwards went to the forests to perform *Tapas*.

30. That the *Jennungul* (or people) of *Keralam* should be in equal felicity with the inhabitants of *Deva-Lokam*, and that *Keralam* should be equal to *Deva-Lokam*, *Srí-Parasu Ráma* on due consideration committed them to the care and protection of *Devendra*.

31. Rain was required for six months, that abundance of corn, of fruits, &c., might be produced in the *Rájyam* and of *Annam* (or rice) of *Pushpam* (or flowers) and of *Nir* (or water); that piety should flourish and wealth should be obtained, by which *Iswar* should be served and honored and *Púja* performed with due respect in honor of the gods and to the ancestors, and that cows should increase; for all this that there should be abundance of water and grass; having well thought of all these, he committed them to *Devendra*, by which rain falls for six months, and afterwards is six months of *Vennul* (or hot weather.) Thus he ordained, and for this reason he ordered the sunny season for six months, in order that all the undermentioned ceremonies might be performed in honor of the gods of heaven, of *Kavu* (or temples of the secondary deities) of *Ayapen-Kavu* (the temple of *Hari Hara-Putren*), of *Bhadra-kali-Vattam*, (the temple of *Bhadra-kálí*), of *Ganapati-kavu* (or the temple of *Ganaputty*.)

32. The Names of the different *Vala* (or ceremonies).

Wutu,—Offerings of food.

Pátu,—Singing hymns while this ceremony is performing.

Utsavam,—The grand ceremonies.

Vala,—The lesser ceremonies.

Vellaku,—Lamp illuminations of the temple.

Tíyatu,—Ceremony of running over fire.

Barnani Val,—Ceremony performed in the month of *Kumbam* under the Star *Bharani*.

Arattu,—Carrying the god in procession to a tank, and performing ablutions to it.

Calaiyattam,—Ceremony of singing and dancing performed by women in honor of the goddess *Bhagavati*.

Purem Vala,—Ceremony performed in the month of *Kumbam* under the star *Pura* the anniversary of the death of *Kama* (or *Cupid*.)

Daiva-Matam,—Wherein a man disguises himself like the god and dances.

Tanir Amortu,—Offering of cakes, &c., to the god.

Tala-Puli,—Ceremony of women carrying raw rice and flowers round the temple.

Vaya-Visakham,—The 28 days ceremony in the month of *Vyasi* at the temple of *Terucharikonam*.

Mamaga-Val,—The grand festival of 28 days celebrated once in 12 years, when Jupiter enters Cancer.

That all these ceremonies might be performed he ordered that there should be six months bright sunny weather.

33. Thus in the land created by *Sri Parasu-Ráma*, the *Brahmans* should all bathe at dawn of day, and live virtuously, performing religious duties, worship and offerings of rice to the elements at the *Kshetrams* or holy places and *Kavus* (or lesser temples) and that the sorrow and sickness which are incidental to mankind, might be removed from the people they were to cause to be performed *Iswara-Seva-kul* (or worship to god) by.—

Homam,—Fire offering.

Dhyánam,—Meditation on the deity.

Bhagavati Seva,—Devotion to the goddess *Bhagavati*.

Pushpánjali,—Worship with flowers.

Andi-Namaskaram,—Prostration in the evening.

Teru-kala Puja,—Worship at dawn, noon, and sunset.

Ganapati Homam,—Fire sacrifice to *Ganapati*.

Mruten-Japam,—Prayer or Invocation in the name of *Mrityu* (or death) to avert accidents.

Munu Laksha Sahasra Namam,—The ceremony of repeating of the 1000 names of *Iswar* three lacs of times.

Brahmana Sahasra Bhojanam,—Distribution of victuals daily to a thousand *Bramins.*

Maha-Mruten Japam,—Prayer to *Mrityu.*

34. Thus many rites, were ordained, and that nothing might prevent the performance of their own ceremonies the *Deva-Bramhanar* received the land from the *Arddha-Brahmanar* according to the orders of *Sri Parasu Rama.*

35. Upon which they divided that Land into different *Desams* (or Cantons) in theri names, to which *Desams* they gave different names, and in each they erected a *Kshetram* (or temple) and consecrated it and placed an image in them, and performed *Puja* with lamps, and adorned the whole with garlands, and they placed the protecting deities or *Sthana-Devam, Dherma-Devam,* and *Sthala-Para-Devata* in their houses, and performed worship to them ; also they established *Urpalli Devi* in their own *Desams,* and performed the prescribed ceremonies.

36. They also established *Adams* (or bondage) and *Kuddema* (or husbandry) and protected the *Adiar* (or slaves) and *Koddiar* (or husbandmen) and appointed *Tara* (or villages) and *Tara-vaatu-kar* (or heads of villages) and by their means took the duties of *Kanna,—Kye,—Kalpana—Avahasam.* And protected and preserved them from lessoning and falling.

37. They then established the privileges of their respective stations, to the *Kuddiar,* the *Kilykur* (or state of inferiors) ; and to themselves (the *Taravatukár*) the *Mailaykur* (or state of superiors) ; to the *Kuddiar* the *Kanam* or custom of taking Lands on lease, and to themselves the *Jenmam* or privilege of holding lands in property.

38. In this manner they established and continued the custom of *Kanam* and *Jenmam ;* and erected Houses for the *Bramins* in each village, who then resided in the *Gramams* and performed their religious duties or *Deva Puja,* and also their *Pitri-Puja ;* and with the *Bramins* of the 64 *Gramams* the *Arddha-Bramhanar* are remaining.

39. The origin of the name of *Arddha-Bramhanar* is because they received land from *Sri-Parasu-Rama,* one-half of their braminhood was diminished, on which account they are called *Arddha-Bramhanar* (or half *Bramins.*)

40. The distinction of *Veda-Bramhanar* arises from their study of the *Vedams,* and *Sástrams,* and they have four *Vedams* and six *Sastrams*—hence they are denominated *Veda-Bramhanar.*

41. The *Vál-Nambi* and *Pattena-Nambi* are both *Arddha-Bramhanar.* To the first were assigned the duties of—

Ayudah Panikul,—Bearers of weapons, or arms.

Pada-Nadaka,—Collecting.

Pada-kudaka,—Going to Battle.

Rajkur-mar Munpil, Agumpadi nadakuka,—Escorting the Rajah.

From their performing these duties they obtained the name of *Vál-nambi* or *Swordsmen*.

42. To the *Pattena-Nambi* was assigned the *Sankha* (or shell) and *Kuda* (or *Umbrella*). If in the execution of their duty any person offer them up to death or treat them with contempt, they are not to resist, and in these cases they are only to blow the shell and remain without food; hence their name *Pattena Nambi*.

43. In this manner when sixty-four *Gramams* and twenty-one *Desams* were established, the sixty-four *Gramams* assembled and ordained or fixed that a *Raksha Purusha* should be elected once in three years in order to punish and protect.

44. There were also appointed *Nál-Kullakams* (or Four Courts or Assemblies) at

1. *Punniur*; 2, *Pruvu*; 3, *Chenganiur*; and, 4, *Parum Chellur*.

In this manner there are four.

45. In order to appoint, if these four *Kullakams* agree or concur in the election it is sufficient; so they settled.

46. But some say that of these the *Chenganiur Kullakam*, is not included in the sixty-four *Gramams*; but they who say so are not well informed.—The cause of their saying so is this.

47. The people of *Chenganiur-Gramam* assembled and received the *Kshetra-samandam* (or management of the holy places) from the sixty-four.

48. Afterwards numbers of *Tamuller* came thither and between the *Tamuller Bramins* who came, and the *Brahmanar* who were already residing there, arose disputes about the ceremony of burning a dead body—Upon which all the *Tamuller* assembled, consulted together, and took the people of that place, with the sixty-four who granted the *Kshetra-samandam* and pulled away the dead Corpse and threw it into the River—this was done by the people of *Chenganiur Gramam* and therefore some say they are not included in the 64 *Gramams*. But how they became *Tamullar* and what the truth was? and how the *Brahma-Hat'ya* which had been incurred, was cleared from them? *Iswar* only knows.

49. Besides the said four *Kulakams* that were established, were four *Verna Kulakams* or assemblies of the representatives of the four Castes.

1. *Irungn'yani-Koda* is the *Bramhana Kulakam*.
2. *Muly-Kolam* is the *Kshetriya Kulakam*.
3. *Paravur* is the *Vaisya Kulakam*.
4. *Ayerani-Kolam* is the *Sudra Kulakam*.

In this manner there are four *Verna-Kulakams* or assemblies or courts representing the four castes.

50. Besides the four *Avaroda Kulakam* (or electing assemblies) at 1, *Parum-Chelur*; 2, *Panniur*; 3, *Chenganiur*, and 4, *Paravur*; the *Gramams* (or villages) of—

1. *Irungn'yani-koda*; 2, *Muli-kolam*; 3, *Paruvur*; and 4, *Ayerani Kolam* determined in order that nothing might obstruct, or interrupt the daily business on that account, each of the said four *Gramams* should have a house in the village of *Kodangalur*.

51. From the village of *Paruvur*, from the houses of *Yalam Taroly*, and *Cadambanad*; from these two houses they should keep one man in the *Nitya Taly* (or chief-house or palace) who should be *Tala'yadri* and rule.

52. From the village of *Ayerani-Kolam* from the houses of *Caringumpalli* and of *Churuvulli*, among these two they should keep one man in the *Kil Taly* (or lesser palace) who should be a *Kil-Tala'yadri* (or inferior ruler) and rule.

53. From the village of *Muli-kolam*.

54. In the village of *Irangnyani-Koda* from the house of *Muddil* or of *Koda-mangalam* from these two houses, they should keep one man in the *Mail Taly* (or superior palace) who should be a *Tala'yadri* and rule; but no married man was to be appointed to the said situation; and only old men or boys; on condition of remaining unmarried, might be appointed till their death.

55. The 64 *Gramams* assembled thus ordered that the four *Talayadri-mar* should be unanimous and protect and punish.

56. Among the 64 *Gramams* ten and half villages having taken the *Samayem* (or Oath) and accepted Weapons in order to protect the *Vriti* (or Rites) therefore the said ten and a half villages are denominated *Kulakat-il-Willavar* (or belonging to the *Kulakam*).

57. The names of the 10 villages.

1. *Paravur*,
2. *Muly kolam*,
3. *Ayerani kolam*,
4. *Wuleyanar*,
5. *Chenganad*,
6. *Tuluva Nad*,
7. *Adavur*,
8. *Irangn'yani koda*,
9. *Allatur*,
10. *Yettumanur*,

And the half, *Chemmundi-Gramam*. Thus making 10½.

58. The Comparative distinctions of superiority and inferiority are as follows:—

1. *Chenganad*,—is inferior to *Paravur*.
2. *Wuleyanur*,—is superior to *Ayerani-kulakam*.
3. *Adavur kulakam* and *Kil Eddam* are equal.

59. When they made oath and accepted the weapons they took the oath at ten places, viz. :—

1. *Gokarnam,*
2. *Terusiva Parur,*
3. *Teru-navayel,*
4. *Teru-kana-vayel,*
5. *Teru-kariur,*
6. *Munatur Rallinikel,*
7. *Kudal-manika Tenda Nadayel,*
8. *Teruvanji kolam,*
9. *Teru-vyerani-kolam,*
10. *Vullapa nát-kura* or *Teruvalatur.*

In this manner they made oath and took weapons at these ten places.

60. And the 64 *Gramams* assembled, in order to perform religious duties at regular times, took an oath at the ten places following, viz. :—

1. *Gokamam,*
2. *Teru Siva Parur,*
3. *Parichodu Teru navayet,*
4. *Teru-kana,*
5. *Kariur,*
6. *Mannam,*
7. *Mánikam,*
8. *Munja kulam.*
9. *Allakodu Ayerani kullam,*
10. *Nella Vullapa nad.*

At these ten places they made oath.

61. Haste Ho! The *Bramins* of *Keralam* that they might perform their religious duties and that their ceremonies might be protected in *Malayalam* which was created by *Parasu Ram*, there were four provincial divisions made, viz :—

1. South of *Gokarnam* and north of the *Parum* river in *Tulu Nad* was the *Tuluva Rajyam.*

2. South of the *Parum* river in *Tulu Nad* and north of *Pudu Patnam* was called the *Kuva-Rajyam.*

3. To the south of *Pudu Patnam* and north of *Kannati* was called *Keralam.*

4. To the south of *Kannati* and north of *Kanya Kumari* was called the *Mushika Rajyam.*

62. *Parasu Ráma* to remove the *Vira-Hatya Dosham* (or sin of slaughtering men) having now brought many *Bramhanar* and placed them in the four *Kandams*, and established the *Brahmswam* (or property of the *Bramins*) suspected that they would go away on account of the trouble of the serpents ; and *Sri Parasu Rama* being grieved in his mind, called the eight chief snakes together with *Anandon*, &c., and prayed to them, saying " Trouble " not the *Brahmanar* whom I with great difficulty have brought and placed " here.—You must reside one in each different *Kshetram* and remain on " one side, and preserve the offspring and houses of the *Brahmanar* who " will also protect you"—Thus he said and received their consent.

63. While it was so in *Arya-Vartam*, the *Ayra-kuva Bramhanar* and a great concourse of people having assembled at *Kuru Kshetram*, *Sri Parasu Ramen* having heard thereof, he immediately went thither, and paid his respects to the *Bramins* and thus said :—

64. "I have established *Keralam* in order to grant it as a gift to you; "therefore you must come to reside there and perform the different duties "of religion by which I hope or desire to obtain salvation."

65. At that time the people of the sixty-four *Gramams* assembled together, were composed of fourteen *Gotrams* (or tribes); and they had the three *Vedams*, and he brought them all to *Malayalam* and granted the land in gift as a *Brahma-swam* (or property to the *Bramins*). Afterwards he granted *Dipam* (or lamps) to avert the malediction that he had incurred.

66. At another time when he was considering and suspecting that the sin of the slaughter of heroes was not yet fully propitiated or released, he acquainted certain *Bramhanar* thereof, and granted them gifts of one share as a *Brahmaswam* (or property to the *Bramins*) and because they held up their hands and received that *Dosham* (or sin) they were called *Wurala Purusha*, on which account they with the remaining people do not perform the *Jnáti-káryam* (or rite of betrothing) together.

67. The sixty-four villages assembled, considered as follows "which is the best way for us to preserve this *Rajyam?*"—thus they considered—the sixty-four *Gramams* then assembled resolved "We should appoint a protector amongst us," which they did accordingly, and appointed that the person they elected should reside at *Teruvunji Kollam* to govern the sixty-four *Gramams*; and that after three years pass the sixty-four *Gramams* should assemble again at *Teruvunji Kollam*, and change the person, and appoint another in his place for other three years, and thus they ordained.

68. It passed thus for a considerable time, when they found they had no truth, the sixty-four *Gramams* assembled ordered that from the *Nál-kulakams*, or

1, *Parum Chellur*; 2, *Panniur*; 3, *Chenganiur*, and 4, *Paruvur*.

From each of these four places they should take one person, and place them along with him (the *Raksha Purusha*) in the management of affairs—so they ordered and appointed one person from each of the four *Gramams*, who were called *Avaroda-Nambi* and they ordered that after three years were passed again they should change and appoint others—thus they ordered. Among these *Ava-rodanmar*, no married men could officiate.

69. In this manner having ordered, it afterwards for a long time so passed, and even these, it was found, had no truth in them, and they became arrogant and tyrannical in their duties of punishing and protecting, therefore the sixty-four *Gramams* assembled, consulted 'If we procure not a king of the *Kshetriya* race to rule this *Rajyam* it will not do."

70. And having accordingly determined they afterwards gathered together, and went, to a *Para Desam* (or foreign country), brought a king, erected a great palace at *Kodangalur*, and performed the ceremony of Installation

of the Raja to *Charumán Parumál* as sovereign, in order to preserve and punish. They also then ordained that the *Pennu* (or girls) that were born there to him should be taken by the *Brahmanar* in *Viváham* (or marriage.)

71. In this manner it passed, but after a long time they found that injustice prevailed instead of protection. Wherefore the sixty-four *Gramams* assembled declared "In future let us know the protection and punishment," and they also ordered and appointed one *Tulliadrimar* from each of the four assemblies; and to each they assigned a *Kshetram* (or house) at *Kodangallur*, and placed them there; besides they ordered that no act of Goverument should be done without their knowledge; but no married person was to be employed in that office.

72. The *Kshetriya* who was brought at that time was named *Charumán Parumál*. The Raja in *Chola Mandalám* was *Chola Parumál* and the Raja in *Pandya Mandalám* was *Pandya-Parumál*. From being the first that was brought into *Keralam* he was also called *Kerala* Raja.

73. In *Keralam* there are eleven *An-Acharams*, but in the foreign countries there are twenty-two *An-Acharams*.

74. When the *Brahmanar* had brought the Raja, and were installing him, they (the *Bramins*) held his hand and made the following agreement: That which we cannot do, you must perform, and protect us. The Raja must not object to the interference of the *Brahmans* in the management of the State, nor judge of any complaint of which they may judge, or in which they are parties. At least not in *Kerala*, in other countries the Raja will settle every thing.

75. Having made known all these, they assigned lands to the Raja and to the *Bramins* of the fourteen *Gotrams* who came from *Ahi-kshetram* and they poured water, and granted that land which is called *Viruti* and was the Royal demesne, some countries they granted to him and some to the *Bramins* themselves, and some as benefices of temples to be enjoyed in *Keralam*.

76. In this manner was the *Mana-nád* governed for a short time; then they, (the *Bramins*) considered how to prevent the Rajas from getting too great strength or power, and they divided this *Keralam* of one hundred and sixty *Kádams* extent and formed it into seventeen *Náds* and eighteen *Kandams* in which the Raja-*Karyam* (or affairs of the Raja) were to be conducted by an assembly and council, and without neglecting this the Raja was not to consult and determine at his pleasure. Therefore the sixty-four *Gramams* assembled, consulted and besides the aforementioned four *Kulakams* they appointed three other *Kulakams* inferior to the four *Gramams* in order to transact the *Nitya-Karyam* or daily business along with the Raja—there were besides *Paruvur* above-mentioned the following, viz:—

1. *Ayerani-Kolam*; 2, *Muli Kolam*; 3, *Irungn'yáni-koda*.

Thus they ordered and directed that the *Parum-kovilakum* (or palace) at *Kodangalur-Gramam* should be the residence of the Raja, and near that place four *Taly* (or houses) for the residence of the chiefs of the four councils were erected, viz :—

1. *Mail-Taly;* 2, *Kil-Taly;* 3, *Nadeya-Taly;* 4, *Chengapuram.*

In this manner in these four *Taly* they were residing, and ruled by the title of *Talayadri-mar.*

1. The *Kil-Taly* belonged to *Ayerani kolam.*
2. *Chengapur* belonged to *Irungn'yani koda.*
3. The *Nadeya-Taly* belonged to *Paruvur.*
4. The *Mail-Taly* belonged to *Muly-kolam.*

In this manner there were four *Tala.*

77. As at *Panniur*, *Parum Chellur*, and *Chenganiur*, they all resided at a distance; therefore, the four *Kulakams* were established near *Paruvur*, in the time of *Parumál*, viz. :—

1. *Ayerani-kolam;* 2, *Muly-kolam;* 3, *Irungn'yani-koda*, together with *Paruvur.*

The other *Kulakams* had been established in the time of *Parasu-Ráma.*

78. Their written *Titu* (or decrees) were to be called the *Talayadri Titu.*

79. There were also chiefs of the following places who assisted the Raja.

1. *Karingumpali Soruvam,*
2. *Kárimukal-Soruvam.*
3. *Yelumpara-kota-Soruvam.*
4. *Chinnani-kotatu-Soruvam.*

80. The *Taly-adris* in these *Soruvams* being inferior *Talyadris*, they did not give the sixth in *Mana nád* to the Raja but only granted the *Viruti.* The *Shat-Bhágam* (or sixth share) from the lands of all was enjoyed by the *Raksha-Purushumars;* but that sixth share was a second time enjoyed by the *Talliyadrimar.* The same sixth share is at present enjoyed by the *Kshetriya.* Thus the Raja and *Taliadrimar* governed for sometime.

81. Afterwards when the *Kali-Yug* advanced the 32 villages north of the *Parum Pula* and the thirty-two on the south of it were separated from the custom of betrothing and intermarrying.

Here follow the Names.

106. Besides—The *Tulu Nambikal* of *Tulu-nád* (or those who went away to *Pancha-Dravida* and came back again) were then called *Palum-Tuluvar;* but now they are called *Tula-náta-Tula-Nambikal.* Having come from different *Gramams* and formed different *Gramams* here, each was denominated by a distinct name, and they assert it as a fact that they were included in the thirty-two.

107. Some time afterwards when a little was past of the *Kali-Yugam*, the *Boudenmar* came and saw *Parumál*, and explained to him the *Prámányam* (doctrines or principles) of the *Bauddha-Sástram* and they persuaded *Parumál* that this was the true faith, and the *Parumál* of that time accepted of the *Bauddha-Mayam* and that *Parumál* told the *Mana-nád* (or *Malayalam*) to follow that way. At which time on hearing what was said, all the senses of the *Bramins*, were confounded or lost: they all went to *Teru-Káriur* and there remained together, and there preserved the *Valeya-Purusha* (respectable men, the Ancients or Elders) of the *Gramams*. They were obliged to serve under different people to obtain a livelihood, and at that time not being able to prevent pollution and preserve their purity, they were grieved.

108. Then by the favor of *Iswar*, a *Maha-Rishi* (or Great Sage) came thither, whose name was *Jangaman*; and the whole of the *Bramins* who were there, assembled together, and declared their *Sankatam* (or trouble) to the *Maha-Rishi* when the *Maha-Rishi* answered, "I shall whisper you a *Prayaschitam* (or form of purification) to expiate the sin of pollution which arises in your cooking places; for which purpose after sunset you should place lamps, and the *Bramins* should make the *Pradakshinam* round the lamps, dressed in the *Táru*, tying *Mailmundu* over it and putting on the *Pavitram* (or ring on the fourth finger) holding the *Karam-dulu* (a kind of grass) and in that place, you are to worship, and believe that to be the true-religion of *Siva*.

109. He then recited to them a *Gánam* (or Hymn) which is the principal *Mantram* in the *Sám-Vedam*, and which *Gánam* consisted of four *Pádams*; and he said. "If you perform worship in this manner you will be released from your troubles."

110. The *Maha-Rishi* also said. "The cause of this calamity happening "to you is, because into the *Rajya* granted by *Parasu Ram* you brought a "*Kshetriya*, who was his enemy; and made him a Raja; this loss of his "favor has happened to you. In future you are to be slaves and to pay "them (the *Pauddanmar*) *Acharam* (or submission) and *Ocharam* (or res-"pect) and then their generation and power will decrease." In this manner did the *Jangama-Maha-Rishi* make known, and then disappeared.

111. According to these directions the *Bramins* prayed; and while they were staying at *Teru-Káriur* six *Sástris* came from *Para-desam* whose names were.—

1. *Batten Narainen.*
2. *Batten Vasudeven.*
3. *Batten Mayuren.*
4. *Batten Kumáren.*
5. *Batten Vijayen.*
6. *Batten Vánen.*

In this manner were 6 *Sástris.*

112. The Disciples of *Buddha-Muni* were four viz. :—

1. *Vybháshikam;* 2, *Madhyámikam;* 3, *Yogi-Acharien,* and 4, *Sawtrantikam.*

In this manner were four Disciples.

And many inferior castes came from foreign countries, viz :—

1. *Aatuvidi,*—An inferior tribe of cultivators.
2. *Kody-patam,*—Fishmongers and salt manufacturers.
3. *Andalam,*—Cultivators.
4. *Chati,*—Merchants.
5. *Konkanien,*—Natives of *Conkan.*
6. *Naikunmar,*—Tank-diggers.
7. *Mainayen,*—Cultivators.
8. *Shoraken,*—Barbers.
9. *Mugradári.*
10. *Pandien,*—Natives of *Pandia Desam* or *Madura,* &c.
11. *Kosaven,*—Potters.
12. *Arien,*—Beggars.
13. *Chuden,*—A low caste of cultivators.
14. *Yonaken,*—Arabs, Labbis, Moplis.
15. *Nasrani,*—*Nazarenes* or Christians of St. Thomas.
16. *Sikaven,*—Unknown.
17. *Chaleyen,*—Weavers.
18. *Dipa Mandan,*—Unknown.

Thus these were *Jádikal* (or castes) of *Tamular* who came to *Malayalam.* They are *Hina Jádi* (or out castes) and are called the eighteen tribes of foreigners. Water, butter and milk ought not to be received from them; and concubinage ought not to be formed.

113. If the undermentioned castes meet a *Bramin* they should perform the *Chemmurti.*

1. *Kanesan,*—Astrologers.
2. *Koravan,*—Thieves, Mat-weavers, Fortune-tellers or Indian Gypsies.
3. *Kusavan,*—Potters.
4. *Palur,*—Snake inspired.
5. *Pánen,*—Makers of Umbrellas.

In this manner are five castes (*Anji Játi.*)

114. All the books that were composed by *Buddhachari,* were laid in the middle yard of the *Batta-Manna* (or house) and burnt, but among these, three books were not burnt, viz :—

1. The *Amara Simham;* 2, *Dharam Kirti;* 3, *Ashtanga Hridayem.*

Thus were three saved; of these the *Ashtanga Hridayem* is not read by the *Bramins,* because it contains surgery.

115. While they were without reading it, in that time a *Bramin* came from *Para-Desam* whose name was *Vykaden*, who read it. From him eighteen *Bramins* of *Para Desam* learned it, who came to *Malayalam*, but because they drank of *Muteya* (or *Toddy*) mixed as *Aushadham* (or Medicine) and exercised the Art of *Sástra Kriya* (or *Surgery*) therefore the *Bramins* ordered that they were not to be admitted into the *Pandi-Bhojanam* (or line of *Bramins* eating together.) These are called the eighteen *Mutanmar*.

116. To them the *Nambi-Kuru* of the *Kulakams* granted the *Adhikári Sthanam* or sole Administration of the following *Kshetrams*.

1. *Yellankalur*,
2. *Chembaka-chari*,
3. *Kalpulah*,
4. *Wulapa-Mannu*,
5. *Wypura*,
6. *Kunur-kotam*,
7. *Tanalur*,
8. *Teru-Nalur*,
9. *Kon'yur*.
10. *Kirung-nád*,
11. *Yedámana*,
12. *Jaya-chari*.

These twelve form the *Avaroda-Nambi-Curu* (or Council) of *Teru-Kuna-Puli-Kshetram*.

117. When the *Adi-yentram* (or Council) assembles, these *Kshetrams* should furnish the curtains which surround the *Tika* (or southern) *Vadul-Mádum* and the *Vadaka* (or northern) *Vádul-Mádam*, or *Mantapams* at the gates.

(Here follow the articles to be provided by other places.)

120. The names of the 6 *Sástris* who came from *Para-Desam* were formerly mentioned. Those *Sástris* and the *Bramins* having met together went and saw the King who had lost the true way, and said "Ho! O! King! Why did you commit this fault?" After they had asked him this, *Parumál* answered: "This alone is the truth:" then the *Sástris* said "If so; We and these *Baudamar* shall dispute; should we lose, you may cut out our tongues and banish us from the country. Should the *Baudamar* lose, you should cut out their tongues and banish them from the *Nád*." So they agreed; they then began to dispute with the *Baudamar*, whose doctrine was proved to be false, and their tongues were cut out, and they were banished out of the land; and it was ordered, that in future if any *Baudamar* came back to dispute, the Raja should not again desire them to dispute with the *Vedantis*, but punish them: they took an oath to this purport from *Parumál* whom they then established.

Afterwards they granted a separate Estate to the apostate *Parumal* and kept him separate. That *Parumál's* name who was set aside was called *Palli-Mánur* who on another *Parumál* being appointed in his room went to *Mekka*. Therefore the *Boudámar* say that *Charuman Parumál* went to *Mekkam* and not to *Swergam* (Paradise). That was not *Charuman Parumál*

but the *Kérala*-Raja for after four *Parumúl* had ruled—the fifth Raja, name *Charuman Parumál* ruled.

121. After the *Kérala* Raja who went to *Mekka, Kula-Sekhara-Parumál* ruled, who at the end of his reign went in his mortal body to *Swergam* (Heaven)*

(*End of the first part of the Kerala Utpatti.*)

2.—*Kerala Krishi.*

Palm leaves.

An account of the cultivation of the lands in Malabar from the *Kerala Utpatti.*

3.—*Kalikota Kerala Utpatti.*

Palm leaves.

Account of the foundation of *Kalikota* or *Calicut* which took place in about the ninth century; after the partition of Malabar amongst a number of petty princes, consequent on the conversion of the paramount sovereign to Mohammedanism.

4.—*Kolatunad Purvot taram.*

Palm leaves.

An account of the Rajas who ruled over the *Kolatu Nad* or division of Malabar.

5.—*Taliparambu Deva Sthána Máhátmya.*

Palm leaves.—*Defective.*

Account of shrine of *Subrahmanyeswara,* at *Taliparambu* in the *Cherical* district.

6.—*Desasásana.*

Palm leaves.

Rules for selling or mortgaging landed property in Malabar: part of the *Kerala Utpatti.*

* The adoption of the Mohammedan faith by a Raja of Malabar is said to have happened A. D. 345, but of course it must have been posterior to the seventh century or the commencement of the *Hijra.*

MAHRATTA BOOKS.

1.—*Adi Puráṇa.*

Paper.

An abridged version of the history of the twenty-four *Jain* pontiffs as related by *Gautama* to *Sreṇika*—see page 176 by *Mahesachandra.*

2.—*Bhakti Vijaya.*

a. paper.—b. do.

A collection of miraculous anecdotes relating to celebrated persons and professors of the *Vaishnava* faith, as *Jayadeva, Kabir, Tulasi Das, Pipa, Jnyánadeva* and others—the work is a form of the *Bhakta mála* (As. Res. XVI,) with the addition of a few *Mahratta Sádhs* or Saints as *Santoba, Vithoba, Raghumai* and others. By *Mahipati.*

3.—*Gita Bháshya.*

a. paper.—b. do.

A commentary on the *Bhágavat Gita* in two parts. By *Jnyánadeva.*

4.—*Jnyáneswari krita Sabdacha Paryaya.*

Paper.

A vocabulary of the difficult words in the *Mahratta* version of the *Bhágavat Gita.* By *Jnyáneswara.*

5.—*Kathákalpataru.*

a. paper—b. do.

A collection of mythological tales selected from the *Máhábhárat* and various *Puránas,* especially the *Bhágavat;* in seven books. The first book relates the story of *Vajranábha* and his daughter *Prabhávati* and her marriage with *Samba*—including the stories of *Nala* and *Damayanti, Aniruddha* and *Ushá*—*Chandra* and *Tárá,* the destruction of the *Yádavas* and origin of the *Menus,* &c.

Book 2.—Contains several of the adventures of *Krishna* after the death of *Kamsa* the churning of the ocean, the *Vámana* incarnation, the stories of *Ambarisha* and *Rukmángada,* and the birth and exploits of *Parasuráma.*

Book 3.—Contains the birth of *Krishna*—his killing *Kamsa*—and his marrying *Rukmini* and his other wives, with various anecdotes relating to this divinity.

Book 4.—Contains miscellaneous stories, as those of *Jalandhara*, the *Vasus*, *Bhishma*, *Duryodhana*, *Sakuntala* and *Dushyanta*, and the destruction of *Sumbha* and *Nisumbha*, by *Devi*.

Book 5.—Contains the substance of the first section of the *Rámáyana* and the legend of *Daksha's* sacrifice.

Book 6.—Contains a description of the seven continents, and the nine divisions of *Jambu dwípa*, with the origin of *Náreda*, and the stories of *Veni* and *Prithu* Rajas.

Book 7.—Contains an account of the fourteen *Manwantaras*, and legends of various celebrated individuals in different periods, as *Durvásas Dhruva*, *Harischandra*, *Bhrigu*, *Sukadeva* and others —in estimation chiefly with the *Vaishnava* sect, with which this work is a text book in the *Mahratta* districts. By *Krishna Yajnawalki*.

6.—*Kálika Purána*.

a. paper—b. do.

An extensive work, containing a series of legends, partly peculiar and partly *Pauranic*, belonging to the *Jaina* sect, and supposed to be narrated by *Gautama* to *Srenika*. Amongst the various anachronisms and misrepresentations it contains, is an account of *Timur* king of Delhi who was taken prisoner by *Himavún* king of *Haimavati*, and who escaping to the king of *Beder*, received from the latter a grant of territory along the ganges. Compiled or translated by *Devendra Kirtti*.

7.—*Nigamágama Sára*.

Paper.

The essence of the *Vedas* and *Tantras*, or the doctrine of two principles, matter and spirit, or the passive and active causes of creation as communicated by *Náráyana* in the capacity of a *Guru* or spiritual teacher to his own emanation or *Avatar*, *Vámana*.

8.—*Panchatantra*.

Paper.

The *Mahratta* version of the Sanscrit original of pilpay's fables.

9.—*Pánduranga Máhátmya.*

Paper.

Legendary account of the shrine of *Vishnu* as *Vitaleswara* at *Pundrapur*. By *Sridhara Kavi.*

10.—*Srenika Raja Cheritra.*

Paper.

An account of *Srenika*, who according to the *Jains* was sovereign of *Behar* in the time of *Verddhamána*, the last of the Jain teachers, and to whom most of the *Jain Puránas* were communicated by *Gautama*, the principal disciple and successor of *Verddhamána*. By *Brahma Gunadás* disciple of *Jinadás*.

11.—*Srimantotkersha.*

Paper.

An account of the Hindu and Mohammedan kings of Delhi, from *Yudhishthira* to *Aurungzeb*, the foundation of the Mahratta state, by *Sivaji*, his exploits and those of *Samba*, and the actions of *Bajirao* and his descendants to *Mádhava Ráo* under whose patronage the work is compiled.

12.—*Viveka Sindhu.*

Paper.

A theological work agreeably to the *Vedanta* system on matter and spirit, and union with the divine essence: by *Kumuda Raj.*

URIYA OR ORISSA BOOKS.

1.—*Angada Vádi.*

Palm leaves.

The address of the monkey *Angada* to *Rávana*, when sent as ambassador to that demon, being a panegyric on the acts and virtues of *Rama*, taken from the *Rámáyana* but considerably amplified by *Lakshmidhara Dás.*

2.—*Bhágavat Retna Málika.*

Palm leaves.

Translations of texts from the *Bhágavat* descriptive of the merit of faith in *Vishnu* or *Krishna*, by *Jagannáth Dás.*

3.—*Bhugola Gitá.*

Palm leaves.

An explanation of the mystical and philosophical worship of *Vishnu* as given by *Krishna* to *Arjuna.* By *Jagannáth Dás.*

4.—*Chatur Brahma varnanam.*

Palm leaves.

Stanzas in praise of *Jagannáth, Balabhadra, Subhadrá* and *Sudarsana* as four types of the one supreme *Krishna*, by *Kripa Samudra Dás.*

5.—*Charana Sudhánidhi.*

Palm leaves.

Hymns addressed to *Krishna*, or according to the title, to his feet, by *Govind Dás.*

6.—*Gajapati Vamsávali.*

Palm leaves.

The genealogy of the kings of *Orissa* of the *Gajapati* dynasty: see A. R. vol. XV.

7.—*Guna Ságara.*

Palm leaves.

Anecdotes of *Krishna* illustrative of his immeasurable virtues, as related by *Rádhá* to *Uddhava*, by *Dina Krishna Dás.*

8.—*Gupta Gitá.*

Palm leaves.

An account of the mode of performing *Yoga* and its efficacy, as communicated by *Krishna* to *Arjuna.* By *Balaráma Dás.*

9.—*Jaganmohana.*

Palm leaves.

A description of the celebrated shrine of *Krishna* in *Orissa* as *Jagannáth*—and of the festivals observed there, especially the going forth and return of his chariot, with a poetical account of

the sufferings of *Lakshmi* on account of *Vishnu's* absence as detailed in a message to him. By *Dina Krishna Dás.*

10.—*Kalávati.*

Palm leaves.

Narrative of the love and marriage of *Kalávati* princess of *Kuntala* and *Mahábhárata* Raja of *Kunjavati.* By *Pártha Harichandana.*

11.—*Lavanyavati.*

Palm leaves.

An account of the beauty of *Lavanyavati* princess of *Sinhala* or *Ceylon,* and her marriage with *Chandrabhánu* prince of *Kánchi.* By *Upendra Bhanjana.*

12.—*Lilávati.*

Palm leaves.

The marriage of *Lilávati* daughter of *Vasubhupati* king of *Chola des* to *Chendrápira* Raja of *Sriranga.* By *Harichandana.*

13.—*Mandala Pánji.*

Palm leaves.

A portion of the records of the temple of *Jagannath,* containing the legend of its first establishment by *Indradyumna,* and the rules prescribed by *Brahma* for the ceremonies to be observed there.

14.—*Pratápa Chintámani.*

Palm leaves.

A treatise on the duties of the different castes and orders of mankind, illustrated with *Pauranic* legends, supposed to be communicated by *Vasishtha* to *Dasaratha.* It opens with the anachronism of the story of the birth of the *Pandus,* who according to all authorities were long subsequent to *Dasaratha* the father of *Ráma.* By *Víra Vishnu Dás.*

15.—*Premasudhá nidhi.*

Palm leaves.

Marriage of *Premasudhá nidhi* Princess of *Kerala* to *Kumára vira* prince of *Sinhala*—consisting chiefly of lyrical descriptions of the pangs and pleasures of love. By *Upendra Bhanjan.*

16.—*Rasa Panchaka.*

Palm leaves.

A work on amatory acts and emotions, by *Upendra Bhanjan.*

17.—*Rasalekhá.*

Palm leaves.

Marriage of *Rasalekhá* princess of *Malaya* to *Jaratkárumuni.* By *Upendra Bhanjan.*

18.—*Rasa kalolla.*

Palm leaves.

An account of the birth of *Krishna* and his sports at *Vrindávan.* By *Dina Krishna Dás.*

19.—*Ushá.*

Palm leaves.

The adventures of *Aniruddha* the grandson of *Krishna* in his amour with *Ushá* the daughter of *Bánásura.* By *Sankara Dás.*

20.—*Vraja Vihar.*

Palm leaves.

A description of *Krishna's* residence at *Vrindávan* and his sports with the *Gopis.* By *Upendra Bhanjan.*

21.—*Vichitra Bhárat.*

Palm leaves.

A version of part of the *Sabhá* and *Virát Parvas* of the *Mahabhárat,* giving an account of the exile of the *Pándavas* and their residence with *Viráta* Raja. By *Viswambhara Dás.*

22.—*Visi Rámáyana.*

Palm leaves.

An abridged translation of the *Rámáyana* detailing chiefly the defeat and death of *Rávana.* By *Visi* or *Viswanáth Dás.*

23.—*Vaidehi Vilás.*

Palm leaves.

An abridged translation of the *Rámáyana* to the death of *Ráma;* in fifty-two chapters, by *Upendra Bhanjan.*

HINDI BOOKS.

1.—*Amritádhárá.*

An exposition of the *Vedánta* system of Philosophy, in fourteen chapters, taken from the Sanscrit, by *Bhavánanda Dás.*

2.—*Chit vilás.*

Paper.

A treatise on the objects and end of human existence, describing the creation of the world, the formation of the gross and subtle body and the means of acquiring emancipation. By *Balirám.*

3.—*Jnyána Samudra.*

A work of a philosophical character in the form of a dialogue between a teacher and disciple—the latter of whom enquires—Who am I—What is the world—Whose are birth and death—What is the relation between God and life, &c.; to which the *Guru* replies by detailing the doctrines of the *Vaishnava* quietists enjoining faith and adoration as purificatory of the spirit—describing the nine kinds of faith or *Bhakti,* the eight exercises of *Yoga* or devotion—the two principles of nature *Purusha* and *Prakriti,* and the illusive effects of the latter—the organs of sense, the nature of the body and spirit, and the three conditions of existence, waking, slumbering, sleep; with the fourth state or perfect knowledge and the means of its attainment. In five chapters, by *Sundara Dás.*

4.—*Vijnyán vilás.*

An extensive treatise on the different philosophical tenets of the Hindus, recommendatory of those of the *Vedánta* and of a life of asceticism in the form of a dialogue between a *Guru* and *Sishya* or spiritual preceptor and pupil. By *Gangapati,* dated *Samvat* 1775 or A. D. 1719.

5.—*Yoga Vasishtha.*

A work on the principles of the *Vedánta* philosophy, in which *Ráma* in conversation with *Vasishtha, Viswamitra* and other sages discusses the unreality of material existence, the merits of works

and devotion and the supremacy of spirit. Translated from the Sanscrit, in twenty-six sections.

6.—*Nrisinhopanishad.*

Paper.

A translation of an *Upanishad* known as the *Nrisinha* or *Nrisinha tápaniya* one of the appendices of the *Atharvan Veda,* in nine *khandas,* treating of the difference between life and spirit, the nature of *Pranava* or mystical syllable or *Brahme*—the letters of which it is composed, and the identification of the individual and universal spirit. The character of the work is as much mystical as theological, partaking rather of the *Tántrika* than *Vaidika* system.

7.—*Chhandogya Upanishad.*

Paper.

A translation of the *Chhandogya Upanishad* of the *Sáma Veda.*

8.—*Parsi Prakás.*

[redacted]escription of the Hindu and Mohammedan modes of com-[redacted]ting months, years, the rising and setting of the sun and moon, [redacted]e lunar asterisms, planetary aspects, eclipses, &c., with an expla-[redacted]tion of the Arabic and Persian terms used in astronomy and astrology—composed by *Veddnga Ráya* at the command of *Shah-jehan.*

9.—*Chhatra Prakás.*

A minute account of the origin and actions of *Chhatra Sal,* Raja of Bundelkund, tracing his descent from the solar race of kings through the house of *Ayodhya,* and detailing his victories over the petty Rajas in his vicinity, and his contests and connexions with the Mogul princes *Aurangzeb* and *Bahader Shah.* In twenty-six sections by *Lal Kavi.* This work is a valuable accession to the original materials for a correct history of Hindustan.

10.—*Kavi Priya.*

a. paper—b. do.—c. do.

An extensive work on *Alankára,* the rhetorical ornaments of poetical composition, in 16 books by *Kesava Dás,* dated *Samvat* 1658 or A. D. 1602. The system is taken from Sanscrit. The

two introductory chapters contain the following genealogies of the patron and the poet.

1 *Gahirwar* was a prince of the solar family descended from *Ráma.*
2 *Kerna* his son made Benares his capital.
3 *Arjuna Pála.*
4 *Sahan Pála.*
5 *Sahajendra.*
6 *Noniga deva.*
7 *Prithwi Rája.*
8 *Rámachandra.*
9 *Rámasinha.*
10 *Medinimalla.*
11 *Arimerddana.*
12 *Arjunadeva.*
13 *Mallakhána.*
14 *Pratáparudra.*
15 *Ranarudra,* who made *Orchha,* his capital.
16 *Bharatichandra.*
17 *Madhukara sahi,* his brother.
18 *Rámsáhi.*
19 *Indrajit,* who made *Kachhwá gerh,* his capital, and patronised the poet, whose descent is traced as follows :—
1 *Kumbhavara,* was descended from *Sanaka rishi.*
2 *Devananda.*
3 *Jayadeva,* patronised by *Prithwi Raja.*
4 *Dinakara.*
5 *Panditarája,* patronised by *Ala ud din.*
6 *Gadhádhara.*
7 *Jayánanda.*
8 *Trivikrima,* patronised by the sovereign of *Gopáchala.*
9 *Bhavasermá.*
10 *Surottama misra.*
11 *Haranáth.*
12 *Krishnadatta,* patronised by *Rudra Sinh.*
13 *Kásináth,* patronised by *Madhukara Sahi.*
14 *Kesavadás* patronised by *Indrajit.*

If the line of princes be correctly given, it ascends to the beginning of the 13th century, but if by *Prithwi Raja* be meant the prince who was killed in the end of the 12th century, it can scarcely be considered as correct. The work is of interest as one of the earliest existing specimens of Hindi of defined date. *Kesava Dás* is the author of other works one of which the *Rasik priya* is dated 1648 answering to A. D. 1592.

11.—*Rámachandrika.*

Paper.

An abridged translation of the *Rámáyana* in 39 sections by *Kesava Dás*—see the *Kavi priya.*

12.—*Sripála Cheritra.*

Paper.

Tales of *Stripála* king of *Malava* in four *Khandas* or Sections.

Sect. 1. *Sripála* has two daughters one of whom *Mayanasundari* offending him he marries her to a common leper, who turns out to be a *Jaina,* converts the princess to that faith, and is cured of his leprosy.

Sec. 2. *Sripála* subdues *Dhavalesa* king of *Kausambi,* and marries his daughter *Madanamanjúshá.*

Sect. 3. *Sripála* marries *Madanarekhá, Gunasundari, Trailokya Sundari, Sringárasúndari* and *Jayasundari* princesses of different cities whose hands he wins by various devices.

Sect. 4. *Sripála* defeats *Ajitsena* king of *Champa* and takes the city; in the description of which the excellence of the *Jain* religion is expatiated upon, and its leading tenets explained and illustrated by narratives of *Srikantha* king of *Hiranyapur*—this last part is called the *Navapada Mahima* or excellence of the nine fundamental principles of the Jain religion. Composed by *Vinayavijaya gani.*

13.—*Mánatunga Cheritra.*

Paper.

Story of *Mánatunga* king of *Avanti* and *Manavati* his wife, who having offended him soon after their marriage is confined in a separate mansion: she makes her escape and under different disguises enjoys her husband's society, becomes pregnant, and,

whilst he is absent on a visit to marry the daughter of *Dalathamba* king of the South, is delivered of a son : on the king's return an explanation takes place and they live happy. The work is of *Jain* origin, and is interspersed with discussions on that faith and the injunction of its tenets, by *Mohanavijaya*.

14.—*Labal abab.*

Paper.

A work translated from the Persian of *Mohammed Haider* on fortune telling, detecting thefts, discovering hidden treasure, anticipating secret purposes, &c., constituting the science called by the Arabs *Remel*.

15.—*Kalpa Sútra.*

Paper.

A *Jaina* work in *Prakrit* giving an account of the birth and actions of *Mahávira* the last. *Tirthankara* or *Jina* of the present period of the world—and of the rest of the *Tirthankaras* inverted order from the last to the first ; also of the descendants and pupils of several of them as *Rishabha, Nemindlh* and *Mahavira*. The work closes with a description of the duties of those who follow the *Jain* faith.

16.—*Prithwi Rája Cheritra.*

Paper.

A part of the great biographical work of which the last Hindu Prince of Dehli is the hero, giving an account of his adventures at *Kanouj*—his going there in disguise, and carrying off *Samyogitá* the daughter of *Jayachandra*—the pursuit of the fugitives by that prince, and the successive resistance of *Prithwi* Raja's hundred chief warriors who were severally slain, and so enabled their prince to effect his escape.

17.—*Premsagar.*

Quarto—printed.

An abridged version in the common dialect of Agra and Delhi of the *Vruj Bhakha* translation by *Chaturbhuj Misr*, of the tenth book of the *Bhagavat* giving an account of the birth and actions of *Krishna*—Prepared for the use of the College, by *Lulloo Lal Kavi*, in 1804—A new edition printed in 1825.

18.—*Bruj Vilas.*

Large octavo—printed.

The sports of *Krishna al Bruj* from his earliest years till his departure to Mathura—and destruction of *Kansa*—in Hindi verse, by *Brujbási Dás.*

ARABIC BOOKS.

1.—*Ajaib al Makdur.*

Octavo—*Nisḳh.*

The well known history of *Taimur* by *Shehábad-din* more generally mentioned by his patronymic *Ibn Arab Shah.*

This work was last printed in Calcutta in 1818 under the encouragement of the College of Fort William and the superintendence of *Sheikh Ahmed Al Shérwáni.*

2.—*Abulfedæ Tabulæ.*

Octavo—printed.

The Leipsic Edition edited by Frederick Kinch.

3.—*Nashk al Izhár.*

Folio.—*Nastalik.*

A description of various countries, especially of their marvels.

4.—*Shereh al Abáb.*

Folio.—*Nisḥk.*

An exposition of the law of Pledges; also a treatise on Prayer, the latter incomplete, the commentator's name does not appear.

5.—*Tehzib-al-Mantik.*

Duodecimo.—*Suls.*

A Tract on Logic by *Saád ad din Alámeh* the first portion.

6.—*Mir Shereh Isagoji.*

Loose leaves.—*Nisḳh.*

A commentary on the *Isagoje* of *Porphyry.*

7.—*Resaleh Mamuleh.*

Duodecimo.—*Narlalet.*

Exposition of some difficult rules in the *Kholasset al Hisab.*

8.—Loose leaves.—*Niskh.*

Benedictory prayer.

9.—*Surah koran.*

Duodecimo.—*Niskh.*

Two *Suras* of the *Koran,* those of *Hut* and *Yusef:* the latter incomplete.

10.—*Kisseh Skakraoti.*

Duodecimo.—*Niskh.*

The story of the conversion of the *Chakraverti* of *Malayalam* to the Mohammedan faith.

PERSIAN BOOKS.

1.—*Leb ul Tawarikh.*

Octavo.—*Nastalik.*

A History of India in ten books.

1. The kings of Delhi from *Maiz ad din Mohammed Sam* to *Aurengzeb.*

2. The kings of the Dekhin. The *Bahmini, Adil Shahi, Nizam Shahi, Kutteb Shahi, Amád Shahi* and *Beridi* dynasties, or the Sovereigns of *Kalberga, Bijapur, Ahmednagar, Golconda, Berar* and *Beder.*

3.	The Sultans of	*Guzerat.*	7.	Sultans of	*Jonpur.*
4.	„	*Malwa.*	8.	„	*Sindh.*
5.	„	*Khandes.*	9.	„	*Multan.*
6.	„	*Bengal.*	10.	„	*Cashmir.*

The Author is named *Bindraban,* son of Raja *Bhara Mal,* he writes in the reign of *Aurengzeb.*

The work is cited by Scott., 1. 33.—

2.—*Habib as seir.*

Octavo.—*Nastalik.*

The third volume, incomplete, containing the history of the Moguls from *Abul kasim Baber,* the great-grandson of *Tamerlane* to *Bedia al Zeman,* the last of the dynasty of *Timur* that reigned over *Khorasan,* see Stewart's Catalogue, p. 4.

3.—*Tarikh Khafi khan Muntekheb al Lebab.*

a. Folio. 2 volumes.—*Nastalik.*—

b. Do. 2 volumes.— do.

A History of Hindustan by *Mohammed Hashem Khefi khan.* Stewart, p. 13.

c. Octavo. 1 vol. *Skehesteh amez.*

This contains the portion of the work only which relates to *Aurangzeb,* commencing with his birth, and terminating with the last year of his reign.

d. Octavo.—*Shekesteh.*

A portion of the same from the commencement to the reign of *Shir Shah.*

4.—*Tarikh Heft kursi & Kholaset al Tawarikh.*

Octavo.—*Shekesteh.*

The first is a history of *Bijapur* during seven reigns from *Yusef Beg Adil Shah* founder, to *Ali Adil Shah,* the last independent prince of the dynasty, by whose orders the work was written by *Ased khan* of *Lar.*

The second of the contents of the volume is a compendium of the History of Hindustan from the creation to the 40th year of the reign of *Aurangzeb Alemgir* or *Hij.* 1107.

The Author's name is not mentioned but he describes himself as the Translator of the *Sinhasan Battisi* and the story of *Padmávati* and of a *Rájávali* or list of Hindu kings into Persian.

5.—*Tarikh Ali Adil Shah.*

Small Octavo.—*Nastalik.*

A History of part of the reign of *Ali Adil Shah* the second, and last prince but one of this dynasty: composed by his orders by *Seid nur Allah.*

The value of this work, and of the first tract in No. IV. will be better appreciated by the following note from Scott's History of the Dekhin.

"The history of the reigns subsequent to that of *Ibrahim Adil Shah* second, the Translator laments being too concise, but more detailed accounts were not to be obtained, though no enquiries have been spared in the search for them." I. p. 342.

6.—*Tarikh Alem Arki Abbasi.*

I vol. folio.—*Suls. Ch.*—

The history of *Abbas* the great, in two parts, the first divided into three books commencing with the genealogy of the *Sefavi* princes, and terminating with the thirteenth year of the reign of *Shah Abbas* in *Hij.* 1025—the second beginning with the thirty-first year of his reign and closing with his death in *Hij.* 1037.

The author *Munshi Sekander*—The first portion only is described in Stewart's Catalogue, p. 10.

7.—*Tarikh Abbasi.*

1 vol. Octavo.—*Shekesteh.*

A history of *Abbas* the second from his birth *Hij.* 1041.—To the seventh year of his reign, written by *Mohammed Tahir wahid* by order of the *Itimad ad dowleh* or prime minister.

8.—*Rozet as sefa.*

a. Folio.—*Shekesteh* and *Nastalik.*

The fifth portion of the great historical work of *Mirkhond* relating especially to *Jengez Khan,* his ancestors and posterity.

The second portion of the same containing the history of Mohammed and the four first *Khalifs.*

b. Another volume.—Small folio.—*Shekesteh Amez.*

This is the third portion of the history. Stewart's Catalogue, 3.

9.—*Naseb nama.*

Folio.—*Nastalik.*

Chronological and Genealogical Tables of the chief princes, heroes and prophets from the days of Adam to the year of the *Hijra* 1003, composed by *Mir Ali.*

10.—*Kitab Timuriya.*

Quarto.—*Nastalik.*

A history of *Timur Leng*, from his birth to the death of his son *Omar Sheikh* an event that happened *Hij.* 796; according to D'Herbelot.

The author of this work states his having composed it by desire of *Sultan Ibrahim* grandson of *Timur*: his own name does not appear: the work is incomplete being the first volume only, and a part of the commencement is misplaced; it is not improbably part of the same work as the *Kitab Timouryeh* of Stewart's Catalogue, No. XVII, p. 9.

11.—*Baber Nama.*

Folio.—*Nastalik.*

The Persian translation by *Mirza Abdal Rahim* of the commentaries of *baber*—see Preface to Leyden and Erskine's translation, page XII.

12.—*Tarikh Ferishteh.*

a. Large, Folio—*Nastalik.*

b. Small do. 3 volumes.—*Nastalik.*

The entire history of *Mohammed Kasim Ferishtah*, both handsome copies: especially the first Stewart's Catalogue, p. XII.

13.—*Tarikh Jehangiri.*

Octavo.—*Nastalik.*

The reign of *Jehangir* from his accession to his death—author unknown.

14.—*Tarikh Kuteb Shahi wa Hadiket as Salatin.*

Octavo 2 vols.—*Nastalik* and *Shekesteh.*

A history of the kings of *Golconda*: the first work, of which the author's name does not appear, begins with the founder of the dynasty, and terminates at the accession of *Mohammed Kuli Kuteb Shah*, whose reign he promises in a future work: the second accordingly continues the history of the same prince during sixteen years of his reign, but whether it be the work of the same hand is uncertain. The author of the *Hadiket as Salatin* is *Nizam ad din Ahmed.*

15.—*Tawarikh Kuteb Shahi.*

Folio—*Nastalik.*

A history of the *Kuteb Shahi* kings from the founder to *Mohammed Kuli Kuteb Shah*, written in verse by *Hiralal Khushdil*, the *Munshi* of *Hyder Kuli Khan.*

This and the preceding appear not to have been known to Major Scott, who has derived his brief account of the *Golconda* princes from the *Leb al Tawarikh* alone: Preface, p. VII.

16.—*Tarikh Hakimani Hind.*

Octavo—*Nastalik.*

A history of India; comprising an introduction, twelve sections and supplement.

Introduction. The sovereigns of India from *Shem* the son of *Noah* to *Anand Deo.*

1*st. Sect.* The *Sultans* of Lahore from *Nasir ad din Sabactagi* to *Khosru* son of *Khosru Shah.*

2*nd. Sect.* Kings of Delhi from *Moaz ad din* Mohammed *Sam* to *Akber.*

3*rd. Sect.* Kings of the Dekhin in six chapters treating of the kings of *Kalberga, Bijapur Ahmednagar, Telingana, Berar* and *Beder.*

4*th. Sect.* Princes of *Guzerat.*
5*th. do.* Princes of *Malwa.*
6*th. do.* Princes of *Burhanpur.*
7*th. do.* Kings of Bengal.
8*th. do.* Kings of *Sind* and *Tatta.*
9*th. do.* Princes of *Multan.*
10*th. do.* The Kings of *Kashmir.*
11*th. do.* The Rulers of Malabar.
12*th. do.* The holy men of Hindustan.

A description of Hindustan. Author unknown: the work appears to be an abridgment of Ferishta.

17.—*Rájávali.*

Boo. or note Book.—*Shekesteh Amez.*

Lists of the Hindu Kings of Dehli from *Yudhishthir to Udaya*

Mal, and of the Sultans from *Shehab addin Ghori to Mohammed Shah.*—Miscellaneous letters.

18.—*Hakikethai Hindustan.*

A statistical description of Hindustan especially with regard to its revenue, compiled by *Lakshmi Náráyan* son of *Manasa Rám Diwan* of *Nizam al Mutk.*

19.—*Ahwali Kodagu.*

a. Small Folio.—*Shekesteh.*
b. Do.—*Nastalik.*

A history of *Kodagu* or *Coorg* and the Raja *Vira Chandra Wadeyar,* son of *Lanka Raj Wadeyar,* son of *Apaji Rajendra.*

Buchanan states that *Vira Ray* is the hereditary title of the *Coorg* Rajas. The genealogy of the prince whose history is here given is opposed to the assertion. (Mysore vol. 2, 94, &c.). The work was compiled by one of *Raja Vira Chandra's Munshis* by order and with the aid of the Raja himself, and contains his correspondence with the Civil and Military Officers of the Company.

20.—*Wakáih Golconda wa ghaireh.*

Octavo.—*Nastalik.*

A satirical account of *Aurungzeb's* operation's against Golconda and Hydrabad, by *Neamet Khan.*

An account of the Rajas of *Mysur* and the reign of *Hyder Ali.*

Tipu Nameh, a poetical and panegyrical account of *Tipu Sultan.*

21.—*Wakáih Golconda wa Dibacheh Shah Nama.*

Octavo.—*Nastalik.*

The work of *Neamet Khan* as before.

The preface to the *Shah Nama.*

22.—*Háláti Mahratta.*

Quarto.—*Nastalik.*

History of the Mahrattas extracted from the *Khazan i Amra.*

23.—*Nuskheh Mukhtellefeh.*

or

Miscellaneous Tracts.

Octavo.—*Nastalik.*

1. A list of the Hindu Rajas of Dehli.

2. A list of the Mohammedan Kings of Dehli.
3. A portion of the institutes of *Taimur*.

24.—*Seir Mutakherin.*

Octavo.—*Shekesteh Amez*, do. *Nastalik.*

The historical work of *Gholam Hosein Khan*, both books incomplete: the first commences with the death of *Seid Amed Khan*, (translation vol. 1, 673,) and ends with *Ramnarain's* confinement. (Ibid vol. 2, 183,) the second begins with the verse "royalty is pleasant even in sport," (translation vol. 1, 602) and extends to the conclusion of the history.

The translation of this highly valuable work was published in Calcutta, in 3 vols. 4to. 1789.

25.—*Tarikhi Sindh.*

Octavo.—*Shekesteh.*

A history of *Sindh* in four books.

1. An account of the Governors of *Sindh* from the time of the *Ommiyah* and *Abasside Khalifs.*
2. The *Patan* princes of India who ruled over *Sindh* also.
3. The rulers of the *Arghuniah* race.
4. The subjugation of *Sindh* by *Akber.*

Composed by *Mohammed Masúm.*

26.—*Nishan Hyderi.*

a. Octavo.—*Nastalik.*

b. Do. do. incomplete.

A history of *Hyder Ali* sovereign of *Mysur*, by *Mir Husein Ali Kirmani.*

27.—*Ahwal Haideri.*

Octavo.—*Nastalik.*

An account of *Hyder Ali*, from his first acquisition of *Mysur.*

28.—*Tarikh Rajahai Hind.*

Octavo.—*Nastalik.*

A summary account of the Hindu and Mohammedan princes of Hindustan, extracted chiefly from *Ferishteh.*

29.—*Defter Asefiyah.*

Folio.—*Shekesteh.*

A register of the six *Subahs* of the *Dekhin* under the Mogul

Government, exhibiting the Revenue of each *Subah* stated particularly, severally by Sircars, Mahals or Pergunnahs and Villages. It was compiled by one of the officers of the Exchequer at *Aurungabad*, and is considered as a valuable record both in a geographical and political light.

A tabular translation of this work exists among Col. McKenzie's English Mss.

30.—*Tarikh Turkomania.*

Octavo.—*Nastalik.*

A history of the *Turcoman* dynasty which reigned at Bagdad in the end of the 14th and beginning of 15th century, as introductory to the account of *Kuli Kuteb Shah*, a Turkish adventurer, who came to India about the end of the 15th century, and founded the *Kuteb Shahi* or *Golconda* sovereignty.

Written by *Mahmud Nishapuri* by command of *Sultan Hyder.*

31.—*Seir al Tawárikh.*

Quarto.—*Shekesteh.*

Annals of the reign of *Shah Jehan* abridged from the *Tohfet Shah Jehangiri*, by *Girdhari Lal.*

32.—*Sayid Nama.*

Octavo.—*Shekesteh.*

The autobiography of *Mohammed Sayid* of *Ahmedabad*, who was employed under *Zulficar Khan*, the General of *Aurungzeb* in the *Dekhin*, and was appointed Diwan of the Carnatic by *Aurungzeb*—he was known afterwards by the name of *Sadet Ullah Khan.*

33.—*Bazía.*

Octavo.—*Nastalik.*

An account of the *Mahratta* chiefs from *Babaji Bhosla* to *Sambaji.*

34.—*Wakáya Sadet.*

Octavo.—*Shekesteh Amez.*

An account of *Sadet Ullah Khan*, Diwan of the Carnatic, originally named *Mohammed Sayid.*

35.—*Maser Asafi.*

Quarto.—*Nastalik.*

The life of *Asaf Jah Nizam ul Mulk*, the founder of the pre-

sent Hydrabad dynasty, written by *Lakshmi Narain* of *Aurungabad. Hij.* 1207.

36.—*Hediket al Akálim.*

Folio.—*Shekesteh Amez.*

A system of Geography, or a description of the countries and cities of the seven climates—compiled by *Morteza Husein Belgrami,* the Munshi of Capt. Jonathan Scott.

37.—*Raja Sahávali.*

Quarto.—*Shekesteh Amez.*

A history of India in five Books.

1. An account of the rulers and settlement of the district of *Ounam* in Oude.

2. The creation and three first ages of the world.

3. From the beginning of the *Kali* age to the fall of *Prithwi Rai.*

4. A description of *Jambudwip* or India.

This work is of very modern date being written subsequently to 1797 by *Hani Rám* of *Ounam* in Oude, Munshi of Col. Robert Forest.

38.—*Kholaseh Gour va Jai diger.*

Large Octavo.—*Shekesteh Amez.*

A description of the ruins of Gour and other places by the Munshi of Col. Franklin.

39.—*Sanadha.*

Octavo.—*Shekesteh.*

A collection of Persian Grants.

40.—*Tezkireh al Amra.*

Quarto.—*Nastalik.*

A Biographical Dictionary of eminent persons in Hindustan in two parts, one appropriated to Musselman and the other to Hindu Nobles: it extends from the reign of *Akber* to the downfall of the Mogul sovereignty.

The author is *Kalyán Ram,* the work is dated in the *Hijra* year, 1194.

41.—*Muasir al Amra.*

Folio.—*Nastalik.*

A Biographical Dictionary of the Nobles of Hindustan from the reign of *Akber* to the year of the *Hijra* 1155.

This work was compiled by *Samsam ad Douleh*, better known by the name of *Shah Nawaz Khan* the Dewan of *Salabet Jang*, the *Subhadar* of the *Dekhin*, who was killed in an affiray with the troop of Monsr. Bussy, in May 1788, (see Orme, 1, 413,2. 265 and 349). Upon the pillage of *Samsam ad Douleh's* effects the manuscript disappeared, but was recovered after some time by *Gholam Ali Azad* a friend of the author, by whom it was revised and completed: a life of the author prefixed and the title of *Mumtaz Nama* given to it. The *Muasir al Amra* is noticed in Stewart's Cata, page 19.

42.—*Khazáneh Amra.*

Octavo.—*Nastalik.*

A Biographical Dictionary, chiefly of the Poets of Hindustan but including some historical characters and transactions. Author *Gholam Ali Azad*, the editor of the *Muasir al Amra.*

43.—Octavo.—*Nastalik.*

A historical work; name unknown: by *Mohammed Ali Bin Mohammed Sadik*, composed by desire of *Samsam ad Douleh.* It appears to be the second volume or continuation of some work, and contains two portions.

1. An account of the descendants of *Timur*, who reigned in *Iran* and *Turan.*

2. An account of the kings of Hindustan of the race of *Timur.*

44.—*Omar Nama, &c.*

Octavo—*Nastalik.*

A Legendary tale of a woman's soliciting justice of the *Khalif Omar.*

The story of *Azadbakht.*

An account of the victories of *Mohammed Sultan* of Constantinople in *Hijra* 1005, and an account of *Udaya giri.*

45.—*Adáb Alemgiri.*

Octavo.—*Shekesteh.*

Letters written by *Alemgir* to his father, sons and officers; collected by *Sheikh Abul Fattih* and arranged by *Sadak* entitled *Na tamám,* resident of *Ambaleh.*

46.—*Destkhet Alemgir.*

Duodecimo.—*Shekesteh.*

Private notes of *Aurungzeb.* Stewart, page 88.

47.—*Destur Insha.*

Octavo.—*Shekesteh Amez.*

Forms of letters and accounts compiled by Munshi *Sheikh Yar Mohammed Kalender.*

48.—*Jama al Kawánin.*

Octavo.—*Shekesteh.*

Rules for writing letters, &c., in four sections—of titles, of notes, letters of congratulation and condolence and epistles. Compiled by *Shah Mohammed Kanouji.*

49.—*Inshai Herkern.*

Duodecimo.—*Nastalik.*

The forms of letter writing by *Herkern,* son of *Mathura Dás*—a translation of this was published in 1781, by Dr. Balfour of Bengal.

50.—*Inshai Metlúb.*

Octavo.—*Shekesteh.*

Forms of letters by *Sheikh Mubarek.*

The volume contains also the two preceding tracts and a fourth treatise on the same subject.

51.—*Inshai Main al Zemji.*

Octavo.—*Nastalik.*

Forms of letters chiefly for the use of princes and persons of high rank or for correspondence with them—compiled by *Mayin al Zemji* of Herat in a highly elaborate and polished style.

52.—*Majmu al Insha.*

Quarto.—*Shekesteh.*

A collection and compilation of letters on various subjects by *Mohammed Amin.*

53.—*Báaj al Medáya.*

Duodecimo.—*Shekesteh.*

Letters on various subjects, forms of petitions, &c. The same volume contains part of the *Negaristan.*

54.—*Kissa Firoz Shah.*

Octavo.—*Shekesteh.*

The story of *Firoz Shah,* son of the king of *Badakshan,* who sought a marvellous flower that was to cure a sick father.

55.—*Kissu Saif al Maluk wá Bedia al Jemal.*

Octavo.—*Nastalik.*

Story of the prince of Egypt in the reign of Solomon, and his love for the daughter of the king of the Genii.

The same volume contains part of the story of *Leila* and *Mejnun* by *Hatifi,* an account of *Jagannáth* and part of the *Pand Nameh* of *Sadi.*

56.—*Kisseh Padmávati wa Madamálati.*

Octavo.—*Nastalik.*

The story of *Padmávati* daughter of the king of Ceylon and *Reten Sen* Raja of *Chitore* in verse: the subject is the same as that of the *Padmavat* (Stewart 73, No. 95,) although the version is perhaps different.

The story of *Manohara,* the son of *Suraj Bhanu* and *Madamálati.* Both these works are of Hindu origin, and are interspersed with Hindi Stanzas.

57.—*Kisseh Padmavat.*

Octavo.—*Nastalik.*

The loves of *Reten* and *Padmavati,* a poem. Stewart, page 73, No. 95, and Dow, vol. 1.

58.—*Kesseh Kunwar Kámrúp.*

Octavo.—*Nastalik.*

The story of Prince *Kámarupa,* a love tale.

59.—*Kisseh Bikermajit wa Bhoj.*

Loose leaves.—*Shekesteh.*

A Persian account of *Vikramáditya* and *Bhoja,* collected from various authorities.

60.—*Charitra Bikermajit.*

Loose leaves.—*Shekesteh.*

Traditionary history of *Vikramáditya.*

61.—*Kisseh Bikermajít.*

Octavo.—*Shekesteh Amez.*

The story of *Vikramáditya,* the son of *Gandharb Sen.*

62.—*Diwán Anwari.*

Octavo.—*Nastalik, Kheti Walayet.*

The poems of *Anwari*—Stewart, page 56, No. 16.

This manuscript is very neatly written, and bears the seal of *Humayun Shah.*

63.—*Diwan Hafiz.*

Octavo.—*Nastalik.*

The Odes of *Hafiz,* Stewart, page 64, No. 50.

64.—*Mahkzen al Israr wa Khosru Shirin.*

Octavo.—*Nastalik.*

The *Makhzen al Israr* a theological poem; and the loves of *Khosru,* King of Persia and *Shirin,* the supposed daughter of the Emperor Maurice, Stewart, page 55, No. 4 and 56, No. 8.

65.—*Shah Nama.*

Octavo.—*Nastalik.*

The *Shah Nama* of *Firdausi.*

66.—*Muntekheb Shah Namá.*

Folio.—*Shekesteh.*

A prose and meagre abridgment of the *Shah Nama* with some account of *Firdausi,* and lists of the princes who are named in the poem.

67.—*Keran as Sadin.*

Octavo.—*Nastalik.*

The Auspicious Conjunction, a poem written by *Amir Khosru,* on occasion of the reconciliation between *Nasir addin* and his son *Kaikobad.* Stewart's Bengal, page 78.

68.—*Shereh Tohfet al Irakin.*

Octavo.—*Nastalik.*

A commentary on the *Tohfet al Irakin* or poetical description of *Irak, Ajem* and *Arab,* by *Khakani,* incomplete.

69.—*Akhlak al Mohesenin.*

Folio.—*Nastalik.*

A general system of Ethics, by *Hossein Vaez*, Stewart, page 50, No. 8.

70.—*Akhlak Naseri.*

Octavo.—*Nastalik.*

A work on Ethics by *Nasir ad din Ben Hasan al Tusy*. Stewart, page 51, No. 94, and more fully Bombay Transactions, vol. 1, page 17.

71.—*Kimia Sadet.*

Folio.—*Nastalik.*

A celebrated work on Ethics, by *Imam Abu Mohammed Ghazali*, Stewart, page 49, No. 1.

72.—*Kashf al Mehjub.*

Octavo.—*Nastalik.*

An account of the different orders of *Sufis*, &c., Stewart, page 39, No. 40.

73.—*Bedaya Fenun.*

Loose leaves, Octavo.—*Nastalik.*

A tract on arithmetic, by *Medini Mal.*

74.—*Resaleh Haiyet.*

Octavo.—*Nastalik.*

A treatise on Astronomy.

75.—*Majmua as Senaya.*

Small Quarto.—*Nastalik.*

A treatise on Rhetoric, by *Nizam ad din Mohammed*, the volume contains, also—

Kissahi Ruh, a *Sufi* work on spirit.

Rukati Manir. The letters of *Manir*, and

Muntekhebi Shebistani Nikat, selections from the abode of subtleties, a *Sufi* work.

76.—*Mizan.*

Loose leaves.—*Nastalik.*

The commencement of an Arabic Grammar, in Persian.

77.—*Munshaib.*

Loose leaves.—*Nastalik.*

Part of an Arabic Grammar in Persian.

78.—*Nisab as Sibian.*

Octavo.—*Nastalik.*

Three short vocabularies in verse for boys. Stewart, 135, 38 and 39.

79.—*Resaleh Ilm Siáfa.*

A treatise on Physiognomy, &c.

80.—*Mámakima.*

Loose leaves.—*Shekesteh.*

A collection of prayers in verse.

81.—*Silseleh Jogiyan.*

Octavo.—*Nastalik.*

A descriptive account of the Hindu Sects, extracted from the work of *Sital Sinh* Munshi.

82.—*Ambia.*

Folio.—*Niskh.*

A work described as extracts from the Koran, translated into *Javanese.*

83.—Loose leaves.—*Niskh.*

Uncertain.

84.—*Terjemeh Mahábhárat.*

2. Vol. Folio.—*Nastalik.*

The translation of the *Mahábhárat,* made by *Sheik Fyzi,* by order of *Akber,* incomplete.

The first volume contains the four first sections, the *Adi Parva. Sabha P., Ban P.* and *Virat P.* the second volume contains the last five from the 13th to the 17th, or the *Parvas* entitled *Dán, Aswamedha, Asram, Musel* and *Prasthán.*

85.—*Terjameh Mahábhárat.*

5 Volumes, 4 Octavo and one Duodecimo.—*Nastalik, Shekesteh Amez.*

This set contains the translation of the entire *Mahábhárat:* it differs from the translation of *Feizi;* but the author's name is not known.

86.—*Terjemeh Rámáyan.*

Folio.—*Nastalik.*

An abridged translation of the *Rámáyan*, by *Chandraman*, son of *Sri Rám* in the year of the *Hijra* 1097. The Mss. contains translations of other Hindu tracts.

87.—*Terjemeh Skand Puran.*

Octavo.—*Nastalik.*

An abridged translation of the *Skanda Puran*, by *Lala Seren Sinh.*

HINDUSTANI BOOKS.

(In the Persian Character.)

1.—*Tarikh Shir Shahi.*

Octavo.—*Nastalik.*

A history of *Shir Shah* translated from Persian; a work composed by *Abas Shah* at the command of *Akber*, and rendered into Hindustani at the suggestion of Captain Mouat; by *Mazher Ali Khan Walá.*

2.—*Araish Mehfil.*

(Printed) Royal Quarto.—*Nastalik.*

A history of the Hindu Princes of *Dehli* from *Yudhishthir* to *Pithaura*, by *Mir Shir Ali Afsos*, (see Appendix to Roebuck's Annals of the College, page 22.)

3.—*Jang Nama Rao Bhao.*

Octavo.—*Shekesteh Amez.*

An account in verse of the battle of Paniput.

4.—*Zefer Nama.*

Octavo.—*Nastalik.*

The victories of *Mohammed Hanif*, the son of *Ali*, over *Yezid*, in Hindi verse: composed by *Azad* of Hyderabad.

5.—*Gulsheni Ishk.*

Octavo.—*Nastalik.*

A poem on amatory subjects containing the story of *Manahora* and *Madhumálati.* Stewart, page 479, 3 and 4, (Three copies.)

6.—*Kisseh Padmávati.*

Octavo.—*Nastalik.*

The loves of *Retna* and *Padmávati.* Stewart, page 180, 11.

7.—*Rámáyan.*

2 Vol. Octavo.—*Nastalik.*

The translation of the *Rámáyana* into *Purbi Bhasha,* by *Tulsi Dás.* (Appendix to Roebuck's Annals, page 29.)

8.—*Nirmala Granth.*

Octavo.—*Nastalik.*

The four first *Mahals* or lectures of the book of purity; the religious doctrines of one great class of the *Sikhs;* in the *Punjabi* dialect.

JAVANESE BOOKS.

1.—*Arjeonotunding Yoodha catavan Deitto.*

Palm leaves.

Arjuna's battle with *Daitya Kwassa.*

2.—*Dewa Charitr.*

Palm leaves.

History of the *Dewas.*

3.—*Charitra Vivoho.*

Palm leaves.

Account of the *Tapas* of *Arjuna.*

4.—*Hoanglain.*

b. ditto. Palm leaves.

Mode of worship, prayers and incantations of the *Baudhas.*

5.—*Hoangleng.*

Palm leaves.

Prayers and incantations.

6.—*Charitra Chondrakerna.*

Palm leaves.

Story of the consorts of Rajah *Kuripan.*

7.—*Niti Sattie.*

Palm leaves.

Moral Instructions.

8.—*Cassitein.*

Palm leaves.

On the members of a man's body.

9.—*Charitra Batara Vayu.*

Palm leaves.

Account of the God of the winds.

10.—*Sastro Basookee.*

Palm leaves.

A work on poetical composition.

11.—*Prembo-dari Oshodo.*

Palm leaves.

A Medical book.

12.—*Oshoda dengen Honglain.*

Palm leaves.

On Medicine and incantations.

13.—36.—*Unknown.*

BURMAN BOOKS.

1.—*Sudapinjanipatto.*

A religious book of the *Bauddhas.*

2.—*Abidhána.*

A Dictionary, 2 copies.

3.—*Manu.*

A version of the institutes of *Menu.*

4.—*Baidya.*

A Medical work, 2 copies.

P. S. These and the preceding *Javanese* Manuscripts, stand nearly as they were originally designated, with what accuracy is not known; the books having been sent to England at a time when no means existed of verifying their contents in Calcutta.

LOCAL TRACTS.

TELUGU.

1.

1. Account of the old city of *Kondavir*, and the Rajas, with a description of the temples, hills, forts, caves, tanks, &c.
2. Account of *Pada Nundápád* and *Kopparru* villages in the *Chintapalli* district.
3. Account of *Kárusolah* and *Danda Madu* villages in the *Chilakalorepád* district.
4. Accounts of *Annaparu, Yajaley, Antúr, Bramhanakodúr, Maumillapalli, Vellalur, Marripalem, Chambala, Múdi* in the *Sattinapalli* district.
5. Accounts of *Mútnúr, Vallevaru, Yamarru*, and *Varagáni* villages in the *Rápalla* district.

2.

1. Account of *Turlapád* village in the *Chintapalli* district.
2. Account of *Annavaram* village in the do. do.
3. Account of *Peddagaudela Varru* do. in the do. do.
4. Account of *Peddapúdi* do. in the do. do.
5. Account of *Enagallu* village in the *Venakonda* district.
6. Account of the *Vinjanampádu* village in the do. do.
7. Account of *Gottepadu* village in the do. do.
8. Account of *Garnapúdi* do. in the do. do.
9. Account of *Gollapúdi* village in the *Venakonda* district.
10. Account of *Murokapadi* and *Tautapádi* do. in do. do.
11. Account of *Vallúr* do. in the *Rápalla* district.
12. Account of *Kattempudi* do. in the do. do.
13. Account of *Punlah* and *Enagartepád* do. in the do.
14. Account of *Kondapátúr* do. in the *Venakonda* district.
15. Account of *Ratúr* do. in the do. do.
16. Account of *Appáparam* village in *Venakonda* district.
17. Account of *Garrekepádu* village in the *Chilakalore Pádu* district.
18. Account of *Sandopudi* do. in the do. do.
19. Account of *Pálaparru* do. in the do. do.

20. Account of *Yadábádu* do. in the do. do.
21. Account of *Adúsapalli* do. in the do. do.
22. Accounts of *Vupállapád, Danda, Múdi,* and *Pássámarru* villages in the *Sattinapalli* district.
23. Accounts of *Potavarra,* and *Lingagantah* do. in the *Sattanapálli* do.
24. Accounts of *Jaggapúrám* and *Dintinapád* do. in the do. do.
25. Accounts of *Garejavale* and *Ponukubád Agraháram* do. in do. do.
26. Accounts of *Pollapáti Agraháram* and *Kuttempudi* do. in do. do.
27. Accounts of *Nudurpáti Khándraka* do. in the *Chilakolapád* do.
28. Accounts of *Tallur, Takallapád,* and *Serangapalem* do. in *Chintapalli* do.
29. Accounts of *Komerayudi, Bollavarram* and *Rudravarram* village in the *Chintapalli* district.
30. Account of the *Despandyah* of *Venakonda Perganna.*

3.

1. Accounts of *Tumádú, Janglapalla, Jáládi, Sankúratripádu, Ganapavarram* and *Yanaganta Pádu* villages in the *Chilakalore pádú* district.
2. Account of *Yadlapádu* and *Nandigam* villages in the *Chilakalorepád* do.
3. Accounts of *China Makkina, Chintalapúdi, Kunnakundla, Podakurpád, Hosanagaram, Lagadpád, Abbour* and *Padapanidom* villages in the *Chintapalli* district.
4. Account of *Bûdaum* a ruined city in the *Rapalla* district.
5. Account of *Bodapádu* village in the do. do.
6. Accounts of *Kommur, Vannava, Mortolah, Arimandah* and *Munipalli* villages in the *Chintapalli,* and *Rachore* districts.
7. Accounts of *Pada Makkana, Lingaganta* and *Gudupúdi* villages in the *Chintapalli* district.
8. Accounts of *Karrapádu, Sattinapalli, Kankanálapalli, Vuódavalli, Rantapalli, Vanna Devi, Batapudi* and *Gondalapádu Agraháram,* in the *Sattanapalli* district.

9. Accounts of *Parir Kávúr, Sakkarazu, Gurlapád, Maddiralah, Bappúdi, Tangadapalli, Suravapalli, Vappu Magulore, and Bhimavaram* villages in the *Chintapalli* district.

4.

Copy of the ancient record of *Kondavir*, containing a chronological history of the former kings and the establishment of *Karanams*; and accounts of the limits of the *Nád*s in the *Telugu* country.

5.

Copy of an ancient record, containing the Geography and the chronological history of the ancient kings, the establishment of the *Karanams*, notice of the *Nád*s, and limits of the *Telugu* country.

6.

1. Account of the *Kasbah Nedadavole* village in the *Ellore Circar*.
2. Account of *Volar* village in the *Rachore* district.
3. Account of *Jelokarra Gudem* village in the *Ellore Circar*.
4. Account of *China Terapatti* village in the do. do.
5. Account of *Dondapád* village in the *Ellore Circar*.
6. Account of *Gokenapalli* village in the do. do.
7. Account of *Kasbah Ambáru Pettah* village in the do. do.
8. Account of *Siváru Sorabhapuram* village in the do. do.
9. Account of *Siváru Gopiguntah* village in the do. do.
10. Account of *Chintalapúdi* village in the do. do.
11. Accounts of *Vetam Rágapalli* and *Jangalapalli* village in the *Ellore Circar*.
12. Accounts of *Mulúkalore* and *Settapalli* village in the do. do.
13. Chronological Account of the *Hastinapur* Rajas in different ages, and, the duration of the four ages.
14. Account of the holy place of *Akarapalli*, together with an account of the hills in the *Ellore Circar*.
15. Accounts of the cultivation of some villages in the *Venakonda Perganna*.

7.

1. Account of *Bender, Machlipatnam*, in the northern circar.
2. Account of *Múttúr* in the northern circars.

3. List of the various Sanscrit and Telugu books in the hands of *Mamiddi Lingaya* a Banian at *Masulipatam.*
4. Account of *Amrulatore* village in the *Nizampatam* district.
5. Copies of *Kaveli* or records at *Alem-cherlah, Yapagunta, Kannakur, Sivaya, Gúrúvayagúdem, Gúdlapalli, Patapalli, Nangúlapulli* and *Gúntúpalli* villages in the *Ellore Circar.*
6. Account of *Gokarna Mattam* in the *Nizampatam* district.
7. Account of *Modúkúr* in the *Satanapalli* district.
8. Account of *Chandavole* in the *Nizampatam* district.
9. Account of the gold produce of the ancient *Chabole* city together with an account of the temples, in the *Chintapalli* district.

8.

1. Account of *Sarpavaram* village in the *Petápúr* district, in the Zillah of *Rajamendri.*
2. Account of *Jellur* in the *Petápur* district.
3. Account of *Korukanda* village in the *Pápavaram* district.
4. Account of *Samarla Kota Bhimavaram* village in the *Petápur* do.
5. Accounts of the villages of *Kimmúr* district in the *Peddapuram* country.

9.

1. Account of the establishment of the banians of *Pennagonda* in the *Rajamahendri* Zillah.
2. Accounts of the tribes of the hill people *Kondavandalu, Koyavandlu,* and *Chadara Boyellu,* residing on the Mountains in the woods of the *Kottapalli* district in the *Rajamahendri* Zillah.
3. Account of the hill fort of *Ramavarapu Dúrgam* in do.
4. Legendary Account of *Pallavella* in do.
5. Account of the holy place of *Dhavaleswaram* in do.
6. Description of the private mine in the fort of *Rajamahendri.*

10.

1. Genealogical Account of the *Virakrishnadeo Gajapati,* princes of *Barahbhatti* or *Cuttack* in *Orissa.*

2. Account of the *Kondavandlú*, a wild tribe, residing in the forests of the *Jaypur* district in the northern circars.
3. Account of the *Kondavandlû* or wild tribes in the *Jaypur* district.
4. Descriptions of the boundaries, surrounding the *Jaypur* district.
5. Account of the *Malé Savára* or wild tribes, residing in the vicinity of the hills in the *Jaypur* district.
6. Account of *Kondasaváralu* or Mountaineers, residing on the hills in the forest of the *Jaypur* district in the *Rajamendri* country.
7. Account of *Bellúr* and *Kaulará* villages in the *Rajamahendri* Zillah.

11.

1. Account of *Ramabhadrapuram Agraháram* in the *Dodigal* district in the Zillah of *Vizagapatam*.
2. Account of *Namavaram* in do. do.
3. Account of *Arutlakota* village in do.
4. Account of *Gopálapatnam* village in do.
5. Account of the old city *Rapartipatnam* in do.

12.

1. Account of *Siddhantam* in the Zillah of *Rajamahendri*.
2. Account of *Boyanapudi* in do.
3. Account of *Chinni Puvutana* in do.
4. Provincial account of the *Rajamahendri* district, together with an account of the *Despandyas*.
5. Account of the hill fort of *Vamagiri Dúrgam* in do.

13.

1. Account of the *Savaralú* or wild tribes in the *Jaypur* district in the northern country.
2. Account of *Kondasavaralu* or wild tribes in do.
3. Account of *Muka Rajulu* or wild tribes in do.
4. Account of the wild tribe of *Gytalu* in do.
5. Account of *Saggedevandlu* in do.
6. Account of the wild tribe of *Sandi-Savaralu* in do.
7. Account of the wild tribe of *Ayarakulu* in do.

8. Accounts of the different sorts of grains, high roads, &c., with a list of the wild beasts and birds in the *Jaypur* district.
9. Account of *Kondakombade, Golugondah* and *Gudem* villages in do.
10. Account of the *Tokkey* feast of the *Savara* caste, in which annually a human sacrifice is offered to the goddess.
11. Account of *Srínga Tarrapúkotah* in the Zillah of *Vizagapatam.*

14.

1. Accounts of the *Karanams* of *Kotamúta* otherwise called *Vijayanagaram* in the northern circars.
2. Accounts of the village *Karanams* of *Alladi Mútah* in the *Vijayanagaram* district.
3. Accounts of the *Jagirs* of the *Vijayanagaram* district.
4. Accounts of the village *Karanams* of *Deguwudí Mutah.*

15.

1. Genealogical account of the zemindar of the *Sarúda* district in the northern circars.
2. Genealogical account of *Purushottama Deva,* containing an account of the Rajas of the four ages.
3. Genealogical account of *Naraineswer Harischandra Deva,* zemindar of the *Turla* district.
4. Account of the four villages in the *Turla* district.
5. Account of the tribe of *Pallúrs* with an account of *Kerikála Chola* or prince of the *Chola* dynasty, in do.

16.

1. Account of the village *Karanams* of *Atúgodah* district.

17.

1. Account of the village *Karanams* of *Balleya Mútah* in *Khalikotta* district.
2. Account of the villages of *Rambha Mútah* division.
3. Account of the Jagirs of the *Khalikotta* district.
4. Particular account of the hills and woods between *Bodogadda* and *Dharanikotta.*
5. Copies of the grants of three *Agraharams* in the *Chikatta* district.

6. Account of the tanks, ponds, and villages, &c., in the *Homah* district.

18.

1. Account of the *Karanams* of *Asika* district.
2. Account of the *Karanams* of *Kumari Mútah* division.
3. Account of *Kúrlo Mútah.*
4. Account of the *Karanams,* and the villages of *Bodogadda* district in the northern circars.

19.

1. Account of the *Karanams* and the villages of the *Berid* district.
2. Account of the Jagirs and *Agraháram*s in the *Vijayanagarum* district, in *Padda-Kimedi.*
3. Genealogical account of *Chandramani Ananga Bhima, Devi Dasadi Maha* Raja, zemindar of the *Pratapagir* district, in the *Chinna-Kimedi* district.

20.

1. Account of the villages of the *Pratapagiri* district included in *Chinna-Kimedi* together with a description of the limits.
2. Accounts of the villages of the *Chikati* district together with the Jagirs and description of the boundaries.

21.

1. Genealogical account of *Sri Krishnacdandra Sámant Rao. Mahaputrudu,* zemindar of the *Hummah* district in the northern circars.
2. Genealogical account of *Raghunáth Sinh,* zemindar of the *Bodagaddah* district.
3. Genealogical account of *Námakrishnámrita Rajadeva,* zemindar of the *Khallikota* district.
4. Genealogical account of *Rádhápatta Mahadevi,* wife of *Upendra Sinh Deva,* zemindar of *Suradah* district.
5. Genealogical account of *Pitambara Rdjendra Deva,* zemindar of the *Chiketi* district.
6. Account of *Padmanábhapuram* and *Digupudi* in the *Vijayanagaram* district.

7. List of the village endowments in the *Vijayanagaram* district.
8. Account of ten endowments in the *Chinna-Kimedi* district.
9. List of the villages, *Agraháram*s, Jagirs, together with the account of the *Karanams*, in the *Chiketi* district.
10. Accounts of *Rámachandra Pura Sásana, Lokanathapuram Agraharam Pendrakhali Sásana*, and *Pezzareyah Sásana Agraháras* in the *Chiketi* district.
11. List of the villages and an account of the *Karanams* in the *Dharakotta* district.
12. Account of the *Baleyaru Sinhapurum Agraharam* in the *Atugaddah* district.

22.

1. Accounts of *Balanki Sorana Harichandana Jagaddeva*, zemindar of *Bramhana Bhági Mutah.*
2. Account of the *Karanam Sámanta Maháputrudu* of *Kasbah Bramhana Bhági.*
3. Account of *Vira Jagannathapuram* and *Navagaum* in the *Bramhana Bhági Mútah.*
4. Account of the tribe of *Odhra* or the *Uriya* people.
5. List of the poetical books in *Orissa.*
6. List of the Jagir villages together with the names of Jagirdars in the *Atugaddah* district.
7. Genealogical account of *Chytanya Ananga, Bhimadeva* Raja of the *Vijayanagar* district.
8. Account of the *Pedda Kimedi* and *Chinna-Kimedi* district.

23.

1. Account of the Jagir villages in the *Atugadda* district.

24.

1. Accounts of some *Agraháram*s and Jagirs of *Sorugada* district.
2. Accounts of some villages in the *Bodogada* district.
3. Accounts of the Jagirs of the *Sorugada* district.

25.

1. Accounts of the *Karanams* (or village accounts) of *Jadah Mútah* at *Dharakota* district.

2. Account of the *Saharrangam* division of the *Dharakota* district.
3. Particular account of the Jagir villages in the *Dharakotta* district.
4. A particular account of *Dharakota* district.

26.

1. Account of the villages of the *Hummah* district.
2. Account of the *Karanams* of *Khalikota* district.
3. List of the cultivated lands and villages of *Khalikota* district.
4. Some account of the zemindar of *Pratapagiri* in the *Vijayanagaram* district.
5. Accounts of the *Karanams* of *Chatra Mútah* in the *Khalikota* district.
6. Genealogical account of the *Jagaddeva* Rajas of the *Kadamba* race in the *Tekkali* district.

27.

1. Legendary account of *Srikakolam* situated on the boundary of *Andhra Dèsam.*
2. Account of *Kalingapatam* on the coast of the *Telugu* country.
3. Account of *Ganjam.*
4. Account of the villages and Jagirs of the *Ganjam* district.
5. Account of the Rajas of *Khalikota* district, together with a list of the *Agraháram*s and remarks, &c.
6. Legendary account of *Mogolingam* in the circar of *Kalingapatam.*
7. Account of the ruined fort of *Dantavaktranikota* in the *Ganjam* district.

28.

1. Account of *Yalovaru* village in the *Sattanapalli* district.
2. Account of *Koru Tondeparu* village in do.
3. Account of *Alapadu* village in do.
4. Account of *Túrúmella* village in do.
5. Account of *Karempúdi pádu* village in the *Sattanapalli* district.
6. Account of *Pachala Tondiparu* village in do.

7. Account of *Mandúr* village in the *Rachúr* district.
8. Account of *Chinagoudalavaru* village in do.
9. Account of *Janúm Chandúr* village in do.
10. Account of *Potúr* village in the *Rachúr* district.
11. Account of *Gourapúdu* village in do.
12. Account of *Sudapallí* village in do.
13. Account of *Jompani* in the *Chintapallí* district.
14. Account of *Kurhipádu* village in do.
15. Account of *Puli Chintola* village in do.
16. Account of *Yeddavúr* in do.
17. Account of *Noura Kodúr* in do.
18. Account of *Nayanavaram* in do.
19. Account of *Kovila Múdi* in do.
20. Account of *Vajalla* in do.
21. Account of *Monnua* and *Yedlopallí* in the *Rachúr* district.
22. Account of *Godavaru* in do.
23. Account of *Gondavaram* in do.
24. Account of *Katrapádu* in do.
25. Account of *Múla Puri* village in *Chilakalúr Pádu* district.
26. Account of *Potamarru* in do.
27. Account of *Kandajagúrla Mudi* in do.
28. Account of *Chintapallipád.* in do.
29. Account of *Kollimurla* in do.
30. Account of *Doppalapádu, Chavadavaram,* and *Kondrupád* villages in do.
31. Account of *Aherangipuram* in *Rápallí* and *Rachúr* district.
32. Account of *Pavalore* village in the *Rachúr* district.
33. Account of *Naugandla* in the *Venakonda* district.
34. Accounts of *Gudlapalli* and *Gudavalli* in the *Rápalli* district.
35. Account of *Bhavanarain Manika, Rao,* zemindar of the *Rápallí* district.
36. Account of the tribe of weavers in the *Telugu* country.
37. Account of *Motupalli* and *Nayanchalli* villages in the *Chintapallí* district.
38. Accounts of *Chundur* and *Annavaram* in the *Rápallí* district.

39. Accounts of *Tumunúr* and *Búrepalli* village in the *Chintapalli* district.
40. Account of *Nallúr* village in do.
41. Account of *Amratalúr* village in do.
42. Accounts of *Vamúr* and *Panchalavaram* villages in the *Chintapalli* district.
43. Account of *Manchalla* in do.

29.

1. Account of the *Kasbah* of *Púlavora* division in the *Rápalli* district.
2. Account of *Modukúr* village in the *Sattanapalli* district.
3. Account of *Bhalliprolo* village in the *Rachúr* district.
4. Account of *Tannala* in the *Chintapalli* district.
5. Account of *Cheluwúr* in do.
6. Account of *Chadalavada* in do.
7. Account of *Chamudupadu* and *Prattipadu* in *Chilakalur Padu* district.
8. Account of *Daumolúr* in the *Chintapalli* district.
9. Account of the *Agraháram*s granted by *Mukundi Maha* Raja with a list in the different districts.
10. Account of *Peddacherrukúr* in the *Chilakalúr Padu* district.
11. Account of *Aminabad* in the *Rachúr* district.
12. Account of *Valur* in do.
13. Accounts of *Paravali* and *Parala* in the *Chintapalli* district.
14. Account of *Bapatla* and *Amedullapalli* village in the *Chintapalli* district.
15. Accounts of *Yanamadala, Kondapádu* and *Edúlapala* villages in do.
16. Accounts of *Vangipuram* and *Chavalli* villages in do.
17. Accounts of *Edupulapad* and *Punore* villages in the *Chintapalli* district.
18. Accounts of *Samullapadu, Danda Mudi* and *Nedubrolu* villages in *Chilakalúr Padu* district.
19. Accounts of *Pusulore Casworu* and *Jupudi*, in do.
20. Account of *Chabole* in *Chintapalli* district.
21. Account of *Goradah* and *Nadimpalli* villages in the *Rápalli* district.

30.

1. Account of *Allur Nizampatam Circar.*
2. Accounts of *Yendrayi,* in the *Chintapalli* district.
3. Account of *Vykuntapuram* in do.
4. Account of *Loum* in do.
5. Account of *Peddaganjam* in do.
6. Account of *Ponnur* in the *Rápalli* district.
7. Account of *Uputur* in *Sattenapalli* district.
8. Account of *Chandavole* in the *Chintapalli* district.
9. Account of *Munekuduru* in the *Rachúr* district.
10. Account of *Sunta Ravur* in the *Chintapalli* district.

31.

1. Account of the Rajas of *Kalinga.*
2. Legendary account of the *Nagavalli* river in do.
3. Legendary account of the temple of *Nrisimha Swami* God on the *Simháchalam* hill, in the *Simháchalam* district in the northern country.
4. Account of *Kimedi* in do.
5. Account of *Narainpatnam* in the *Kalinga* country.
6. Account of *Satyavaram* and of *Ramabhadra Paythu Rao,* zemindar of *Satyavaram.*
7. Account of *Nallumandu Pagaka Rayadu,* zemindar of *Anupapalli* in the *Kalinga* country.
8. Account of the succession of *Vurutta Kottokotta, Vupalam, Pallikinádu,* and *Mulakapád,* the *Pasupativaru,* princes of *Vijayanagaram* in *Kalinga.*
9. Account of the war of *Pasupati Sita Rama Raja* with *Sanyasi Raja,* zemindar of *Salur* district, in do.
10. Account of the war of *Pasupati Sita Rama Raja* with *Narasa Raja,* zemindar of *Makuva* district, in do.
11. Account of *Yaraka Rayadu, Vijaya-Rama Raja,* zemindars of *Palakondah,* and *Viraghotam* Pargannas, in do.
12. Account of *Mallapa Rajah,* zemindar of *Twadameneyem,* in do.
13. Account of *Lingabhuputi,* zemindar of the *Madugalla* district, with several remarks on the forts, hills, caves and hill forts, &c., in do.

14. Account of the zemindars of *Bobbeli* with remarks on the *Bobbeli* district with its produce.
15. Account of *Mallabhupati*, zemindar of *Goluganda* district, with an account of the produce, and the hills, wilds, &c., in do.
16. Account of the war between *Pasupati Vijaya Ráma Raja* with *Kasipati Raja*, zemindar of the *Sringavaram* district, with an account of product and the forts, tanks, &c., in the *Sringavaram* district.
17. Account of the *Gopalavalli* district.
18. Account of *Uttarave Sita Rama* Raja, zemindar of *Devapalli* and *Gandradu* districts, with an account of the produce of the above pargannas.
19. Account of the succession of *Pedda Vijaya Rama* Raja of the *Vaddoudi* district and an account of the forts of do.
20. Account of *Rama* Raja and *Siva Rama* Raja, princes of the *Kurupam Merangi* district, with descriptions of the hills, forts, tanks, caves, channels, &c.
21. Account of the *Gajapati* kings of the *Kimedi* district of the *Kalinga* country.
22. List of the Zemindaries, forts, hills, caves, gardens, of different sorts of fruit trees, &c., in the *Kalinga* country.

32.

1. Genealogical account of the Princes of *Anumukonda* and *Warangal* or otherwise called *Ekasila Nagaram* with their conquests in the *Telugu* country.

33.

1. Account of the allowances to the temple of the deity *Kalástri Iswer*, in the *Telugu* country.

34.

1. Some account of *Krishna Rayalu*, prince of *Anugondi*, collected in the *Kondavir* country.
2. Account of *Pratapa Rudra*, who ruled first in the city of *Dharanikota*, in do.
3. Account of *Ganapati Deva*, a prince of the *Gajapati* race, who ruled over the *Telugu* country.

35.

1. Account of *Gantur* in the *Chintapalli* district.
2. Account of *Karropad* village in the *Sattanapalli* district.
3. Account of *Gudipudi* in the *Chintapalli* district.
4. Account of *Chauvalli* village with notices of temples in the *Rachúr* district.
5. Account of *Kallur* in the *Chintapalli* district.
6. Account of *Wupallapad* in *Sattanapalli* do.
7. Account of *Wunava* in do.
8. Account of *Vellur* in the *Chintapalli* district.
9. Account of *Jaggapuram* in the *Sattanapalli* do.
10. Account of *Anuparu* village in do.
11. Account of *Dammallopad* village in the *Bellamkonda* parganna.
12. Account of *Gundavaram* do. in the *Rachur* district.
13. Account of *Ponukubadu* village in the *Bellamkonda* parganna in the *Chintapalli* district.
14. Account of *Santagudepad* in the *Venakonda* district.
15. Account of *Kunnuparu* in the *Sattanapalli* district.
16. Account of *Ravipad* in the *Bellamkonda* district.
17. Account of *Pettlur Pallem* in the *Venakonda* district.
18. Account of *Pavalur* in do.
19. Account of *Allur* in the *Chintapalli* do.
20. Account of *Addusupalli* in *Chillakalurpad* district.
21. Account of *Daggupad* and *Kasavarapad* villages in the *Verakonda* district.
22. Account of the temple of *Sinha Raya konda* or hill, in the *Addanki* district.
23. Account of *Nizampatam* and *Timmabhupalápatnam*, in the *Chintapalli* district.
24. Account of *Etúr* in do.
25. Account of *Allur Kandika Agraháram* in the *Chintapalli* district.
26. Account of *Siripuram* and *Tulur* in do.

36.

1. Account of *Vallur* in the *Rápalli* district.
2. Account of *Motupalli* and *Nayanapalli*, in the *Chintapalli* district.

3. Account of *Batopudi* village in the *Rápalli* district.
4. Account of *Ponnopalli Agraháram* in *Rápalli* district.
5. Account of *Dhuli Púdi* village in the *Rachúr* district.
6. Account of *Pullevarru* in the *Rápalli* and *Rachúr* district.
7. Account of *Pedda Ganjam* and of the ruined city of *Waran-gala Dina* in the *Chintapalli* district.
8. Account of *Aŭrapalli Agraháram*, in the *Rápalli* district.

37.

1. Account of *Madderalla* in the *Venakonda* district.
2. Account of *Edupulapád* in do.
3. Account of *Enamadala* in *Rápalli* district.
4. Account of *Boggaram* in the *Venakonda* parganna.
5. Account of *Kunamurlapúdi* in do.
6. Account of *Sarikonda Pallam* in do.
7. Account of *Sanampudi* village in do.
8. Account of *Kondramutla* in do.
9. Account of *Timmapálam* in do.
10. Account of *Yamnaji Gudem* village in do.
11. Account of *Garrekipad* in the *Ballamkonda* district.
12. Account of *Chinamakina Agraháram*, in the *Chintapalli* district.
13. Account of *Kunkala Gunti* in the *Venakondah* parganna.
14. Account of *Ikuru* village with notice of the hills, caverns and sacred ponds of the above place in the *Ballamkonda* district.
15. Account of *Epur* in the *Venakonda* parganna.
16. Account of *Rampuchirlah* with notice of an old fort of that place in do.
17. Account of *Tubadu* village in the *Chilakalurpád* district.
18. Account of *Nakarekallu* with notice of the hills, caves, temples and hidden treasures, &c., in the *Ballamkonda* district.
19. Account of *Julakall* in the *Ballamkonda* district.
20. Account of *Venkataya Pallam* in the *Katavarapu* parganna.
21. Account of *Kondúr* in the *Ballamkonda* district.
22. Account of *Machavaram* in the *Katavarapu* parganna.

23. Account of *Potlur* in the *Venakonda* district.
24. Account of *Chintapalli* with notices of the hills, caves, tanks, temples, forts, and hill forts and diamond mines, &c., in the *Chintapalli* district.
25. Account of *Paladgu* with its remarks in do.
26. Account of *Saripudi* do. do.
27. Account of *Madala* in the *Ballamkonda* district.
28. Account of *Bhrigubandha* with notice of the boundaries of the *Ballamkonda* district.
29. Account of *Eralapad* in the *Chintapalli* district.

38.

1. Account of *Pedda Nandipad* in the *Venakonda* district.
2. Account of *Upatúr* in the *Sattenapalli* district.
3. Account of *Konatipuram* in the *Chintapalli* district.
4. Account of *Yanamadala* and *Nutalapad* villages in the *Venakonda* district.
5. Account of *Santa Mágulur* in the *Ballamkondah* district.
6. Account of *Yaluchur* in do.
7. Account of *Dunda Mudi* and *Villacherla* villages in the *Sattenapalli* district.
8. Account of *Nerredupalla, Jadopalla* and *Batapudi* villages in the *Chilakalurpad* district.
9. Accounts of *Devaropalla, Pellem Kunduru* villages in the *Venakonda* district.
10. Account of *Karempudipadu Agraháram,* and *Potavaram* villages in the *Sattenapalli* district.
11. Accounts of the holy place of the *Ellamanda* hills and *Ravipad Eddavali* villages with notices of the boundaries, temples, tanks and gardens, &c., in the *Ballamkonda* district.
12. Accounts of *Annavaram Jaladi,* and *Kavur* villages in the *Sattenapalli* district.
13. Account of *Punur* in the *Venakonda* district.
14. Account of *Pallapatla* and *Potumerka* villages with notices of the old forts, temples, tanks and produce, &c., in the *Nizampatam* circar.

39.

1. Account of *Prattipad* in the village *Chilakalurpad* district.
2. Account of *Pulevaru* in the *Rápalli* district.
3. Account of *Pulevaru* in the *Chilakalurpad* district.
4. Account of *Sattenapalli* and its forts, temples, and boundaries.
5. Account of *Kankanallapalla* village in do.
6. Account of *Venkayalapadu* village in do.
7. Account of *Palledevaralapad Agraháram* in the *Ballamkonda* district.
8. Account of *Mydavole* village in the *Sattanapalli* district.
9. Account of *Amanabarda* village with notices of the ancient temples, tanks, hills and caves, &c., in the *Ráchur* and *Rápalli* district.
10. Account of *Dokeparu* village with notices of the ancient temples, tanks, hills and caves, &c., in the *Ráchur* and *Rápalli* district.
11. Account of *Tallur* village in the *Chintapalli* district.
12. Account of *Potlapati Agraháram* in the *Sattenapalli* district.
13. Account of *Gutlapalli* in the *Venakonda Parganna.*
14. Account of *Linga Row Pallem* in the *Sattenapalli* district.
15. Account of *Peddavadlopudi* in do.
16. Account of *Enemeddegandlah Gúrnapadi* and *Gaurapad* villages in the *Chintapalli* do.
17. Account of *Nandegama* village in the *Chilakalurpad* district.
18. Account of *Vamavaram* in the *Sattenapalli* district.
19. Account of *Komperlapad* in the *Munugodi Sammat.*
20. Account of *Balamaru Agraháram* in do.
21. Account of *Kattamur,* in the *Bellamkonda* district.
22. Account of *Krisur* with notices of the hills, caves, temples, ponds and ancient forts, &c., in the *Bellamkonda* district.
23. Account of *Mundradu* in the *Nizampatam* district.
24. Account of *Dummallapad* in *Bellamkonda* district.
25. Account of *Chamalamari, Jondapi* and *Kasandopalla* villages, with notices of the ancient temples in the *Bellamkonda* district.

26. Account of *Tangeddumalla* in the *Venekonda* parganna.
27. Account of *Sandapudi* in the *Chilakalurpad* district.
28. Account of *Kanaparu* in the *Sattenapalli* district.
29. Account of *Lingamgunta Agraháram* in the *Bellamkonda* district.
30. Account of *Mulakalur* in the *Chilakalurpad* district.
31. Account of *Vaparlapalla* with notices of the white pebbles on the bank of the *Gundlakammah* river.
32. Accounts of *Jonnalagadda* and *Potavarapad* villages in the *Chilakalurpad* district.
33. Accounts of *Palapadu, Munumaka* and *Ekuru Muru* villages in the *Bellamkonda* district.
34. Accounts of *Kunkalakunta, Suntagudepad* and *Paraguticherlah* villages, with notices of the hills, forts, ancient temples and ponds, &c., in the *Venakonda* district.
35. Account of *Rupenaguntla* and *Dachavaram* villages in the *Bellamkonda* district.
36. Account of the ancient fort of *Rompecherla* with notices of the temples, stone images, &c., in the *Venakonda* parganna.
37. Account of *Gundapalli, Vellatur, Vuddemguntah Perrupad, Nainepallem, Kanamalacherruwu, Bollopalli, Sarrekondapallem Agraháram, Allavaula, Epur, Savallyapurum, Kanumarlaypudi, Sarekonda Pellem, Sanampudi Agnigundalla, Ravulapuram, Gundegunamala, Kocherla, Agalur* villages with notices of the hills, forts, *Durgams* or hill forts, ancient temples, diamond mines and mines of various stones and ores, with a list of the birds, animals, trees, passes and fords, &c., in the *Venakonda* district.
38. Account of *Jalálapuram* in the *Chintapalli* district.
39. Account of *Kapulla* in do.
40. Account of *Uttecherkúr* in the *Rápalli* district.
41. Account of *Mutupalli Nainapalli* with notices of the ancient ruined cities, forts, high grounds, of the coins, of different sorts of images and land marks in the *Chintapalli* district.
42. Account of *Bentapalli* in the *Sattenapalli* district.

43. Account of *Gogulapadu* in the *Ráchur* district.
44. Accounts of *Vamavarapukandrika* and *Maragapudi* in the *Chilakalurpad* district.
45. Account of *Temmapuram* with remarks on the boundaries and temples of the above village in the *Sattenapalli* district.
46. Account of *Meddekondur* village in the *Chilakalurpad* district.
47. Account of *Komerapudi* village in the *Chintapalli* district.
48. Account of *Eppalapallem* village in the *Chilakalurpad* district.
49. Account of *Appapuram* do. in *Venakonda* parganna.
50. Account of *Chenanandipad* village with a notice of the boundaries of the *Bellamkonda* district.
51. Account of *Goregopudi* village in the *Rápalli* district.
52. Account of *Malladi Agraháram* in the *Chintapalli* district.
53. Accounts of *Pedda kurpad, Hussanagaram, Tallur, Attalur, Ramapuram* and *Govindapuram* villages, with remarks on the boundaries of the *Chintapalli* district.
54. Account of *Yerraguntapallem* village in the *Chilakalurpad* district.

40.

1. Copy of an ancient record of the *Kondavir* country, containing the account of the Rajas of the *Telugu* country with their works and establishment of the *Kondavir Durgams* or hill forts. The establishment of the village *Karanams*, together with notices of the hills and forts, boundaries of the villages, &c., in the *Telugu* country.

41.

1. Tales of a *Betála* related to *Vikramark* Raja, collected in the *Telugu* country.

42.

1. Abridged accounts of the Rajas of the *Surapuram* and *Gudegunta* districts in the *Subah* of *Hydrabad* in the *Telugu* country.

43.

1. Genealogical account of *Venkatapa Naik* Raja of *Surapur*

and *Gudegunta* districts in the *Subah* of *Hyderabad* in the *Telugu* country.

44.

1. Account of the celebrated temple of *Tripeti*, the pagodas, the ceremonies and worship, copied from records there, by *Narain Rao*, bramin, in 1803.
2. Account of *Panchamurti*, situated on the hill of *Sri Venkatachalapati* at *Tripeti*, in the *Telugu* country.
3. Account of the ceremonies in the pagoda of *Terumalé* in the *Tripeti* district in do.
4. Account of the ceremonies of the temples of *Surya Narain Swami*, *Kapileswerswami*, *Kasi Visweswer*, *Sahasralingotsava Jiva Rayaswami*, *Hanumant Rayaswami*, *Gulallwar Govinda Rajaswami*, *&c.*, gods at *Tripeti*.
5. Chronological account of the sovereigns, &c., who have reigned at *Tripeti* and granted endowments there.
6. Copy of an old manuscript, containing an account of the differences and disputes between the *Vaishnavalu* and *Saiwulu* in the *Telugu* country.
7. Abridged account of *Venkateswer*, the deity worshipped at *Tripeti*.
8. Account of the *Mantapams*, *Pákárams* and other buildings at *Tripeti*.
9. Account of the different gardens, hills and *Tirths* or sacred ponds at *Tripeti*.
10. Particulars of the buildings of the different temples and *Mantapams*, &c., at *Tripeti*.
11. Account of the boundaries of *Tripeti*.
12. List of the villages of the *Tripeti* district, together with *Enams* or privileges in do.
13. Account of the limits of the *Kridah* or spectacles and entertainments of the god at *Tripeti*.
14. Collections and disbursements of the Pargannas of *Tripeti*.
15. Account of the different nations who come on pilgrimage to *Tripeti* and their offerings.
16. Legendary account of *Venkateswer* at *Tripeti*, related in the *Bhavishyottara Puranam*.

17. Chronological account of the ancient Rajas from the *Krita Yug.*

45.

1. Copy of an ancient record of the Princes of *Chandragiri* with their works, preservêd in the hands of the *Karanams* of *Chandragiri* in the *Telugu* country.

46.

1. Particular account of *Venkateswer Swami,* the deity worshipped at *Tripeti* in the *Telugu* country.

47.

1. Copy of an ancient record of *Narainvaram,* containing an account of the ancient cities *Narainvaram* and *Chearatan Pattanams,* and the genealogical account of *Narain* Raja and *Kavati* Raja, kings of those cities, with their works and dates, &c., collected in the *Telugu* country.

48.

1. Account of *Mádhavaswami,* otherwise called *Vidyáranya,* the founder of the city of *Vijayanagar* in the *Telugu* country.
2. Genealogical account of *Timma Deva Rayalu* and *Krishna Rajalu,* princes of *Anagondi,* with dates, and their works in do.
3. Some account of the *Basavapuránam* on the subject of the *Saiva* religion in the *Telugu* country.

49.

1. Account of the *Mahemalur* in the *Nallur* district, with notices of the boundaries, temples and gardens of the above village.
2. Account of *Roupur* village, the limits and temples of the village.
3. Account of the villages with remarks on the boundaries, tanks, trees, wild animals and temples, &c., in the *Kota* district of the *Telugu* country.
4. Account of the *Suvarna Mukhi* river in the vicinity of the *Kota* village in the *Telugu* country.
5. Account of *Talpagiri* hill in do.

6. Some account of *Mukunti* Maha Raja, an ancient prince of the *Telugu* country.
7. Genealogical account of *Púlégadawaru Daspandyas* of the *Nizampatam* circar in do.
8. Abridged account of the *Vellugotevaru*, descendants of the *Venkatagiri* Rajas, with their works and banners, with an account of *Vencatagiri* in the *Telugu* country.

50.

1. Report of the progress of *Narain Rao* on his journey in the *Vencatagiri* district for the year 1814.

51.

1. Report of the progress of *Narain Rao* on his journey in the *Vencatagiri* district from April 1814 to May 1815.

52.

1. Report of the progress of *Muttiah* on his journey in the *Ganjam* district for the year 1814, January to December inclusive.

53.

1. Report of the progress of *Muttiah* on his journey in the *Ganjam* district for the year 1815.

54.

1. Report of the progress of *Narain Rao* on his journey in the *Vencatagiri* and *Udayagiri* districts from January to July 1815.
2. Report of the progress of *Narain Rao* on his journey in the *Hyderabad* country, from December 1815 to December 1816.
3. Report of the progress of *Narain Rao* on his journey in the *Hyderabad* country, from 1st January 1816 to December 1816.
4. Report of the progress of *Narain Rao* on his journey in the *Hyderabad* country, from 1st January 1818 to the end of March.

55.

1. Report of the progress of *Venkat Rao* on his journey in the *Hyderabad* country, from 1st January 1818 to the end of December.

2. Report of the progress of *Venkat Rao* on his journey in the *Hyderabad* country, for the year 1819.
3. Report of the progress of *Venkat Rao* on his journey in the *Hyderabad* country, for the year 1820.

56.

1. Report of the progress of *Venkat Rao* on his journey in the *Hyderabad* country, for the months of March and April 1818.
2. Report of the progress of *Anand Rao* on his journey in the *Dharanikota, Amaravati* and *Bender* districts in the *Telugu* country, for the year 1817.
3. Report of the progress of *Anand Rao* on his journey in the *Guntur* district, for the months of April and May 1818.
4. Report of the progress of *Anand Rao* on his journey in the *Sattenapalli, Chintapalli* and *Chilakalurpad* districts, from January 1819 to the end of April.

57.

1. Account of the Kings of the *Kaliyug*.
2. Genealogical account of *Pratapa Rudra,* an ancient prince of the city of *Warangal.*
3. Account of *Mogaltur* and of *Tepapati Raz,* the Raja of the *Mogaltur* district, in the *Telugu* country.
4. Account of the invention of the *Mahratta* character, and the practice of it by the people.
5. Genealogical account of *Pasupati Vijaya Rama,* Raja, Prince of *Vijayanagar* in *Kalinga Desam.*
6. Particular list of the ancient Rajas and *Padshsa* of *Dehli.*
7. Legendary account of *Kánchi* with notices of the celebrated temples, holy ponds, &c., at that place.

58.

1. Abridged account of the Rajas of *Surapuram* in the *Telugu* country.

59.

1. Account of *Sriharikota* with notices of the ancient cities and temples of the above place in the *Telugu* country.
2. Account of *Dugaraz Pattanam* in the *Telugu* country.
3. Account of *Bandhanapuri Pattanam* in the *Telugu* country.

4. Account of *Gudalli Tippah.*
5. Particular account of *Kotah* village with a list of the temples and gardens in it.
6. Account of *Mulapattanam.*
7. List of the goods or exports and imports from the ports as well as an account of the factories in do.
8. Particular memorandum of the divisions of the *Karnatic Payen Ghat, Arkot Subah, &c.*
9. Statement of the revenue of the *Karnatic Payen Ghat, Arcot Subah.*
10. List of the *Kanungos Mazemdars,* and *Molasadis* of the *Karnatic.*
11. History of the *Karnatic.*

60.

1. An *Uriya* book translated into *Telugu,* containing an account of the remarkable temple of *Purúshottama,* or *Jagannath,* with its allowances, and an account of the *Rajas* thereof.
2. Copy of an ancient record in the *Uriya* language, translated into *Telugu,* containing an abridged account of *Jagannath,* and of the kings of the *Kaliyug* who have supported the ceremonies to the god at *Jagannath* in the course of their sovereignty.

61.

1. Account of *Jagannatha.*
2. Genealogy and account of the kings of *Odhra desa* or *Orissa.*

62.

1. General account of the revenues of the *Karnatic,* together with the former rulers, copied from the ancient records.

63.

1. A book containing the thirty-two tales of *Vikramarka* related to *Bhoja Raja.*

64.

1. Account of the perambulation of the holy Mountain of *Srisailam.*
2. Legendary account of the holy reservoirs at *Amareswaram* in the *Guntúr Circar.*

TAMUL.

1.

1. Account of the temple of *Chidambar* in the *Chola* country.
2. Account of the Pagodas of *Ariyalur, Vodayarpalam* and *Torayur* district in do.
3. Genealogical account of the *Palligar* of *Naduvakúrchi* district in do.
4. Account of *Kaveri Pallam* in the *Jangalpatti* district.
5. Account of *Vijo· ı Venkatachala Reddywar,* zemindar of the *Torayur* district, in the *Trichinapalli* country.
6. Account of the *Rajas* of *Chera, Chola* and *Pandya.*
7. Genealogical account of *Anangar,* an officer of the temple of *Srirangam.*
8. Account of the temple of the deity *Valayudha Swami* in the *Kangyem* district.

2.

1. Account of the judgment of *Mariadiramen.*
2. Account of the temple of *Subhramanya Swami* of *Dharapuram* in the *Dharapur* district.
3. Account of the tribe of *Kallavandlu* at *Perramale,* in the *Madhura* province.
4. Account of *Kandapá Raja,* king of *Mylapur* or Saint Thome.

3.

1. Account of the former kings who ruled at *Palanir* and other places, with descriptions of different villages in the *Koimbatur* country.
2. Genealogical account of *Chinnapa Naik, Palligar* of *Palavey* in the *Dindigul* district in the *Koimbatur* country.
3. Genealogical account of *Kometi Kumara Kondapa Naik,* zemindar of *Ayakudi Pallem,* in the *Dindigul* district, in do.
4. Genealogical account of *Parispatra Udaya,* Superintendent of *Palani Male Dandayudha Swami Kovil* in do.
5. Account of the wild tribe *Kunúvar,* residing on the *Panpi* hills in the *Virupákshi* district in do.

6. Genealogical account of *Kulapa Naik, Palligar* of *Nallakota,* in the *Dindigul* district in do.
7. Descriptions of the temples and hills in the *Virupaksham* district in do.
8. Account of *Kutapa Naik, Palligar* of *Virupaksha* district, in do.
9. Account of *Chinna Oba Naik, Palligar* of the *Vyghapuri Nád Pallipat,* in do.
10. Account of the holy place of *Palani* in do.

4.

1. Account of *Vennadaya Govinda,* chief *Palligar* of the twenty-four *Nads* of *Konga,* in the *Koimbatur* country.
2. Account of the *Palligar* of *Kákavádi* in *Konganad* in do.
3. Genealogical account of the *Palligar* of *Kantagem Manroudi* in do.
4. Account of *Valagouden Palligar Talayonádi* in do.
5. Account of *Vanava Rayagouda Palligar* of the *Samatur Pollaipatta* in do.
6. Account of *Debnaik Palligar* of *Pullakshi* in the *Dharapur* district in do.
7. Account of *Avalapa Naik, Palligar* of *Avalapatt Pallam* in do.
8. Account of *Kangaya Munnadi Palligar* in do.
9. Account of *Kalinga Raya govindra, Palligar* of *Utukuli* in do.
10. Account of *Kangayanád* district in do.
11. Account of *Suvaroy Balagovinden Palligar* of *Manglam* in the *Dharapur* district.
12. Account of *Yedulapa Naik, Palligar* in do.
13. Account of the Pagoda of *Karur* in the above district.
14. Account of *Puleyur* in do.
15. Account of *Narumbur* in do.
16. Account of the *Valamangalam* in do.
17. Account of the *Kumbhagrama* village in do.
18. Account of the holy place of *Dharapur* in do.
19. Account of the temple of *Pandyagramam* in do.
20. Account of *Polamapatti* on the *Valli Malé* hill in do.

21. Account of *Kaveripuram* in the *Dharapur* district.
22. Account of the *Pagoda* of *Kunjapalli* in the *Dhanaikna Kotta* district in do.
23. Account of *Kasbah Koimbatur* in do.
24. Account of *Nilayapa Govinden, Palligar* of *Nimandapatti,* in do.

5.

1. Genealogical account of the zemindar of *Yamakalpuram* in the *Dindigul* district in the *Koimbatur* country.
2. Genealogical account of the zemindar of *Talayem Kotta* in do.
3. Genealogical account of the zemindar of *Tavasé Maddu* in do.
4. Genealogical account of the zemindar of *Pallappa Naikar* in do.
5. Genealogical account of the zemindar of *Sukampatti.*
6. Genealogical account of the zemindar of *Ammayapa Naikar* in do.
7. Genealogical account of the zemindar of *Koppaya Naikar* in do.
8. Genealogical account of *Kulapa Naiken,* zemindar of *Nellakota* in do.
9. Genealogical account of *Kurpa Tamburan,* zemindar of *Kottakadi Vaddukam,* in do.
10. Genealogical account of *Bode Naiken, Palligar* in do.
11. Account of the temple of *Devaram Pallipatt* in do.
12. Account of the temple of *Kumbha Pallapatt* in do.
13. Account of the temple of *Devaram Pallipatt* in the *Koimbatur* country.
14. Genealogical account of the zemindar of *Uttamam Pallipatt* in do.
15. Account of the different temples of *Uttamam Pallipatt* in do.

6.

1. Account of *Badelapanaik Palligar* of *Rettayembadi* in the *Koimbatur* country.
2. Account of the *Kunnuvar Jati* or tribe of mountaineers, residing on the hills of the *Virupaksha Pallipatt,* in do.

3. Account of *Terumala Ponnapa Naik* of the *Virupakshem Pallipatt* in do.

7.

1. Account of *Pulikat* together with an account of the fishermen.
2. Account of *Terupalaveram, Pomari* and *Gummadipudi* villages, in the *Madhurantakam* district.
3. The actions of the former Rajas of the *Pandya Mandalum, Chola Mandalam* and *Tonda Mandalam.*
4. Remarks on the limits of *Tonda Mandalam.*
5. Account of the temple of *Kolumudi* in *Koimbatur.*
6. Genealogical account of the kings of the *Kaliyug.*

8.

1. Account of *Pareyaptya Kondama Naik, Palligar* of *Ayakudi* in *Koimbatur.*
2. Account of the holy place of *Padmachalam* hill in do.
3. Account of the pagoda of *Narasinha Perumal* in *Tinnevelly.*
4. Account of the *Tarikamba Agrahâram* in the *Dharapur* district.
5. Account of the pagoda of *Ahobala Narasimha Swami* at *Nellakota* in do.
6. Account of *Kudurachana* in do.
7. Account of *Kunnivadi* and *Kottapalli* in do.
8. Account of the pagoda of *Mannaur Kovil* in do.

9.

1. Account of *Teruvatur Erusen* in the *Teruvatur* district.
2. Account of the *Tirths* or holy ponds at *Terunamale* in the *Arkot* do.
3. Account of *Pulagadi Asuren* in do.
4. Account of *Devagra,* Raja of the city of *Terukovelur,* in do.
5. Account of *Ponnavanen,* the son of *Kalapalen,* at *Atur* in do.
6. Account of the temple at *Gopurapuram* village in the *Vriddhachalam* district.
7. Account of the city of *Arunapuri Pattanam* in the *Tirunamale* district.

8. Account of the Princes of the *Solar* and *Lunar* races.
9. Account of the race of *Jain* prophets in the *Vriddhachalam* district.
10. Account of the *Pandukuli* or *Tumuli*, &c., in do.
11. Particular account of the *Bauddha* Rajas in do.
12. Account of the *Kurumbas*, their religious profession, customs and manners, &c.

10.

1. Account of the Pagoda of *Chatrapuram* in the *Chatupatt* district.
2. Account of the holy place of *Sinhapura Devasthanam* in the *Chatupatt* district.
3. Account of the holy place of *Terunamale* in do.
4. Account of the holy place of *Kilore* in do.
5. Account of the Pagoda of *Terukovelur* in the *Terukovelur* district.
6. Account of the holy place of *Aregunda Nallur* in do.
7. Account of the King, *Balála* Raja and his conversation with the *Jainas* respecting the *Saiva* religion.

11.

1. Account of *Kundapa* Raja, King of *Mylapur*, in the *Arkot* district.
2. Account of *Kavalapa Nain*, *Palligar* of *Nadulli*, in do.
3. Account of the City of *Pudupatnam* near *Sadras* in do.
4. Account of the tribes of mountaineers, *Badders Veller*, *Eruler* and *Malayer*, &c., in do.
5. Account of *Kanda Mannady* of the city of *Yamamudy Patnam* in do.
6. Account of the *Kurumba* fort at *Mayeru Madu* in do.
7. Account of the *Pandukulis* at *Padavur* in do.
8. Account of the *Kurumbers* in do.

12.

1. The universal deluge according to the account of the *Jaina* people in *Chatupat* district.
2. Account of the Raja who persecuted the *Jaina* people unjustly, and beheaded ten of them daily, in do.

3. Abridged account of the *Sankhyam*, *Savugada*, *Yoga*, *Mimamsa* and *Maskeri*, &c., sects of the *Jain* faith.
4. Customs and manners of the *Jainas* in the *Chatupatt* district.
5. Representation of the *Jaina* people in do.
6. Account of a *Jain* Pagoda and *Mattam* at *Chitambur* in the *Chatupatt* district together with its daily expenses in do.
7. Account of the *Damara Pákam* in the *Arkot* district.
8. Account of *Allagheyasen* and *Anchandayen*, the two sovereigns, who reigned in the old fort of *Ayeliam*, in do.
9. Account of *Pundi* in the *Arni* district.
10. Account of the heap of white pebbles at *Kallapuleyur* in the *Chatupatt* district.
11. Account of the temple of *Teruvapadi* and of the ancient Fort of *Adinarain Sambhuva Raya* at *Vayallur* in do.
12. Remarks on *Durukull* in the *Vandavasi* district.
13. Account of the hills of *Aragiri Parvatam* and of *Aranganam* in the *Arkot* district.
14. Account of the Pagoda of *Terupanáyadu* together with the Etymology of its name, in the *Terevuttur* district.
15. Account of the tribe of *Nohkers* in do.

13.

1. Account of *Malla* Raja and *Annama Deva Rayer* of *Bijanagar* in the *Arkot* district.
2. Account of *Padmanáthapuram* or ancient *Mylapur* in do.
3. List of the *Jaina* books in the *Jaina Mattam* of *Chitambur* in the *Chatupatt* district.
4. Account of the derivations of the *Syva*, *Bauddha Madhava* and *Vyshnava* religions from the ancient *Samanal* religion; with their dates; in do.
5. List of the names of the famous *Muniswaral* and *Kaviswers* or *Jain* sages and poets who are now much revered in *Dravida Desam* with their works.
6. Account of the succession of the ancient famous *Jaina* sages.
7. Representation of the *Jainas* respecting their temples in the *Arkot* district.

8. Account of *Vakkran* Raja and the petrifactions at *Teruvakaré* in the *Valladeva* district.
9. Boundaries and marks of *Chera Mandalam*, *Pandya Mandalam* and *Tonda Mandalam* in the *Dravira* country.
10. Account of the ancient sovereigns and the Etymology of the name of *Kudumulur* Pagoda in the *Kávaripakam* district.
11. Account of the origin of the ancient Rajas of *Singhala Dwipam*, or *Ceylon*.
12. Copy of a list of the *Jaina* temples and *Jaina* villages in the southern country in the hands of a *Jaina* priest at *Chitambur* in the *Jagír* country.

14.

1. Account of the *Pandukulis* or *Tumuli* written from different verbal accounts in the *Jagir* and *Arkot* districts.
2. Account of *Tondaman Chakraverti* in the district of *Kanchi*.
3. Account of *Kandava Rayen* and *Satu Rayen* who ruled at the fort of *Teruvadachuram* in the *Arkot* district.
4. Account of the Pagoda of *Teruwadachuram* in the *Arkot* district.
5. Account of the ancient gold products of *Kallaturil* in do.
6. Account of the places of hidden treasure in the *Arkot* district.
7. Account of *Tondamandalam* and its ancient inhabitants, *Baders* and *Kurumbers*, their customs, &c.
8. Account of the fort of *Karumbers* at *Maruttum* near *Kanchi* in the *Uttaramallur* district.
9. Account of *Madhurantakam* in the *Jagir* country.
10. Account of the old fort at *Akudu Tanki* in the *Arkot* district.

15.

1. Account of the war of *Tondaman Chakravarti* and *Viswavasu* raja in do.
2. Account of *Arkot* and its Etymology.
3. Account of the *Bauddha* Rajas who reigned in the fort of

Allapàdatangi and the transportation of the *Bauddhas* to *Pegu* and *Kandi*.

4. Curious account of the destruction of the 8,000 *Jain Sanyasis* or sages, who were in the *Matam*, and College, which was in *Pannatoga Nagaram* in do.
5. Account of the first king *Tayamanalli Chola* Raja, who founded the *Chola Mandalam*.

16.

1. Account of the *Matam* of *Gnánasivachari* in the *Koimbatur* country.
2. Account of the Pagoda of *Tadukambu* in the *Madhura* district.
3. Genealogical account of *Lakshmipati Naik*, the zemindar of *Udayakotah*, in the *Dindigul* district.
4. Account of the Pagoda of *Vadda Madhura Devasthanam* in do.
5. Account of the zemindar of *Mamparu Pallapatt* in do.
6. Account of the merchants at *Dindigul* in the *Koimbatur* country..
7. Genealogical account of *Ranga* Raja, the *Jagirdar* of *Mulipad* village, in the *Dindigul* district.
8. Genealogical account of *Appaya Naik, Palligar* of *Kannavadi* in the *Madhura* country.
9. Account of the various ceremonies of the *Dharma* Raja temple in *Dindigul*.
10. Genealogical account of *Bala Mukunda Naik, Palligar* of *Sukampatti*, in do.
11. Account of *Ulkandama Naik, Palligar* of *Yerryudi* in the *Dindigul* district.
12. Account of weaving and painting cloths, and the art of weaving blankets at *Kusbah Dindigul*.
13. Account of *Sakharum* and *Begampur* villages in do.

17.

1. Genealogical account of *Yarama Naik*, the *Palligar* of *Pallachet* district, in the *Dharapur* district.

2. Genealogical account of *Samba Naik, Palligar* of *Chunchuvadi* in do.
3. Copy of a record containing the topography and an account of the tribes at *Puluva, Vadavattua*, &c.
4. Genealogical account of *Mallarusu*, the *Palligar* of *Avadeyapuram*.
5. Genealogical account of *Avala Sunder Pandit* in do.
6. Account of the temple of *Subrahmanya Swami*, the deity worshipped at *Sivagiri*, in the *Koimbatur* district.
7. Genealogical account of *Bama Naik, Palligar* of *Andapatti*, in the *Dharapuram* district.
8. Copy of an old record of the *Rayalu* in the hands of the *Karanams* of *Aravakurchi* district.
9. Account of the holy place of *Kalasa* in the *Dharapuram* district.

18.

1. Copy of an ancient record in the hands of *Sriranga Deva* of *Ramanathpuram Karvur*, containing the genealogical account of the *Setupatis* or former kings of *Ramanáthpuram*.
2. Law of the *Mohameddans*.
3. Account of the temple of *Kalapalur* in the *Savak* district, in the *Koimbatur* country.
4. Account of *Ghutti Madalari, Palligar* of *Uttara Pallapatt* do.
5. Account of the holy place of *Bhavánigudall* in the *Koimbatur* country.
6. Account of the holy place *Avinasi* in do.
7. Account of the *Vanokura* village in do.
8. Account of the temple of *Agniswara Swami* of *Turavur* in do.
9. Account of *Baleswer Swami* at *Chavur* in do.
10. Account of the pagoda of *Udayagramam* village in do.
11. Account of *Parur*, in the *Settypalliam* division of the *Dharapur* district.
12. Account of the temple of *Vaidyanath Swami* at *Tulur* in do.

13. Genealogical account of *Yarapagudi, Palligar* of *Rama-patnam Pallam,* in do.
14. Account of the wild tribes of *Kadur,* who reside in the hills of *Aniamalé,* in the *Palachi* district of *Dharapur.*
15. Genealogical account of *Immadipatakapanna Reddy, Palligar* of *Paravipallam,* at the *Palachi* district, in *Dharapur.*
16. Account of *Chidambur Rayagada, Palligar* of *Topupatti,* in do.
17. Account of the *Mattam* of *Manikyavasa, Bramin* of the *Saiva* sect at *Konnampatti* village, in the *Koimbatur* district.
18. Account of *Nallapareyavenden, Palligar* of *Mellukar Tala-yanad,* in the *Dharapur* district.
19. Genealogical account of *Komarchole Andagavenden, Pal-ligar* of *Chavur,* in the *Koimbatur* country.
20. Account of *Krishna Rayapuram Agraháram,* an establish-ment of the religious *Brahmins,* in do.

19.

1. Genealogical account of *Yaratemema Naik,* the *Palligar* of *Yadayakata,* in do.
2. Genealogical account of *Kandama Naik, Palligar* of *Pale-mekonda,* in do.
3. Account of *Lingama Naik* of *Nattam,* in do.
4. Genealogical account of *Kunapa Naik, Palligar* of *Umba-tur,* in do.
5. Account of *Same Naik, Palligar* of *Ramagiri,* in do.
6. Genealogical account of *Ráma Naik, Palligar* of *Ayakudi,* in do.
7. Account of *Chakragovinden, Palligar* of *Palamkota,* in the *Kangyem* do.
8. Genealogical account of *Mudu Rangapa Naik, Palligar* of *Muttarati Pallian* at *Chakragiri,* in the *Dharapur* country.
9. Account of *Chennama Naik, Palligar* of *Maladi Pallem,* in do.
10. Account of *Timma Naik, Palligar* of *Vadapatti,* in the *Dharapur* district.

11. Genealogical account of *Soda Naik, Palligar* of *Chattampatti*, in do.
12. Account of *Chella Naik, Palligar* of *Tangavi Pallem*, in do.
13. Account of the *Palligar* of *Yalayaram Panni Pallem*, in do.
14. Account of *Kudeyur* in the *Aravakurchi* district in do.
15. Account of the holy place of *Kudalur* of the *Aravakurchi* district in do.
16. Account of the *Mirasi* of *Tumpalavadi* village in do.
17. Genealogical account of *Teramala Muttumada Naik, Palligar* of *Kutampatti*, in do.
18. Genealogical account of *Marutapa Deva, Palligar* of *Utimala*, in do.
19. Genealogical account of *Bala Mutappa Naik, Palligar* of *Pallemkanda*, in do.
20. Account of *Sami Naik, Palligar* of *Alaghapuri*, in do.

20.

1. Chronological table of the ancient and modern *Hindu Rajás* in the *Dravira* country.
2. Account of the most ancient sages and poets, with their places and dates in *Dravira Desam.*
3. A general list of books and inscriptions, &c., in do.
4. Account of *Prahadata* Maha Raja in do.
5. Account of *Vajrangada Pandya* Maha Raja of the *Pandia* country.
6. Account of the *Chola* Rajas in do.
7. Account of the *Jain* temple of *Parswanath Swami* at *Terunarain Konda* village, in the district of *Kilvanakuri Kottah.*
8. List of the names of the ancient *Jaina* kings in the *Dravira* country.
9. Account of *Kondakota* in do.
10. Account of the tribes of *Kurumba* in do.
11. Account of *Vyalwar Pallapat* in do.

21.

1. Abridged account of the *Vedas, Sastras, Puranas*, and of the different temples, with a list of the books of the ancient Rajas in the *Dravira* country.

22.

1. Account of the holy place of *Chidambar* in do.
2. Tales of the four Prime Ministers of the *Alakapuri* Raja.
3. Account of the disciples of the *Saiva* religion, with their manners and customs.

23.

1. Genealogical account of the *Tanjavur* Rajas of the race of *Bhosela* in the *Tanjore* district.

24.

1. Account of *Mavelipur* or Seven Pagodas in the *Arkot* district.
2. Genealogical account of *Pandya Pratápa* Raja of *Pandya Desam.*
3. Account of 66 *Jain* temples together with the customs and manners of the *Jainas* in the *Kanchi* district.
4. Depositions of the Bramins of *Srirangam* and *Trichinapali* on the subject of the ancient history of that country.
5. Genealogical account of *Utamanambi,* the warden of the *Srirangam* temple.
6. Chronological account of the ancient kings of the *Kaliyug,* and some account of *Chandragiri.*
7. Copy of a record preserved in the hands of *Vydyam Kupiah* at *Bhaváni gudall,* containing an account of the *Málenadu, Kudia Kota, Urkad* and other *Palligars* in the *Dravira Desam.*
8. Account of the *Maratta* Rajas who governed in the *Tanjore* country.
9. Account of the tribes of five artificers with their works in the *Trichinapali* district.
10. Account of the *Sivaprakasa Mattam* at *Tanjore.*
11. Account of the *Reddis* or head inhabitants of *Bengalam, Arumbayur, Bengalur* and *Vapuntotè* villages in the *Trichinapali* district.

25.

1. Account of the left hand people of the inferior castes, with their titles and dresses, in the *Dravida* country,

2. Account of the right hand people of the superior classes, with their titles, dresses, &c., in do.
3. Account of the old fort of the *Kurumbas* at *Nirumpur* in the *Jagir* district.
4. Chronological table of the *Tamul* Rajas in the *Dravida* country.
5. Account of the *Naga Kumara Andanda Chakravartti* former Raja of *Dravida*.
6. Account of the Pagoda of *Sundareswara Swami* at *Madhura*.
7. Account of the temple of *Tirunarainpuram* in the *Trichinapali* district.
8. Genealogical account of *Kumar Kandama Naik*, zemindar of *Aykudi*, in the *Dindigul* district.
9. Account of *Padmáchala* in *Dravida*.
10. Account of the Revenue of some villages in *Tarikamba* district, together with a description of the boundaries and caves, &c., in the *Dindigul* district.
11. Table of the different grains produced in the *Dindigul* district.
12. Account of *Kulapa Naik, Palligar* of *Nellakota*, in do.
13. Genealogical account of the *Ullapa Naik* of *Kalahastri*, in *Dravida*.

26.

1. Genealogical account of *Appayanaik, Palligar* of *Kannyvadi*, in the *Madhura* district.
2. Genealogical account of *Bodi Naik* of *Sivaram Kulam*, in do.
3. Genealogical account of *Paryakulam Ramabhaddra Naiken* of *Udakara Pallam* in do.
4. Genealogical account of *Gundama Naik, Palligar* of *Terumalè Pallam* in do.
5. Account of the hidden treasure found by a person at *Kannatur* village with a copper inscription: in the *Madhurantakam* District.

27.

1. Genealogical account of the *Tanjore* Princes.

28.

1. Genealogical account of *Avalapa Naik, Palligar* of the *Pavali* pargannah, in the *Madhura* district.
2. Genealogical account of *Kumar Ama Naik,* the *Palligar* of *Karrespatt, Pallam* in do.
3. Account of the incarnation of *Jnana Samanadhar Swami,* priest of the *Saiva* religion at *Madhura,* in do.
4. Genealogical account of *Kumara Swami,* zemindar of *Kaddambur* in do.
5. Genealogical account of *Tambuchi Nad* under the *Pandeya* kings in do.
6. Genealogical account of *Tennatupali Nullakuti Deva,* zemindar of *Singampatti,* in do.
7. Genealogical account of *Saluva Deva,* zemindar of *Swanda,* in do.
8. Genealogical account of *Pulavodaya Deva,* zemindar of *Maneyachi,* in do.
9. Genealogical account of *Jakanakunjaya Naidu,* zemindar of *Mallomanda, Chinna Pallipatt,* in do.
10. Genealogical account of *Ullagiri Naidu,* zemindar of *Naduvile,* do.
11. Genealogical account of *Inmadi, Allavatt Achurama Govinda,* zemindar of *Terrupal Pallipatt,* in do.
12. Genealogical account of *Yama Naik, Palligar* of *Varlapur Pallipatt,* in do.

29.

1. Account of the temple at *Tiruvatur Desamangalam* village in the *Ramanadpur* district, in *Madhura* do.
2. Account of the temple at *Nynargudi* village in do.
3. Account of the holy place of *Pushpavana Kasi* at *Sinhampallapatt,* in do.
4. Account of the pagoda of *Chokanatha Swami* at *Murakudi* village, in do.
5. Account of the *Chidambaram* pagoda in the *Dravira* country.
6. Account of the holy place of *Tirukadavur* in do.
7. Legendary account of the holy place of *Tiruvalur* in do.

8. Legendary account of *Gauri Myavaram*, a holy shrine, in do.
9. Account of *Harihara Putrudu*, a famous prophet.
10. Account of the ancient deity of *Madhura*, *Sundareswera Swami*, and a memoir of the *Pandya* kings in the *Dravira* country.
11. Account of the origin of the *Kaveri* river in do.
12. Legendary account of *Vallur*, a holy place in the *Dravira* country.

30.

1. Genealogical account of the *Surapayada*, *Palligar* of *Garikotah*, in the *Madhura* district.
2. Genealogical account of *Gaja'apa Naidu*, zemindar of *Gollapatti*, in do.
3. Genealogical account of *Ukkapa Naik*, zemindar of *Kurevikulam*, in do.
4. Genealogical account of *Kanakaraya Govinden*, *Palligar* of *Vellyakundam Pallipatt*, in do.
5. Genealogical account of *Madavana Naik*, zemindar of *Puleyen Gudi*, in do.
6. Genealogical account of *Ramaswami Talavadu*, zemindar of *Talapam Kota Pallipatt*, in do.
7. Genealogical account of *Jayatunga Varaguna Ramapandia Nanneyad*, zemindar of *Sivagiri*, in do.
8. Genealogical account of *Tumlaachi Naidu*, *Pallipatt* in do.
9. Genealogical account of *Muduvijaya Raghunath Pádu Uddayadeva*, zemindar of *Sivaganga*, in do.
10. Genealogical account of *Yerrachinnama Naidu*, *Palligar* at *Yella Malla*, in do.
11. Genealogical account of *Valangapuli Volaya Deva*, zemindar of *Sákimpatt*, in do.
12. Genealogical account of *Kamanayadu*, zemindar of *Vallayampatti*, in do.
13. Genealogical account of *Kulasekhara Chivala Chinnaya Naidu*, zemindar of *Mannarkota*, in do.
14. Genealogical account of *Immadi Dodapa Naik*, zemindar of *Chinnalkudi* district, in do.

31.

1. Genealogical account of *Raja Tirumal Naidu*, the prince of *Madhura*, or otherwise called *Trisirapuram Samasthanam*, in do.
2. Account of the victory of *Kerikala Chola Raja* in do.
3. Account of *Yanadulavar* or wild tribes residing at *Sriharikota*, *Tattu*, and other places in the *Arkot* district.

32.

1. Genealogical account of *Tondaman Palligar* of *Madhura*. *Trichinapalli*, &c.
2. Account of the *Pagoda* of *Jambukeswaram* in the *Trichinapali* district.
3. Account of the temple at *Kadambur* village in do.
4. Account of the holy place of *Makshilácháchalam* hill in do.
5. Account of the temple of *Retnagiri* village in do.
6. Account of the *Pandaram* of *Tiruvád Dhoramatam* village in do.
7. Genealogical account of the *Palligars* of *Kotakam*, *Torayur*, *Aryalur*, &c., in do.
8. Account of the pagoda of *Teruvallur* village in the *Lall Gudi* district in the *Trichinapali* country.
9. Account of the temple of *Chidambaram* with a description of the sacred reservoirs, &c., in the *Dravira* country.
10. Account of *Vevaranga Kallatur Udayar*, *Palligar* of the *Chengi* district, in the *Arkot* country.
11. Account of the temple at *Monargudi* village in do.
12. Account of the holy place of *Srirangam* near *Trichinapali*.

33.

1. Genealogical account of the ancient *Chola Rajas* of the *Dravira* country.
2. Copy of a record in the hands of *Krishnaya Bramin* at *Nagar*, containing an account of the discourses between a lion and a tiger.
3. Abridged account of *Iswer*, *Vishnu*, and *Bramha*.
4. Abridged account of the temples at *Kanchi*.
5. Genealogical account of the *Setupati* or prince of *Ramanathpuram* in the *Dravida* country.

6. Remarks on the temples, hills, *Mantapams*, caves, stone chariots, images, &c., at *Mahavalipuram*, in the *Arkot* district.
7. Account of the temples of *Teruvengala Nathaswami* in the *Yella Mulla Pallipatt*, in *Madhura* district.
8. Account of the temples of *Subrahmanya* in *Yella Mallapallipatt*, in do.
9. Legendary account of *Mahavalipur*, in the *Arkot* district.
10. Legendary account of *Kovalam*, in do.

34.

1. Account of the allowances of the *Madhura* temple, in the *Madhura* district.
2. Account of the allowances of the temple of the goddess *Minákshi* at *Madhura*.
3. Account of the allowances of the *Ullagiri* temple, in do.
4. List of the villages with an account of the Jagirs, in do.
5. History of *Devendra* and *Nahusha Raja*.
6. History of *Lava* and *Kusa*.

35.

1. Account of the ancient city of *Bhojapatnam* in the *Trichinapali* district.
2. Account of the *Kurumba* villages, in the *Kanchi* district.
3. Account of the *Jainas* of *Tonda Mandalam*, in do.
4. Account of *Teruvakádi* in the *Ulladeva* district, in do.
5. Account of the *Kapisthalam* in the *Teruvayar* district, in *Tanjore*.
7. Account of the *Nagar* and the Tomb of *Mir Sahib*, in do.
8. Account of the *Palligar* of *Kandarasy Kota Pallipatt* do.
9. Account of *Panda Nalur* in the *Kumbakonam* district, in do.
10. Account of the *Puretvatasadu* and *Papa Kovil* villages in the *Killur* district, in do.
11. Account of the *Jainas* of *Dipamgudi* village in the *Terevalur* district, in do.

36.

1. Account of *Sriranga Narain Jiyer*, warden of the temple of *Srirangam*, in the *Trichinapali* district.

2. History of the *Chengi* kings in the *Dravira* country.
3. Account of the sixteen *Chola Rajas* and their victories in *Dravida*.
4. Account of the establishment of *Tondamandalam* by the *Chola Raja*, in do.
5. Chronological account of the former *Rajas*.
6. Account of *Chola Simhapuram* in *Dravira*.
7. Account of the grants of *Cholangavaram*, in do.
8. Genealogical account of the *Kaveat Rajas*, in do.
9. Account of the *Agrahdram Manavatta* of the *Cholangalar* district, in do.
10. Account of the contests of the *Chengi* kings with the Moguls, in do.

37.

1. Copy of an ancient record containing the Chronological account of the former *Chakravarttis* and *Yadava Rajas*, &c.

38.

1. Account of the *Chengi* or *Gingee Rajas*.

39.

1. Account of *Arkot*.

40.

1. Account of the holy place of *Terunamale* hill.

41.

1. Legendary account of *Terukolakudi* in the *Sivaganga* district.
2. Chronological account of the kings of *Pandya Desam*.

42.

1. Accounts of the ancient temples and images of the *Pandavas* in the *Chittur* district.
2. Account of *Raya Vellur* and fort in *Arkot*.
3. Account of *Chingallpat*.
4. Account of *Chadurangapatnam* or *Sadras*.
5. Account of the war of *Jaya Sing Raja* with the Mogul ruler of *Chengi*.
6. Legendary account of *Tiruvalur* in the *Arkot* country.

43.

1. Genealogical account of the ancient *Tamul Rajas*.

CEDED DISTRICTS.

1.

1. Account of the *Cheruwodu* or tanks of *Bukkaraya-Simudram*, and *Ananta Sagaram*, in the *Anantapúram* district.

2.

1. Account of the agriculture of *Nagula Dinna* district.
2. Account of the villages of *Areka* and *Jarahpuram*, in the *Gulem* district.
3. Account of the villages of *Ramurlakota* and *Ramalakota*, in the *Kannol* district.
4. Account of *Ramalakota* village, in the *Kandanol* district.
5. Account of *Chanugondla* village in the *Panchapallam* do.
6. Genealogical account of the *Palligars* of *Pandekona*, in do.

3.

1. Account of the *Kasbah Daroga*, in the *Kampli* district.
2. Account of *Kampli*, in the *Kampli* district.
3. Account of *Antapuram* division, in do.
4. General account of *Kampli* division.
5. Account of *Konakonda* village, in the *Guti* district.
6. Account of *Somayajipalla* village, in the *Kannol* district.
7. Account of *Guni*, do. do.
8. Account of *Kotula Medatur*, do. do.
9. Account of *Nandi Kotur*, do. do.
10. Account of *Damágatla*, do. do.

4.

1. Account of *Kodur* village, in the *Kamlapur* district.
2. Account of *Turkápalla* do., in the division of *Pydékalwa*.
3. Account of *Sambatur*, do. do.
4. Account of *Ebbhárampuram* do., in the *Kamalapuram* district.
5. Account of *Allidona Agraháram*, do. do.
6. Account of *Upalur Pallam*, in the division of *Kommádi*.
7. Account of *Kolávari* village, in the *Kamalapuram* district.

8. Account of *Anki Reddipalli*, do. do.
9. Account of *Velladurti*, do. do.

5.

1. Account of *Podutur* do., in the *Duvur* district.
2. Copy of the ancient records of *Rameswerum* village, containing the decisions of lawsuits, &c.
3. Account of *Munnérampalla* village, in do.
4. Account of *Goldpalla*, do. do.
5. Account of *Rajupalem*, do. do.
6. Account of *Chilla Basávayapalla*, do. do.
7. Account of *Vengunnágaripalla*, do. do.
8. Account of *Chabadu*, do. do.
9. Account of *Lingalla Dinna*, do. do.
10. Account of *Balaki Varepalla*, do. do.
11. Account of *Pichapadu*, do. do.
12. Account of *Yataka Vanipalla*, do. do.
13. Account of *Chintagunta*, do. do.
14. Account of *Nandellamma Petta*, do. do.
15. Account of *Kallúmalla*, do. do.
16. Account of *Chalamakur*, do. do.
17. Account of *Mâlâpad* do., in the *Jambula Maddugá* district.

6.

1. Account of *Chatepalla* village, in the *Jambula Madduga* district.
2. Account of *Fakir Petta Srotriyem*, in do.
3. Copy of the ancient record of *Bommayapalla* village, containing the limits of the villages, the source of the river *Chiravati*, *&c.*, in do.
4. Account of *Nekânam Petta* village, in do.
5. Account of *Gudem Chéruwu*, do. do.
6. Account of *Ponnatotah*, do. do.
7. Account of *Ambam Srotriyem*, do. do.
8. Account of *Vámáguntapalla Srotriyem*, do. do.
9. Account of *Kotaguntapalla Srotriyem*, do. do.
10. Account of *Degúvapatnam*, do. do.
11. Account of *Dappalla* Jagir village, in do.

12. Account of *Kodur* village, in do.
13. Account of *Murâgam-Palla Srotriyem*, do. do.
14. Account of *Sankapalli Srotriyem*, do. do.
15. Account of *Yerragudi* village, in do.
16. Account of *Chamalur*, do. do.
17. Account of *Kappalu Srotriyem*, do. do.
18. Account of *Tallapodutore, &c.*, (3 villages) in do.
19. Account of *Sugu Manchapalla* village, in do.
20. Account of *Bukkápatnam*, in do.

7.

1. Account of *Ahobalam*, in the *Chagala Muni* district.
2. Account of *Batamchirla* village, in the *Kannole* district.
3. Copy of the ancient records of *Tailapuri*, in do.
4. Account of *Changalamani Kasbah*, do. do.
5. Copy of the ancient records of *Anupuri*, do. do.

8.

1. Account of *Vamúlapadu* village, in the *Koilkunta* district.
2. Account of *Kakerpadu*, do. do.
3. Copy of the ancient records of *Manchi Nila Govinda dinna* village preserved in the hands of *Dadda Nala Chinnam Bhatlu Brahmin*, in do.
4. Copy of the ancient records of *Bhimunipád*, in do.
5. Copy of the ancient records of *Chinakerperla* village, in the *Kavila-Kunta* district.

9.

1. Copy of the ancient record of *Hanumadgundam* village, in the *Koilkunta* district—and also the account of that holy place.
2. Legendary Account of the sacred pool of *Hanumadgundam* related in the 20th chapter of the *Skandapuránam*, in the *Koilkunta* district.
3. Genealogical account of *Areyappa Reddy* and *Púla Reddy*, zemindar of *Hanumadgundam* village, in do.

10.

1. Account of the *Tadiparti Kasbah* in the ceded districts.

11.

1. Copies of two ancient records of *Kárivana Agraháram*, in the *Musalamaddugu* district.
2. Account of *Krishnagiri* village, in the *Kannole* district.
3. Ancient system of the settlement of the revenues of the *Kannole* district.
4. Account of the seasons of sowing, &c., in the *Kannole* district.
5. Account of the Monsoons, in do.
6. Account of the inundation of the river *Tungabhadra*.
7. Account of *Nivarti Sangam, Prátakota, Musullamadduwu* and *Atmakur* villages near the *Srisailem* mountain, in the *Kannole* district.
8. Account of *Vallugode, Velpanore, Chindakur, Karimaddulah, Anantapuram, Mushtipalla* and *Nallakalava* villages, in the *Kannole* district.
9. Accounts of *Dudallah, Eskalah, Satlajatlore, Tadipádu, Tartore, Epana, Gundlah*, &c., fifteen villages, in the *Kannole* district.

12.

1. Account of *Doddavamlaú* village in the *Jambula Madduga* district.
2. Account of *Malanidi Kombhála Dinna* village, in do.
3. Account of *Murapandi* village, in do.
4. Copy of the ancient records of *Talamanchi Patnam* village, in do.
5. Account of *Pannampulla* village, in do.
6. Account of *Madhupuram*, in do.
7. Account of *Kona Anantapuram*, in do.
8. Account of *Golala Upalapád*, in do.
9. Account of *Golala Srotriyem*, in do.
10. Account of *Udderala* together with the records of that village, in do.
11. Account of *Punampalli, Dharmapurum, Tuvalagutlapalla Srotriyem*, in do.
12. Account of *Gopalapuram*, in do.

13. Account of *Konda Sankana, Peddakomarala* and *China Komarala.*

13.

1. Account of the ancient Agriculture, Buildings, &c., of twenty-nine villages, in the *Chinta Gunta* districts.
2. Account of the zemindar of *Mallala Samústanikula,* in do.

14.

1. Genealogical account of *Venketapa Naidu, Vengappa Naidu,* and *Ramappa Naidu, Palligars* of *Nadimedudi-pallem,* in the ceded districts.
2. Account of the village of *Yara Timma Raju Charuwu,* in the *Guti* district.
3. Account of the *Pinakini* river near *Pommedi,* in do.
4. Account of *Valudurti* village in the *Kannole* district.
5. Account of the *Kasbah Tadaparti,* in do.

15.

1. Account of *Pattari Ravi* village, in the *Siddhant* district.
2. Account of *Ugure,* do. do.
3. Account of *Sarappa Naini Petta,* in do.
4. Account of *Arakatta Vamula* village, in the *Duore* Pargannah.
5. Account of *Chinadanlur* village, in do.
6. Account of *Dasanipalla Pallem,* do.
7. Account of *Duwur,* do. do.
8. Account of *Vanipanta,* do. do.
9. Account of *Kumpireddi Pallem,* do. do.
10. Account of *Mudireddy Pallem,* do. do.
11. Account of *Jamúla Maram,* do. do.
12. Account of *Manchampalla Vari,* do. do.
13. Accounts of *Paranipádu* and *Nandalamma Pettah* villages, in the *Siddhant* district.
14. Accounts of *Ravúlakolanu* and *Payakattu Ubalam* villages, in do. do.
15. Account of *Ubalam* village, do.
16. Account of *Boddacheruwu,* in do.

17. Account of *Viswanathpuram Agraháram*, in do.
18. Account of *Regula Gunta*, in do.

16.

1. Account of *Nellundnur* village in the *Chittawole* district.
2. Account of *Andapur* and *Yallam Rajpalla* villages, in the *Chittawole* district.
3. Accounts of *Nagareddipalla* and *Patore* villages, in do.
4. Account of *Mandapalla* and *Polapallore*, in do.
5. Account of *Boddugantapalla Rollamadugu*, in do.
6. Accounts of *Sriranga Raju Pallem* and *Akapádu*, in do.
7. Accounts of *Sriranga Rajupuram Srotriyem Soshamambapuram Agraháram*, do.
8. Account of *Gundlur* and *Kottapallí*, in do.
9. Account of *Hastavaram* and *Madana Gopalapuram*, in do.
10. Account of *Atterala Agraháram Srotriyem*, in do.
11. Account of *Kichamambapuram Agraháram*, in do.
12. Accounts of *Naraina Nellore Lemboka*, in do.
13. Accounts of *Vengamambapuram*, and *Chintagunta Agraháram*, do.
14. Account of *Boyanapalli* and *Mungamambapuram* villages, in do.
15. Account of *Komara Palla*, in do.
16. Account of *Kunda Nellore*, in do.
17. Account of *Nukanainapalla* and *Etimampur*, in do.
18. Account of *Valagacharla*, *Mallamadagu*, and *Damanacharla*, in do.
19. Account of *Kondore*, in do.
20. Account of *Chermaraya Samudram*, in do.
21. Account of *Tiranam Palla*, in do.
22. Account of *Sreyavaram*, in do.
23. Account of *Indlore*, in do.
24. Account of *Pangalore*, in do.
25. Account of *Siddhavaram*, in do.
26. Account of *Terunalarazu Petta*, in do.
27. Account of *Viropa Naigaya Petta*, in do.
28. Account of *Ubali*, in do.

29. Account of *Gomantarajapuram*, in do.
30. Account of *Ramachandrapuram*, in do.
31. Account of *Juttivouripalla*, in do.
32. Account of *Nallapareddi Palla*, do.
33. Account of *Kommore*, in do.
34. Account of *Konapuram*, in do.
35. Account of *Ramachandrapuram*, in do.
36. Account of *Jangalapalla*, in do.

17.

1. Genealogical account of the *Palligar* of *Kotakonda Samashánam* in the *Panchapallam* district.
2. Account of *Mutyala Pádu* village in the *Danur* district.
3. Account of the *Kasbah Máchapalla* division in the *Siddhavat* district.
4. Account of *Ramadurgam* (Hill Fort,) in the *Gulem* district.
5. Account of *Nandala* village in the *Kannole* district.
6. Account of the *Chenchuvars* (Wild Tribes) on the *Nalla Male* hills in the *Kannole* district.
7. Account of the tribes of *Dásár* and *Chenchuvar*, in do.

18.

1. Account of the *Palligars* of *Chittawar Pallem* and *Muduwaguntla* in the *Guramkonda* district.
2. Account of *Yagara Mudduwaguntla Palligar*, in do.
3. Account of the pagoda of the deity *Anjaneyaswami* at *Pulivendala* village, in the *Kadari* district.
4. Account of the deity *Chennakesava Swami* at *Patarapallapatnam* village, in do.
5. Account of the pagoda of *Venkatáchala Swami* at *Pulivendala* village, in do.
6. Account of *Duvapád* village, in the *Duvupád* district.
7. Account of *Turumilla* village, in the *Kamman* district.
8. Account of the deity *Mokshesiver Swami* at *Mokshagundam* village, in do.
9. Account of *Baddavole* village, in do.
10. Account of *Mallapáddu* do., in the district of *Geddalore*.

19.

1. Account of *Pulugantapalla* village, in do.
2. Account of *Anumanapalla*, in do.
3. Account of *Gunámpád* and *Mahadevapuram* villages.
4. Account of *Akavadu* village, in do.
5. Account of *Akkapalla*, in do.
6. Account of *Pulala Cheruwu*, in do.
7. Account of the *Kasba* of *Rudravaram* do. do.

20.

1. Account of *Tallamarapur* do., in *Duvúr* district.
2. Account of *Chiyapadu*, in do.
3. Account of *Kamanore*, in do.
4. Account of *Kommara Anantarajupallam*, in do.
5. Account of *Samapuram*, and *Survi Reddipalla*, in do.
6. Account of *Gaddamayapalla*, and *Nanganore*, in do.
7. Accounts of *Gopalapuram* and *Nenavadah*, in do.
8. Account of *Yaraguntlapalla Srotriyem*, do.
9. Account of *Ragula Agraháram*, in do.
10. Account of *Katavaram*, *Budedapád* and *Tummalapad* villages, in do.
11. Account of *Babuluchi* including the *Agraháram*, in the *Duvúr* district.
12. Account of *Ravulur* and *Kottapalla* village, in do.
13. Account of *Madore*, in do.
14. Account of *Kallur*, in do.
15. Account of *Vellala* and *Bhavani Sankarapuram*, in do.

21.

1. Account of *Pasuvula* in the *Nosam* district.
2. Account of *China Pasuvula* village, in do.
3. Account of *Olava Palla*, in do.
4. Account of *Kottapalla*, in do.
5. Account of *Modedinnah*, in do.
6. Account of *Kotapadu* do., in the *Siddhavat* district.
7. Account of *Pannapalla*, in do.
8. Genealogical account of the *Palligars* of *Pattore Pallem* in the *Chinnore* district.
9. Account of *Valur* village in the *Kamalapore* district.

10. Account of *Tapetla*, in do.
11. Abridged account of the Rajas of the *Siddhavat* district with their dates.
12. Account of *Yapparalah* village in the *Siddhavat* district.
13. Account of *Jurulapalla*, in do.
14. Account of *Bukkayapalla*, in do.

22.

1. General account of the *Duvúr* district.
2. Legendary account of *Sidhavatam Kasbah*.
3. Abridged account of the *Siddhavat* Rajas, their Governments, and dates.

23.

1. Copy of the ancient palm leaves discovered by the *Purohit Chinnambhatt, Bramin* of the *Kavela Konda* district.
2. Account of *Kalgutla* village, in do.
3. Copy of the ancient record of *Bhimanipád* village preserved by the *Karanam* at *Bhimanipad*, in do.
4. Copy of the ancient record of *Chennampalla* village do.
5. Account of *Temma Naine Pettah*, in do.
6. Copy of the ancient record of *Govendinna* do.
7. Account of *Savadaradinna*, in do.
8. Account of *Ravanur*, in do.
9. Account of *Gondipapala*, in do.
10. Account of *Uyalavada*, in do.
11. Account of *Chintagunta*, in do.
12. Account of *Ariapareddi* zemindar of *Bodemmanore* village, in do.
13. Account of *Kampamalla*, in do.
14. Account of *Donnipadu* and *Munnavani Jambula Dinna*, do. do.

24.

1. Account of the *Kasbah* of *Balari* district.
2. Account of *Sindhavada* village, in do.
3. Account of *Davaneykallu*, in do.
4. Account of *Nayakallu* village in the *Kannole* district.
5. Account of *Kavatallam* village, in the *Advani* district.

6. Account of the pagoda of *Chennakesava Swami* at *Gundallu* village, in the *Panchapallam* district.
7. Account of the ancient revenues of the villages of the *Advani* district, copied from the record of *Bhimaraya*.
8. Account of *Hatti Bellagallu* village, in the *Golam* district.
9. Account of *Chippagiri* village, in do.
10. Account of *Serekoppah*, do. do.
11. Account of *Parovali* village, in the *Chinnampalla* district.

25.

1. Account of the *Kasba Jambulá Maddugu*, in do.
2. Account of *Chinnalore* village, in do.
3. Account of *Channampalla Srotriyem*, in do.
4. Account of *Torravamula*, in do.
5. Account of *Bestavamula*, in do.
6. Account of *Kadarabadu*, in do.
7. Account of *Nella Nutula Srotriyem*, in do.
8. Account of *Beddadur*, *Konavaripalla* and *Burujupalla* villages, in do.
9. Account of *Yanamala Chintala*, in do.
10. Account of *Pottipad* and *Donkapalli Srotriyem*, do. do.
11. Account of *Gandlore*, *Bramhanapalla*, *Ubalaparam*, *Jampanapalla* and *Raghavapuram*, in do.
12. Account of *Vabanna Petta*, in do.
13. Account of *Kondapuram Srotriyem* village, in the *Jambula Maddugu* district.
14. Account of *Anantapuram*, in do.
15. Account of *Pendlejuvi* and *Lavanur*, in do.
16. Account of *Venaka Kalavah*, *Chennamananipalla* and *Lingamananipalla*, do. do.
17. Account of *Muncha Mari Srotriyem*, in do.
18. Account of *Gangapuram*, in do.
19. Copy of an ancient record on palm leaves, of *Tollamadgu* village.
20. Do. do. do. *Chinnampalla*, do.
21. Copy of the ancient record of *Timmanaini Pettah* in *Koilakontla* district.
22. Copy of the ancient record of *Boyella Tadiparti* village.

23. Account of *Vopulur* village.
24. Account of *Peddavanuturla*, in do.

26.

1. Account of *Prabhuvala Vedu* in the *Sidhavat* district.
2. Account of *Yaterazpalla*, do. do.
3. Account of *Viravalli Konasamudram*, do. do.
4. Account of *Kongalavid*, do. do.
5. Account of *Venkat Settipalla*, do. do.
6. Account of *Vente Metta*, do. do.
7. Account of *Mangampettah*, do. do.
8. Account of *Ganga Perrur*, do. do.
9. Account of *Penna Perrur*, do. do.
10. Account of *Kurmalur*, do. do.
11. Account of *Namalla Gondi*, do. do.
12. Account of *Kottur Payakatt*, do. do.

27.

1. Account of *Panem Pallapatt*, do. do.
2. Genealogical account of *Narasimha Reddi*, *Palligar* of *Racherlah Samasthánam*, in the *Duvúr* district.
3. Account of *Sivapur* village, in do. do.
4. Account of *Gada Gudur*, do. do.
5. Account of *Jaggannathpuram Srotriyem*, do.
6. Account of *Rupullagudi* do., in the *Nosam* district.
7. Account of *Harivaram*, do. do.
8. Account of *Pottepad*, do. do.
9. Account of *Gundi Malla*, do. do.
10. Account of *Enjeddu*, do. do.
11. Account of *Peddayemmanore*, do. do.
12. Account of *Sudamalla*, do. do.
13. Account of *Mayalore*, do. do.
14. Account of *Guladurti*, do. do.
15. Account of the former Revenue of *Alemkonda* division in do.

28.

1. Account of the Tanks at *Bukkaságaram* and *Anantasagaram* in the Ceded districts.

2. Account of the Pagodas of *Chennakesava Swami* and *Venkateswer Swami* at *Pallimalla*, in the *Kadari* district.
3. Account of the deity *Ranganatha Swami* in the village of *Palivendala*, in the *Kadari* district.
4. Account of the deity *Anjaneya Swami* in the said village, of do.

29.

1. Account of the *Kambham* Tank in the *Kambham*, do.
2. Account of the *Kasbah* of *Giddalore* in the *Giddalore*, do.
3. Account of *Bodikomara Virana, Palligar* of *Yaguvapallen*, in the *Dupad* district.
4. Account of *Korlakanta Krishnama Naidu*, zemindar of *Pollala Cheruvu*, in the *Dupad* district.
5. Account of *Boda Chennappah, Palligar* of *Chappala Amudgor*, in do.
6. Account of *Chappala Madgu* village, in do.
7. Account of *Basavapuram* village, in the *Giddalore* district.
8. Account of *Nellagoti Venket Narsu, Palligar* of *Yendapalli*, in the *Dupad* district.
9. Account of *Venkatadri Palliam*, in do.
10. Account of the *Dupati Daspandyas*, in do.

30.

1. Account of *Pratkondah* village, in the *Panchapallam* district.
2. Genealogical account of *Ramappa Naid*, zemindar of *Udaripukonda*, together with an account of *Udaripu* hill, in the *Vajaira Karur* district.
3. Account of *Kharupalli* village, in the *Panchapallem* district.
4. Account of the war of *Alleya Rama Rayalu* against the *Bijapur Padshah*.
5. Copies of the ancient records at *Gungutare* and *Guntanula* villages, in the *Kandanole* district.
6. Account of *Rangapuram* in the *Kannole* district.

31.

1. Account of *Racha Petta*, in the *Nagala Dinna*.

2. Genealogical account of *Chinnadevana Konda Malikarjuna Naido*, zemindar of *Maddikira*, in the *Chinnampalla* district.
3. Account of *Auspuri* village, in do.
4. Account of *Negi Naika* and *Hiraguda, Palligars* of *Kosegi*, in the *Adavani* district.
5. Account of *Achahola* village, in do.
6. Account of *Ubala Devarapalla*, in the *Chinnampalla* district.
7. Account of *Yeragudi* village, in the *Panchapallam* district.
8. Account of *Kankanur* village, in do.
9. Account of *Rajula Mundegiri*, do. do.
10. Account of *Nandivaram* village, in the *Nagula Dinna* district.
11. Account of *Teranikallu* village, in the *Panchapallam* district.
12. Account of *Halabed* do., in the *Golam* district.
13. Account of *Halagondi* do., in the *Golam* district.

32.

1. Account of *Gandikotta* hill fort, in the *Jambula Maddugu*, do.
2. Provincial account of the *Jambula Maddugu* district.

33.

1. Account of the *Pedda-palla-Pallem-Palligar*, in the *Sidhavatam* district.
2. Account of the *Mundapalli Pallem, Palligar*, in do.
3. Genealogical account of the *Mandapampalla Pallem Palligar*, in the *Sidhawat* district.
4. Account of *Chinna Vamana Naidu, Sashovida, &c.*, of *Konarajupalli Polliam*, in do.
5. Account of *Vanita Putinadu Bachi Naidu, &c.*, of *Chintarajupalla Polliam*, in do.
6. Account of *Vinkatasam Javukallapalla Polliam*, in do.
7. Account of *Chinnapallama Naidu, &c.*, of *Gajulapalla Polliam*, in do.
8. Account of *Joti* village, in do.

9. Account of *Bramhanapalla*, in do.
10. Account of *Ramapuram*, in do.
11. Account of the eighteen villages of the *Suggeli Payakatt*, in do.

34.

1. Account of the *Herahotur* village, in the *Golem* district.
2. Account of *Chikkanatur* village, in do.
3. Account of *Beddara Bellagullu* do., in the *Nagula Dinna*, do.
4. Account of *Karajogullu* do., in *Panchapallem* do.
5. Account of *Muruvanni*, do. in do.
6. Copy of a record of *Nayakallu* village, in the *Kannole* do.
7. Account of the measurement of the *Kannole* district.
8. Account of the Agriculture and the natural history of the animals and birds of the *Panchapallam* districts.
9. Account of the *Matham* of *Subhagendra Swami* of the *Madhwa* religion at *Manjalla* (on the banks of the *Tungabhadra* river), in the *Nagula Dinna* district.

35.

1. Provincial account of the *Kamalapur Taluk* together with an account of its *Kasba*.
2. Provincial account of the *Koilkutah Taluk*.
3. Account of *Srisailam*, a holy place in the *Kannole* district.

36.

1. Account of *Chintapalli-pad* village, in the *Geddalore* do.
2. Account of *Bálapalli*, do. in do.
3. Account of *Papenanipalla* and *Gangagucha*, in do.
4. Account of *Aredi Udi*, in do.
5. Account of *Rastu Nagar*, in do.
6. Account of *Donakonda*, in do.
7. Account of *Virabhadrapuram*, in do.
8. Account of *Maddula Madka*, in do.
9. Account of *Chinta Mallalapad*, in do.
10. Account of *Ayavaripalli*, in do.
11. Account of *Peddakandukur*, in do.
12. Account of *Chinakandukur*, in do.

13. Account of *Senkarapuram*, in do.
14. Account of *Munâlapad*, in do.
15. Account of the *Suvernabahu* river, which is in the south of *Geddalore*.
16. Account of *Kasbah Geddalore*.
17. Account of *Papenanipalla*, in do.

37.

1. Account of *Akkavalla*, in the *Geddalore* district.
2. Account of *Yadaki* do., in the *Yadaki*, do.
3. Account of *Pulala Cheruvu*, do., in *Geddalore*, do.
4. Account of *Akasid*, in do.
5. Account of *Chenaganipalla*, in do.
6. Account of *Turumella*, in the *Kambham* district.
7. Account of *Chennama Rani*, zemindar of *Anantapuram*.

38.

1. Account of *Danawulapad*, in the *Jambula Madagu* district.
2. Account of *Devagudi* village, in do.
3. Account of *Sugumanchipalla*, in do.
4. Copy of an ancient record of *Nandipadu*, do.
5. Account of *Palore* village, in do.
6. Account of *Peddamudeyem*, in do.
7. Account of *Vengempalla*, in do.
8. Account of *Sudapalla*, in do.
9. Account of *Jangalapalla*, in do.
10. Account of *Uppalore*, in do.
11. Account of *Namali Dinna*, in do.
12. Account of *Ballupunugudur*, in do.
13. Account of *Guddesalore*, in do.
14. Account of *Chenamudeyen*, in do.
15. Account of *Chidipiralla Dinna*, in do.
16. Account of *Boditippanapád*, in do.
17. Account of *Gunlagunta*, in do.
18. Account of *Charevari Upallapad*, do.
19. Account of *Gopalapuram Srotriyem*, do.
20. Copy of an ancient Record at *Deguvakullapatala*, in the *Jambula Maddugu* district.

21. Account of *Abdullapuram*, in the *Koilkunta* district.
22. Account of *Chintatammapalli* village, in do.
23. Account of *Timma Naini Petta*, in do.
24. Account of *Boyala Tadeparti*, in do.
25. Account of *Upulur*, in do.
26. Account of *Mayalavaram Srotriyem*, in do.
27. Account of *Dombara Nundalla*, in do.
28. Account of *Maragudi*, in do.
29. Account of *Duganapalli*, in do.
30. Account of *Kullutla*, in do.

39.

1. Account of the Iron Manufacture at *Bachapalli*, in the *Duvúr* district.
2. Account of *Goruta* village, in the *Kannole* district.
3. Account of *Kopparti* do., in the *Chinnore*, do.
4. Account of *Kolumulapalla*, in do.
5. Account of *Bogupettapalla*, in do.
6. Abridged accounts of the records of *Hanumadgundam* in the *Koilkunta* district.
7. Account of *Gotur*.
8. Account of *Chintakomma Dinna*, in do.

40.

1. Legendary account of the holy place of *Pushpagiri* and of *Kotlur* in the *Chinur* district.
2. Genealogical account of the Rajas of the *Kaliyug*.
3. Account of *Pushpagiri* with its description in the *Chinur* district.
4. Account of *Mamillapalli* village, in do.
5. Account of *Ambavaram*, in do.

41.

1. Account of *Seruvalla* village, in the *Kannole* district.
2. Account of *Yadavadi Agraháram*, in do.
3. Account of *Kuruguntapalli* village, in the *Sidháwat* district.
4. Account of *Rameswer* do., in the *Danore* district.
5. Account of *Bhimunepad*, do. in the *Koilkunta*, do.

6. Genealogical account of *Mellareddi*, zemindar of *Uyalavada* and *Sangapatnam*, together with his titles, &c., as related in some *Telugu* verses of the *Sâkuntala Parinayem*.

42.

1. Accounts of twenty-one villages of the *Pattapenad* situated in the *Chittavul* district.
2. Account of six villages of *Kodur Sammat*, in the *Chittavul* district.
3. Accounts of seven villages in the *Chinavarampad-sammat*, in do.
4. Accounts of eleven villages in the *Srotriya Agraháram*s, in the district of *Chittavul*.
5. Account of *Kuppa Samudram* village, in do.
6. Account of *Venketrama Rajupuram Agraháram*, do. do.
7. Account of *Mylapalla*, in do.
8. Account of *Natevare Khandrika*, in do.
9. Account of *Pondulore*, in do.
10. Account of *Manjampetta* or *Venkatarajapuram Agraháram*, in the *Chittavul* district.
11. Account of *Mallalavar Khandrika Agrahâram*, in do.
12. Account of *Tomma Konda Venkatarajapuram Agrahâram*, do.
13. Accounts of *Kumbhala Konta*, &c., &c., in the *Chittavule* district.

43.

1. Account of *Duddanala*, in the *Koilkunta* district.
2. Account of *Gobunutala*, in do.
3. Copy of the ancient record of the decision of the disputes of the people of *Nagalavaram*; from *Daddanalla Chinnambhatt*, in do. do.
4. Copy of an ancient record on palm leaves from *Vamulapati Appiah*, in *Koilkunta* district.

44.

1. Account of *Tommalore* village, in the *Kamalapuram* district.
2. Account of *Machanore*, in do.
3. Account of *Podatorli*, in do.

4. Account of *Vatavalli*, in do.
5. Account of *Chavali*, in do.
6. Account of *Kondur*, in do.
7. Account of *Yerragudipad*, in do.
8. Account of *Tippalore*, in do.
9. Accounts of *Sunkessalu*, in do.
10. Accounts of *Padda Chapalli*, *Chinna Chapalli*, *Pasumpalli* and *Kittimulli* villages, in do.
11. Account of *Kopole*, in do.
12. Account of *Lambaka*, in do.
13. Accounts of *Pedda Putah* and *Chinna Putah*, in do.
14. Account of *Pydekálava* village, in do.
15. Account of *Jangalapalla*, in do.
16. Account of *Chadipi Rolla*, in do.
17. Accounts of *Pandillapalli* and *Nallalingampalla* in do.

45.

1. Provincial account of the *Kandanavole* district.

46.

1. Account of *Dauletpuram* village, in the *Chennur* district.
2. Account of *Konapalli*, in do.
3. Account of *Pushpapuram*, in do.
4. Account of *Koparayapalla*, in do.
5. Account of *Chenna Rayapalla*, in do.
6. Account of *Rayalapantula Palla*, do.
7. Account of *Pagirpalla*, in do.
8. Account of *Krishnapuram*, in do.
9. Account of *Ramachendrapuram*, in do.
10. Account of *Venkatesapuram*, in do.
11. Account of *Bodapalla*, in do.
12. Account of *Ramapuram*, in do.
13. Account of *Koparti*, in do.
14. Account of *Rama Rajapalla*, *Yadavapuram* and *Talaganganapalla*, in do.
15. Account of *Krishna Somayajulapalla*, in do.
16. Account of *Pushpagiri*, in do.
17. Account of *Bhaskarapuram*, in do.
18. Account of *Chintalapatore*, in do.

19. Account of *Moma Páka*, in do.
20. Account of *Eppi Pettah*, in do.
21. Account of *Polore*, in do.
22. Account of *Naganathpuram*, in do.
23. Account of *Bhimayapalla*, in do.
24. Account of *Vimalapalla* village, in do.
25. Account of *Túdúwúla Dinna*, in do.
26. Account of *Sunkasala*, in do.
27. Account of *Ganganapalla*, in do.
28. Account of *Tadi Gollu*, in do.
29. Account of *Eppi Pettah, Kampulla, Pedumeiramu Pagadálapalla* and *Chenna Rajapalla* villages, in do.

47.

1. Account of *Anumulaguti* village, in the *Kamalapur*, do.
2. Account of *Kakatam*, in do.
3. Account of *Yatur*, in do.
4. Account of *Medatore*, in do.
5. Account of *Vadarur*, in do.
6. Account of *Gangaveram*, in do.
7. Account of *Tripuravaram*, in do.
8. Account of *Peddanapad*, in do.
9. Account of *Yindukur*, in do.
10. Account of *Vurutur* in do.
11. Account of *Lingalah*, in do.
12. Account of *Talapalore*, in do.
13. Account of *Dondopadu*, in do.
14. Account of *Yerraguntla*, in do.
15. Account of *Potla Dúrti*, in do.

48.

1. Account of *Heratumballamu* village, in the *Adavani*, do.
2. Account of *Alavakonda* village including an account of the *Nosam* district.
3. Provincial account of the *Chennur* district in which is included an account of the city of *Kaddapa*.

49.

1. Account of *Bukkaraya Samudram* and *Ananta Sagaram* in the ceded districts.

2. Account of the tanks in the above villages.

50.

1. Account of *Padavanuturla* in the *Koilkunta* district together with copy of a record of that village.
2. Account of *Jolada Rasi* village, in do.
3. Account of *Kakurravada,* in do.
4. Account of *Puchakoila Palla,* in do.
5. Account of *Metti Yeddupalla,* in do.
6. Account of *Reddevari Jambula Dinna,* do.
7. Account of *Alore,* in do.
8. Remarks on *Yerragudi* with a copy of a *Kavelah* or record of that village, in do.
9. Copy of the records of *Kolemegundla,* in do.
10. Account of *Ayenur,* do. do.

51.

1. A particular account of the celebrated hill of *Yádavagiri* in the *Adavani* district on which is situated many holy *Tirthams* or pools, &c., &c.
2. Account of *Kasba Adavani,* do.

52.

1. Account of *Sayapa Naini Subah Naidu,* zemindars of *Mereyempalla* in the *Dubad* district.
2. Copy of a record in the hands of *Nandavarikulu Karanam* of *Rameswer,* in the *Dawur* district.

53.

1. Account of *Kasbah Chittevole* district.

54.

1. Account of *Dudekonda* in the *Panchapalliam* district.
2. Account of *Chamulapalli,* do. in the *Chennur* district.
3. Account of *Kasba Chennur,* in do.
4. Account of *Utukur* village in the *Chennur,*
5. Account of *Kasbah Kampili* in the *Kampili* district.
6. Account of the capital of *Kamalapuram,* do.
7. Account of the war of *Kumâra Rámana,* son of the *Kampili* Raja.

55.

1. Account of *Yadaki* in the ceded districts.
2. Account of *Pamudi* village, in do.
3. Account of the river *Pinakini*, in the vicinity of *Pamudi*.
4. Account of *Yerrabandla* village, in the *Pulivendla* district.
5. Account of *Panchalingala*, do. do.
6. Account of *Mallikarjuna Swami* at *Yerrabandla*; in do.

56.

1. Account of the diamond mines at *Muni Maddugu Pettah*, in the *Vujrakarur* district.
2. Account of *Venkatapuram Agraháram*, in the *Chennampalla* district.
3. Genealogical account of *Pedda Kondala Naidu* and *Chenna Kondala Naidu*, the zemindars of *Pappuli Samasthánam*, in the *Chinnumpilly* district.
4. Account of *Nallapalla Agraháram*, in do.
5. Account of *Rayemmah Pettah Agraháram*, in do.
6. Account of *Tekkalakotah* in the *Balari* district.
7. Account of *Vamulapadu*, in the *Yadaki* district.
8. Account of the holy place of *Pampa Kshetram*, in do.
9. Account of the *Jainas* at *Pedda Kotan* and *Chenna Kotan* in the *Golem* district.

57.

1. Account of *Vajrakarore* and its diamond mines in the *Guti* district.
2. Account of *Urava Konda* village, in do.
3. Genealogical account of *Verama Naidu*, *Palligar* of *Tadmuni* village, in do.
4. Account of dyeing cloths of different colours at *Pamidi*, in the *Tadpalli* district.
5. Genealogical account of *Terumalla Naidu*, *Palligar* of *Maralah* village, in the *Gurem Konda* district.
6. Agricultural account of the *Gurem Konda* district.
7. Account of *Dharmaver* village, in do.
8. Genealogical account of *Venket Rao* and *Bhujanga Rao* of *Kongo*, *Naib Despandya Sirmazzumdar* of the ceded districts and *Arkot*, &c.

9. A representation of *Rao Bhujanga Bhaker Naib Kongo Kulkarney* of the ceded districts and *Arkot*, &c.
10. Account of *Tari Konda* village, in the *Gurem Konda*, do.
11. Account of *Bhanjey Asavunt, Enamdar* of *Chapal Mudgu* village, in the *Tadpalli* district.
12. Account of *Srinivas Acharya, Enamdar* of *Buragpalli* village, in do.
13. Account of *Chenchal Rao, Enamdar* of *Epenta*, in do.
14. Account of *Konori Rao, Nadgad* of *Vidda Sammat* in the *Kampili* district.
15. Account of the deity *Venketisa Swami*, in the village of *Talore*, in do.

58.

1. Copy of an ancient record of *Nandavaram* village, containing the establishment of the *Nandavari Bramins* by the emperor *Nandana Chackraverti*, in *Jambula Madduga* district.
2. Copy of an ancient record of *Madavaram* village, preserved in the hands of the *Karanams* of the above village.
3. Account of the deity *Chenakesava Swami*, together with an account of *Markapuram* village, in the *Dupad* district.
4. Account of *Ulivinda Konda* hill, in the *Kannole*, do.
5. Account of *Gudval* village, in the *Gudval* district.

59.

1. Account of *Kungurd* village, in the *Balari* district.
2. Account of *Herahala*, do. in do.
3. Account of *Kumara Ramanatha*, prince of *Kampili*, with his titles, &c., in the ceded district.
4. Account of *Bhatta Hall* village, in *Balari* district.
5. Account of *Tuda Tanne* do. and of the deity *Kumara Swami*, in do.

60.

1. Account of Agriculture in the *Anantapuram* district.
2. Account of Agriculture in the *Tadputtry* district.
3. Genealogical account of *Raghu Naid, Palligar* of *Dudepalli* in *Gurem Konda* district.

4. Account of *Jagannathpur* and *Sumadreipur* village, in the *Tadpattri* district.
5. Genealogical account of *Krishnapa Naid, Palligar* of *Tarmarai*, in do.
6. Account of the manufactures of different kinds of cloths, in the *Tarpati* district.
7. Account of the pagoda of the deity *Srikhadri Drusimha Swami*, together with remarks on the holy tanks on the *Srikhadri* hill, in the district of *Gurem Konda*.

61.

1. Copy of the ancient record of *Nandavaram*, containing an account of *Nandana Chakravarti* and of the thirteen tribes of *Nandavari Brahmins*.

62.

1. Account of *Guti* with remarks on the *Durgams* or hill forts, ancient temples, tanks, gardens, trees, &c., on the hill of *Guti* and the account of various hills, caves, limits, and of the wild animals, in the *Guti* district.
2. Legendary account of the ancient cave of *Kanwa Maha Muni*, in the vicinity of *Parlapalla* village, in the *Kadari* district.
3. Account of the temple of *Hanuman* near *Parlapalla* village, in the *Kadari* district.
4. Account of *Yerratimma Raz Cheruwu* village with remarks on the hills, tanks, temples, limits of the above village, in *Guti* district.
5. Account of the Zemindari of *Lingagiri* district.
6. Account of the diamond mines at *Bayanapalla, Kannaparti, Gurampad*, and *Chenamachupalli* villages, in the *Chennur* district.
7. Account of *Timma Naini Pallem*, in *Pulevendola* district.
8. Account of *Bramhadewa Mari* and *Mortati* villages with remarks on the boundaries, temples, tanks, images, inscriptions, &c., of the above villages, in *Pulevendala*, do.
9. Account of the images, temples, and boundaries of *Chinna Chegularawu, Mallapalli* and *Kodavundlapalla* villages, in the districts of *Parlapalla* and *Pulevendala*.

10. Account of *Palakonda* and of *Bommayah*, the chief inhabitant of the above village, in the *Parlpalla* district.

63.

1. Account of *Pennagonda* with remarks on the hill forts, *Pushkarinis* or sacred ponds, caves, images, temples, *Goparums*, royal buildings and curious places on the *Pennagonda* hill with an account of the limits, gardens, trees, wild beasts, and products and the genealogical account of *Hurihar Rayalu* and *Bukka Rayalu*, and the sovereigns of *Pennagonda* in the ceded districts.
2. Account of *Rayadurgam* with remarks on the forts, caves, temples, images, ponds, and the royal buildings, &c., on the *Rayadurgum* hill, and the account of the limits and products as well as the genealogy of Raja *Gopala Naid* and *Konat Naid*, former princes of *Rayadurgum*.
3. Account of the forts, temples, images, tanks, sects, gardens, trees, and wild beasts on the hill of *Uchangi Durgam*, and the genealogical account of *Samasthan Naik Palligar*, as well as an account of the limits, products of the *Uchangi Durgam*, in the *Harapanahally* district.
4. Account of *Balari* with remarks on the forts, royal buildings, temples, ponds, list of the gardens, trees, of different kinds of flowers, fruits, wild animals, on the hill of *Balari* and the genealogical account of *Nechamadalinga Ramapa Naid* and *Balada Hanuman Naid*, *Palligars* of *Balari*, as well as an account of the products, and of the manufacture of different sorts of cloths in the district.
5. Account of *Kurugode* with remarks on the old cities, hills, temples, images, forts, ponds, ancient royal buildings, with an account of the produce, gardens, trees, limits, &c., of the *Kurugode* district.
6. Account of the cultivation of melons, in the *Kurugode* district.
7. Account of *Maddaka Sira*, with remarks on the forts, temples, images, ponds and of its limits; with an account

of the *Palligars* and products, gardens, trees, wild animals, &c., of the district.

8. Accounts of twenty-four villages of the *Amarapuram* district with remarks on the forts, boundaries, temples, images, list of the wild animals, trees, gardens, tanks and products, &c., of the district.
9. Genealogical account of *Ragapa Raz* and *Narain Raz*, princes of *Retnagiri* and *Venkatagiri*, with remarks on the hill forts, caves, temples, images, *Goparams*, ponds, gardens and of the royal buildings on the hills of *Retnagiri* and *Venkatagiri*, with a list of the wild animals, products, gardens, trees, boundaries, &c., of the district.
10. Account of the revenue arrangement of the carnatic dynasty.
11. Account of smelting iron, and making steel in the ceded districts.

64.

1. Report of the progress of *Narain Rao*, on his journey in the *Kaddapa* district from August 1809 to July 1810.

65.

1. Report of the progress of *Narain Rao*, on his journey in the ceded districts, from August to December 1810.
2. Report of the progress of *Narain Rao*, on his journey in the ceded districts, for the year 1811.
3. Report of the progress of *Narain Rao*, on his journey in the ceded districts, for the year 1812.
4. Report of the progress of *Narain Rao*, on his journey in the ceded districts, from January to May 1812.

66.

1. Report of the progress of *Anand Rao*, on his journey in the ceded districts, from January to September 1811.
2. Report of the progress of *Anand Rao*, on his journey in the ceded district, from October 1811 to August 1813.

67.

1. Report of the progress of *Ramadas*, on his journey in the ceded districts, from June to December 1809.

2. Report of the progress of *Ramadas*, on his journey in the ceded districts, from January to September 1810.
3. Report of the progress of *Ramadas*, on his journey in the ceded districts, from October 1810 to May 1812.

68.

1. Abridged account of the inscriptions on stone, or copper and grants, sunnuds, &c., in the ceded districts.

69.

1. Second copy, report of the progress of *Anand Rao*, on his journey in the ceded districts, for the year 1811.
2. Copies of letters sent by *Anand Rao*, on his journey from the ceded districts in the year 1810.
3. Copies of letters sent by *Narain Rao*, on his journey from ceded districts in the year 1811.
4. Second copy, reports of the progress of *Narain Rao*, on his journey in the ceded districts, from January to June 1813.
5. Copies of letters sent by *Narain Rao*, on his journey from the ceded districts, for the years 1812 and 1813.
6. Second copy, report of the progress of *Narain Rao*, on his journey in the ceded districts for the year 1811.

MYSUR.

1.

1. Account of the *Tunga*, a holy river in the vicinity of *Mundaguda* village, in the *Bednur* country in the dominion of *Mysore*.
2. Account of the *Charunti Matham* of the *Lingavant* priests at *Mandaguda*, in the *Bedunur* country, in do.
3. Account of the fort of *Kannukappa* village, in *Bednur*.
4. Account of *Maddakari* village, in the *Santabenur* district in *Mysore*.

5. Account of *Santabennur*, in *Mysore*.
6. Account of *Hoddegerra* and of the *Bedaru* kings do.
7. Account of a *Jangam* or priest of the *Lingavant* religion, at *Bengalur* in *Mysore*.
8. Account of *Sulakerra*, in the *Santabanur* district.
9. Account of the *Mysore* kings.
10. Account of the passes or ghauts and hills in the *Hannalli Sasevahalli, Mallur* district, in *Bedanur*.
11. Account of *Hannalli*, in do.
12. Genealogy of the kings of *Bellaguti*, in do.

2.

1. Account of the *Rachasi* of *Tonnur* village, in *Mysore*.
2. Account of *Attikoppa* village, in the *Bedunur* district.
3. Account of *Ajjampur*, in *Bedunur*.
4. Account of *Hira Mugulur* and *Chika Mugulur* villages, in *Mysore*.
5. Account of *Yagati* village, in the *Yagati* district, in do.
6. Account of *Kukkasamudram*, in the *Yagati*, district, in do.
7. Account of the tribe of *Banjaris* in the *Tarekeira* district, in *Bedunur*.
8. Account of *Mandagadda*, in do.
9. Account of *Nilapa* at *Vastara* village, in do.
10. Account of *Holla Honnur*, in do.
11. Account of the holy places and pools in the *Anantapur* district, in *Bedunur*.

3.

1. Legendary account of the holy *Salagramam* village, in *Bedunur*.
2. Account of *Merurwa* village, in do.
3. Account of *Anna Kannambadi*, in do.
4. Account of *Terumala Kodu* village, in do.
5. Account of *Sosalla Agrahara*, in do.
6. Account of *Ramanatha Pura Agrahara*, in do.
7. Account of *Talakad Agrahara*, in do.
8. Account of the *Talakad* kings, in do.
9. Account of *Nagamangala*, in *Mysore*.

4.

1. Account of the temples of *Tippur Hoballi*, in *Mysore*.
2. Account of the eighteen classes of the Hindoos, procured in *Mysore*.
3. Account of *Vastara* with the Genealogy of the *Vastara* Rajas, in *Mysore*.
4. Genealogical account of the Rajas of *Ekkeri*, in do.
5. Genealogical account of the *Kaladi* Rajas, in do.
6. Account of the religious actions of the *Lingawants*, in do.
7. Another copy of the Genealogy of the *Kaladi* Rajas preserved in the hands of *Vira Basavanna Gowda* at *Kumtur*, in *Mysore*.
8. Account of *Hyder, Nawab* of *Seringapatam*.
9. Account of *Mullur* and *Sasevahulli* district, in *Mysore*.
10. Account of the plantations of betel, and nut gardens, &c., in the *Jada Anavati*.
11. Account of the agriculture, and different sorts of grain that are produced in the *Jada Anavati* district.
12. List of the different sorts of trees, animals and birds in *Bedunur*.

5.

1. Account of *Mulbagal*, in *Mysore*.
2. Account of the celebrated hill *Chandravana Parvat* otherwise named *Vayu Parvat*, or *Baba Buden Pahad*, in *Bedunur*.
3. Legendary account of *Bettadapur*, in *Mysore*.
4. Account of *Gâju Agraháram*, in the *Anantpur* district, in *Bedunur*.
5. Account of *Holla Hannur*, in do.
6. Account of *Udugúni*, in do.
7. Account of *Shahanagar* otherwise called *Hussenpur*, in do.
8. Account of *Vetalapur*, in do.
9. Account of *Nanda Ram* of the *Rajputra* cast at *Tunchar* village, in do.

6.

1. Account of *Syed Yakub* at *Maddur Chennapatam*, in *Mysore*.
2. Account of the export and import of goods together with

the weights and measures in the districts of *Ekri* and *Sagar*, in *Bedunur*.

3. Account of the agriculture and produce of the nut gardens, pepper, cardamoms and grains, &c., in the district of *Chendraguti*, in do.
4. List of the different sorts of grain in the *Chendraguti* district of *Bedunur*.
5. Account of the manufacture of trumpets and other musical instruments in the *Mysore* country.
6. Account of the weights and touch of different sorts of coins with their stamps, and of their value in the *Jadda Anavati Chouti* district, in *Bedunur*.
7. Account of the tribe of *Baders* or hunters with their customs and manners, in *Bednur*.

7.

1. Revenue settlement of the *Rayas* for the district of *Dankenikotta*.

8.

1. Account of *Jemalabad* in *Mysore*.
2. Account of *Sringeri* wherein the celebrated *Matham* of *Senkarácharí* is situated, in *Bedunur*.
3. Account of the different rivers in the *Nagar* district.
4. Provincial account of the *Nagar* district.
5. Account of *Chitra Durg* with the genealogy of the *Chitra Durg Palligars*.
6. Account of *Srirangapatam*.
7. List of the kings of the solar race procured in *Mysore*.
8. Legendary account of the holy temple at *Harihara*, in *Mysore*.
9. Genealogy of the *Palligars* of *Yalahamád*, in do.
10. Account of *Mallur*, in *Mysore*.
11. Account of *Terakanambi*, in do.
12. Account of *Badda Balláp*ur, in do.
13. Account of the *Karniks* of *Badda Ballâpur*, in do.
14. Genealogy account of the Rajas of *Kaladi Samasthanam*, in *Bedunur*.

15. Account of *Seringapatam.*
16. Account of *Rana Rayaguda,* in do.

9.

1. Account of the conquest of *Nizam al Mulk* otherwise called *Asefjah,* collected in *Mysore.*
2. Some account of the kings of *Anagundi,* collected in *Mysore.*
3. Account of the kings of *Hastinavati* otherwise called Dehli, collected in *Mysore.*
4. Account of the arrival of *Tippu* Sultan at *Devanahali.*
5. Revenue account of tobacco contracted for by Tippu Sultan.
6. Some account of the settlement of *Tippu* Sultan.
7. Account of *Bijanagar,* collected in *Mysore.*

10.

1. Account of the holy place of *Kanchana Kutta* in the *Yadatora* district of *Mysore.*
2. Account of *Periapatam,* in do.
3. Account of the *Gorakhnath* religion, in *Mysore.*
4. Account of the *Kapal* religion, in do.
5. Account of the ancient city of *Balal Rayadurgam* at *Koppa Habelli,* in *Mysore.*
6. Account of the holy place of *Chandra Guti,* in *Bedunur.*
7. Legendary account of *Killadi,* in the *Bedunur* district.
8. Account of *Halla Bede,* in *Bedunur.*
9. Account of *Koppam,* in do.
10. Account of *Kannambadi* in the *Bukenkaira* district, in *Mysore.*

11.

1. Ancient record found at *Kikeri* which contains an account of the construction of the water courses of the *Kaveri* river to some of the villages of *Srirangapatam* in the reign of *Chikadeva Ray,* and the particulars of the *Mysore* Rajas, as well as the measurement of the forts of *Mysore* and *Srirangapatam.*
2. Account of *Humcha,* in *Bedunur.*

3. Account of *Maddegiri*, in *Mysore*.
4. Account of *Sugámi Agraháram*, in do.
5. Account of *Sagnahálli Agraháram*, in do.
6. Genealogy of *Virabhadra Naik*, king of *Nagar*.
7. Account of the import and export of goods from *Sagar* to different parts and countries, in *Bedunur*.
8. Account of *Ekkeri* and *Sagar*, in *Bedunur*.
9. Account of the amusements peculiar to the Hindus.
10. Some account of the *Marattas*, in *Mysore*.
11. Account of the ancient *Chakravertis* or the Emperors of the four ages with their dates.
12. Account of the *Jaina* religion with their manners and customs, related by *Padmaya, Jain Purohit* of *Madagiri, Mysore*.
13. Ancient prophecy containing the Genealogy of the *Bijanagar* or *Vijayanagaram* princes, &c., related by *Virupia* to *Anajaya*, disciples of the *Jangam* religion: this manuscript is in the hands of *Narasambhatta*.

12.

1. Memoir of *Hyder Naik*.
2. Account of *Sivanasamudram*, in the *Mysore* district.
3. Memoir of *Tippu* Sultan.
4. Account of *Badda Ballapur*, in *Mysore* district.

13.

1. Account of *Srirangapatanam* or *Seringapatam*.

14.

1. Account of *Salakeira* in the *Santabenur* district.
2. Account of *Santabenur*.
3. Account of *Pawugad*, in do.
4. Specimen of *Mahratta* characters verified by various people in *Mysore*.
5. Some account of *Mandana Misra* procured in do.
6. Some account of the holy river *Tungabhadra* and of *Harihara Kshetra* on its banks.
7. Account of *Chika Naiken Kotta* in *Mysore*.

15.

1. Account of *Chitra Durgam*.

2. Account of *Beluchode* in the *Chtira Durgam* district.
3. Account of *Aneji*, in do.
4. Account of *Tullaka*, in do.
5. Account of *Mulakala Muru*, in do.
6. Account of *Doddari*, in do.
7. Account of *Holala Kerra*, in do.
8. Account of *Konnukoppa*, in do.
9. Account of *Gudekotta*, in do.
10. Account of *Basavapatnam*, in *Bedunur*.
11. Account of *Hariharam*.
12. Account of *Santabennur* in *Bedunur*.
13. Account of *Sulakeira* in *Santabennur* district, in do.
14. Account of *Honahalli* in the *Chitra Durgam*, district.
15. Account of *Srirangapatanam* or *Seringapatam*.
16. Genealogical account of the kings of *Nidegullu Samasthanam*, in *Mysore*.
17. Account of *Maddegiri*, in do.
18. Account of *Budahalu*, in do.
19. Account of *Chenna Rayapatnam*, in do.
20. Copy of an ancient record containing the genealogy of the *Chitrakull* Rajas preserved in the hands of *Chenadangri Deva, Shanabog* at *Siddavana Durga*, in the *Chitrakull* district.

16.

1. Life of *Hyder Ali*.
2. Memoir of *Tippu* Sultan.

17.

1. Official regulations of *Tippu* Sultan on commerce, &c.

18.

1. Second copy of *Tippu's* regulations.

19.

1. Account of *Hyder Naik*.

20.

1. Revenue settlement of the *Rayas* for the district of *Dankenikotta*.
2. Revenue settlement of *Rayas* for the district of *Honahalli* copied from the original *Kadettum* record preserved in the hands of village *Shanabogs* at *Honahalli*.

WESTERN COAST.

1.

1. (*Kanara.*) List of the ancient Rajas procured in the *Sunda* country.
2. (*Kanara.*) Account of the *Habsis* or wild tribes in *Sunda* and *Kanara.*
3. (*Kanara.*) Account of the *Karamur* caste, in *Sunda.*
4. (*Kanara.*) Account of the *Maratta* caste, in do.
5. (*Kanara.*) Account of the *Telugu Banijagar* caste, in do.
6. (*Kanara.*) Account of the tribe of *Kudekumbhar* or potters, in do.
7. (*Kanara.*) Account of the tribe of *Gangadekar Vakkulegar* or gardeners, in do.
8. (*Kanara.*) Account of the tribe of *Mannu Uddajati* or tank-diggers, in do.

2.

1. (*Kanara.*) Account of the holy place of *Banavassi* in *Sunda.*
2. (*Kanara.*) Account of the tribe of *Chennayakula,* the most inferior caste of people, in *Sunda.*
3. (*Kanara.*) Account of five *Bhagis* of the *Serisi Maganey,* in do.
4. (*Kanara.*) Account of the *Konkani* religion, in *Sunda.*
5. (*Kanara.*) Account of the tribe of *Konchi Vukkull Jati* or gardeners, in *Sunda* district.
6. (*Kanara.*) Account of the *Mellusakherra* caste, in *Sunda* country.
7. (*Kanara.*) Account of the *Madar* caste, in *Sunda.*
8. (*Kanara.*) Account of the tribe of *Padma Salaru* or weavers, in do.
9. (*Kanara.*) Account of the *Hullapyka Jati* or wild tribes, in do.
10. (*Kanara.*) Provincial account of *Soda* or *Sunda,* together with the genealogy of the kings of *Sunda.*

3.

1. (*Kanara.*) Legendary account of the holy river of *Varadánadi* in *Sunda* related in the *Skandapurana.*
2. (*Kanara.*) Account of *Mayura Varma,* king of the *Kadamba* race, and some account of *Kerala, Malayálam,* &c.
3. (*Marratta.*) Legendary account of *Srinivas Kshetram* at *Balamuri,* in *Kanara.*

4.

1. (*Kanara.*) Account of *Rama* Raja and his battle with the *Moguls* of *Dhilli,* collected in *Sunda.*
2. (*Kanara.*) Account of the *Banijagars* or traders of *Banavassi,* in *Sunda.*
3. (*Kanara.*) Account of *Banavassi.*
4. (*Marratta.*) Account of *Sunda,* the capital of the *Sunda* district.
5. (*Kanara.*) Copy of an ancient record containing the genealogical account of the Rajas of *Sunda* preserved in the hands of an astronomer, *Narasimha Jyotishi* of *Sunda.*
6. (*Kanara.*) Account of a *Jain Matham* of *Bhatta kálanka Swami,* a priest of the *Jainas* at *Sunda.*
7. (*Marratta.*) Account of *Belege* with the genealogy of the *Bilghi* kings in *Sunda.*
8. (*Marratta.*) Account of the tribes of *Bangar, Chawadur, Ajalur* and *Savantaru* amongst the *Jainas,* in *Kanara.*
9. (*Marratta.*) Account of *Mira Jan* otherwise called *Mirjan,* in *Kanara.*
10. (*Marratta.*) Account of *Jinadatta Ráya* of *Aygur* written from *Siviah Jain Gouda* of *Hornád,* in *Kanara.*
11. (*Marratta.*) Account of *Bârkúr,* in do.
12. (*Marratta.*) Account of *Sákán Ráya* and *Jinadatta* Raja ancient *Jain* kings of *Hobcha* and *Hosapattan* cities in *Kanara.*

5.

1. (*Marratta.*) Account of *Karkal* and the genealogy of the kings of *Karkal,* in *Kanara.*

2. (*Marratta.*) Abridged account of the *Jaina* religion collected at *Karkal*, in *Kanara.*
3. (*Kanara.*) Account of the tribe of *Choutir* kings with their banners, &c., in *Kanara.*
4. (*Kanara.*) Account of the tribe of *Ajjalaru* kings, in *Kanara.*
5. (*Kanara.*) Chronological account of the ancient *Jain* kings who ruled in *Kanara* and *Sunda.*
6. (*Kanara.*) Legendary account of the *Jain* temple of *Parswanátha* in *Muda Biddri*, in *Kanara.*
7. (*Kanara.*) Account of the priest of *Kanur Matham* at *Udipi*, in *Kanara.*
8. (*Kanara.*) Account of the priest of *Pejjavara Matham* at *Udipi* with a list of the books of the above *Matham* in *Kanara.*
9. (*Kanara.*) Account of the priest of *Serur Matham* at *Udipi* in *Kanara* with a list of the books of the above *Matham.*
10. (*Kanara.*) Account of the priest of *Putuga Matham* at *Udipi Matham*, in *Kanara.*
11. (*Kanara.*) Account of the priest of *Krishnapura Matham* at *Udipi* with a list of the books of the above *Matham.*
12. (*Kanara.*) Account of the priest of *Suda Matham* belonging to *Udipi* with a list of the books of the above *Matham*, in *Kanara.*
13. (*Kanara.*) Account of the priest of *Pullemar Matham* at *Udipi*, in do.
14. (*Kanara.*) Account of the priest of *Adhamar Matham Udipi* with a list of the books of the above *Matham*, in do.

6.

1. (*Kanara.*) Account of old *Basarur Mágani*, in *Kanara.*
2. (*Kanara.*) Account of *Yalara Mâgani*, in *Kanara.*
3. (*Kanara.*) Account of the temple of *Janardana Swami*, in *Koppena Magani* district, in *Kanara.*
4. (*Kanara.*) Account of *Kollur Uttara Magani*, in do.
5. (*Kanara.*) Account of *Barcur Samasthánam*, in do.
6. (*Kanara.*) Account of the holy place of *Gokerna* together

with a list of the temples and sacred shrines and ponds, in do.

7. (*Kanara.*) Account of *Kundapur*, in do.
8. (*Kanara.*) Account of the import and export of goods from *Kundapur* by the *Gangalla* river to different countries, in do.
9. (*Kanara.*) Account of *Hemmatti Magani*, in do.
10. (*Kanara.*) Account of twenty-three *Bastis* or ancient *Jain* temples at *Girrapa* below the ghats, in do.
11. (*Kanara.*) Account of *Bydur Magani*, in do.
12. (*Kanara.*) Account of *Kabunadu Magani*, in do.
13. (*Kanara.*) Account of *Kadari Magani*, in do.
14. (*Kanara.*) Account of *Mudelnad Magani*, in do.
15. (*Kanara.*) Account of *Edur Kandi* village, in do.
16. (*Kanara.*) Account of *Hallasa Nad Magani*, in do.
17. (*Kanara.*) Legendary account of the temple at *Kumbhasi*, in do.
18. (*Kanara.*) Account of *Kodakanna Magani*, in do.
19. (*Kanara.*) Account of *Mugulena Magani*, in do.
20. (*Kanara.*) Account of the pagoda at *Yellur* village, in do.
21. (*Kanara.*) Account of the temple of *Paradur* village in the *Paradur Mágani* or district, in do.
22. (*Kanara.*) Account of the temple of *Ballesagara* village, in do.
23. Account of the temple of *Ballesagara* village, in do.
24. (*Kanara.*) Specimen of the *Kanada* language below the ghats, in do.
25. (*Kanara.*) Account of *Kalatodu Mágani* or district, in do.
26. (*Kanara.*) Account of *Battakalla* village, in do.
27. (*Kanara.*) Account of *Hosangadi Magani*, in do.
28. (*Kanara.*) Account of *Kunjáru* village, in do.
29. (*Kanara.*) Account of *Kadaba Samasthanam* in *Tuluva Desam*, in do.
30. (*Kanara.*) Account of the holy temple of *Dharmasthala*, in do.
31. (*Kanara.*) Account of the hands carved on tomb-stones in the *Kanada* district, in do.

32. (*Kanara.*) Account of *Marradála* village, in do.

7.

1. (*Marratta.*) Account of *Gova Bander* or *Gova* or *Goa.*
2. (*Marratta.*) Legendary account of *Apsara Koda Mátti,* in *Kanara.*
3. (*Marratta.*) Account of the different animals peculiar to the jungles below the ghats, in do.
4. (*Marratta.*) Account of the Christian churches at *Kumta, Chendaver, Hanaver, Garsapa,* &c., in do.
5. (*Marratta.*) Account of *Sadasiva Ged* hill fort, in do.
6. (*Marratta.*) Account of *Kota Siveswar,* in do.
7. (*Marratta.*) Account of *Janjira Kúrmaged* hill fort, in do.
8. (*Marratta.*) Account of *Aigur,* in do.
9. (*Marratta.*) Account of the different castes and surnames of the *Marrattas* collected, in do.
10. (*Marratta.*) Account of the holy temple of *Gokarnam,* in do.
11. (*Marratta.*) Account of *Kadamba Raya,* former prince of *Kanara.*
12. (*Marratta.*) Account of *Tuluva Des,* in do.

8.

1. (*Telugu.*) Report of the progress of *Krishna Rao* on his journey in *Sunda.*

9.

1. (*Telugu.*) Report of the progress of *Krishna Rao* on his journey in the *Sunda* and *Kanara* districts, from 1813 to 1814.

MALABAR.

1.

1. (*Telugu.*) Account of the *Wynád* Rajas as well as the limits of the country and of the productions in the *Malayálam* country.

2. (*Telugu.*) Legendary account of *Terunalle Kshetram* otherwise called *Sinhamallaka Kshetram*, in do.
3. (*Telugu.*) Account of the remarkable buildings of the temple of *Ramaswami* at *Tellicherry*, in do.
4. (*Telugu.*) Account of the celebrated temples in the *Teravankur* district, in *Maláyalam.*

2.

1. (*Telugu.*) Account of the temple on the *Chennamalla* hill with notice of the inscriptions and images of the above temple, in do.
2. (*Telugu.*) Account of the *Kannanur Bibi*, in do.
3. (*Telugu.*) Genealogical account of *Avenatu Nayer*, zemindar of the *Payerumala* district, in *Malayálam.*
4. (*Telugu.*) Account of the Rajas of *Kolikattu* district with their manners and customs, &c., in do,
5. (*Telugu.*) Account of the *Kerala Rajyam.*
6. (*Telugu.*) Account of *Cheruman Perumal*, a renowned king of *Kerala.*
7. (*Telugu.*) Genealogical account of the *Kollatari* Rajas.
8. (*Telugu.*) Genealogy of the *Cholali Swarupam* and *Edaprabhu* Rajas, in *Malayálam.*
9. (*Telugu.*) Genealogical account of the *Kottayem* Rajas, in do.
10. (*Telugu.*) Genealogical account of *Nambeyar*, zemindar of *Eruvyn Nad*, in do.
11. (*Telugu.*) Genealogical account of the *Karala Natu* Rajas.
12. (*Telugu.*) Genealogical account of *Valenayer*, zemindar of *Payeru Mallanad*, in do.
13. (*Telugu.*) Genealogical account of the *Kurumba Nad* Rajas.
14. (*Telugu.*) Account of *Rendutara* district, with remarks on the temple of *Bhagavati*, in do.

3.

1. (*Malayálam.*) Chronological notice of *Malayálam*, containing the dates of the deaths of *Krishna Swami* of the *Pandus*, and of *Cheruman Parumal.*

2. (*Malayálam.*) Account of hunting in the *Malayálam* country, containing two chapters.
3. (*Malayálam.*) Account of the agriculture of the *Kerala Desam*, containing three chapters.
4. (*Malayálam.*) Regulations of the *Kerala Desam*, in two chapters.
5. (*Malayálam.*) Original account of *Kerala Desam*.
6. (*Malayálam.*) History of *Sankarachárya*, composed originally in the Sanscrit language.
7. (*Malayálam.*) Memorandum of *Malayálam* books.
8. (*Malayálam.*) Regulations of *Malayálam* related inverse.
9. (*Malayálam.*) Account of the tribe of *Mapula Mdr* at *Pannaki* village, in *Malayálam*.
10. (*Malayálam.*) Account of *Yageyar* at *Allipaddambu* village, in do.
11. (*Malayálam.*) Account of *Kollikútaya*, chief of the *Mapula* caste at *Kalikota*, in do.
12. (*Malayálam.*) Account of the tribe of *Teyerjati* or toddy drawers, in *Malayálam*.
13. (*Malayálam.*) Account of *Parakun Mitil* in the *Kurumba Nád* district.
14. (*Malayálam.*) Account of *Manikya Settu*, a *Jain* inhabitant of *Kalikota*.
15. (*Malayálam.*) Account of *Musa*, chief inhabitant of *Mangatambalam* village, in *Malayálam* country.
16. (*Malayálam.*) Account of *Pannayur* village, in the *Kutanad* district.
17. (*Malayálam.*) Account of *Savakkudu Ayirnad*, in the *Hobeli* district.
18. (*Malayálam.*) Account of the *Kurumba Nad* Raja, in *Malayálam*.
19. (*Malayálam.*) Account of the tribe of *Kunneyar Punnekir*, in do.

4.

1. (*Malayálam.*) Rules of granting lands for sale and on mortgage in the *Malayálam* country.
2. (*Telugu.*) Some account of the laws of *Malayálam* related

by verses from the learned *Pandits* of the south and north part of the *Malayálam* country.

3. (*Telugu.*) Account of *Rama* Raja of the *Teravankur Samasthanam*, in *Malayálam*.
4. (*Telugu.*) Genealogical account of *Kollattu Swarupam* or *Cherakal* Rajas.
5. (*Telugu.*) General sketch of the ancient Rajas of *Malayálam* with their works and dates, together with an account of *Keralam*, &c.
6. (*Telugu.*) Genealogical account of *Kollatu Swarupa Raviverma*, Raja of *Cherakal*, in *Malayálam*.
7. (*Telugu.*) Rules of giving sons in adoption to the *Travenkur Samasthanam* from the *Cherakal Samasthanam*.

5.

1. (*Malayálam.*) Account of *Mallaparra Koyah*, in the *Vettalanad* district.
2. (*Malayálam.*) Account of *Vullúva Nad* or *Angadi Puram* Rajas, in *Malayam*.
3. (*Malayálam.*) Explanation of an astronomical table given by *Kanneyar Panakemmar*, astronomer, in do.
4. (*Malayálam.*) Account of *Alaven Kadari* at *Kalikata Nagaram*, in do.
5. (*Malayálam.*) Account of *Koya Vitil Koyah* or *Samúdri Koyah* at *Kalikata Nagaram*, in do.
6. (*Malayálam.*) Account of the mosque at *Teruvaramgodi*, in do.
7. (*Malayálam.*) Account of *Kuta Nati Numbedi*, in the *Malayálam* country.
8. (*Malayálam.*) Account of the tribe of *Kammatta Tattam Mar*, coiners at *Kalikata*, in do.
9. (*Malayálam.*) Some account of *Malayálam*, obtained from *Narári Namburi*, in do.
10. (*Malayálam.*) Legendary account of *Pannayur Kshetram*, in do.
11. (*Malayálam.*) Account of *Kodari Namburi Pad*, in do.
12. (*Malayálam.*) Account of *Senkar Kodival* at *Vettala Nad Senkar Narrain Kshetram*, in do.

13. (*Malayálam.*) Account of *Kudalore Námburi*, in *Malayálam*.
14. (*Malayálam.*) Account of *Kuta Nad*, in *Malayálam*.
15. (*Malayálam.*) Account of the *Terumana Chari* Raja, in do.
16. (*Arabic.*) Account of *Kannur Khadi*, in *Malayálam*.
17. (*Malayálam.*) Account of *Kondavat Tangall*, in do.

6.

1. (*Telugu.*) Report of the progress of *Nitala Naina* from 1816 February to March 1819, on his journey in the *Travenkur* district, in the *Malayálam* country.
2. (*Tamul.*) An account of the customs and manners of the *Smarta* bramins of *Keralam*.
3. (*Tamul.*) Account of the birth of *Senkarácharya* and his forty-six curses on the *Namburi* bramins of *Malayálam*.

7.

1. (*Tamul.*) Account of the different tribes of the *Malayálam* country.
2. (*Tamul.*) Account of the temple at *Tirukmakode*, in do.
3. (*Tamul.*) Revenue account of *Kavalapar Nad*, in do.
4. (*Telugu.*) Genealogy of the *Kavalapar Nayer*, zemindar of *Kavalapar Nad*, in do.
5. (*Tamul.*) Copy of the record of *Kolikatu* preserved in the hands of the *Senadhipati* at *Kolikatu Samasthanam*, in do.
6. (*Malayálam.*) Some geographical accounts in the *Malayálam* language.
7. (*Malayálam.*) Copy of an ancient record on palm leaves of *Naduvatam Nad*, in the *Palakad* district.
8. (*Malayálam.*) Copy of the *Malayálam* record of *Puducheri* preserved in the hands of *Uddachari Manadeyar* of the above village, in the *Palakad* district.
9. (*Tamul.*) Account of the temple of *Teruvaltore Kshetram*, in do.

8.

1. (*Tamul.*) Account of the tribe of *Nayen Mar*, in *Malayálam*.

2. (*Tamul.*) Legendary account of the temple or *Adikesava Permál* at *Teravattur* in the *Travenkur* district, in *Malayálam.*
3. (*Tamul.*) Genealogical account of *Nanjekaravan,* who ruled at *Nanjanad* in former times, in *Malayálam.*
4. (*Tamul.*) Account of *Teruvangode* otherwise called *Teruvatan gode* village, in do.
5. (*Tamul.*) Account of the mountaineers residing on the *Panmalla* hill in the *Travenkur* district, in do.
6. (*Tamul.*) Account of the celebrated temple of *Anantasena* of *Teruvenandapuram,* in do.

9.

1. (*Tamul.*) Legendary account of the *Narain Swami* in the pagoda at *Terupanetora Kotta,* in *Kochi Rajyam.*
2. (*Tamul.*) List of the villages of *Yaddapalli Yada Rajyam,* in *Malayálam.*
3. (*Tamul.*) Account of the agriculture in *Teruvatangode Samasthanam,* in *Malayálam..*
4. (*Tamul.*) Account of the products, in do.
5. (*Tamul.*) Account of the revenues, in do.
6. (*Tamul.*) List of the paddy fields and dry fields in the *Malayálam* district.
7. (*Tamul.*) Account of the wild tribes residing on the *Nila Malla* hill, in the *Travenkur* district.
8. (*Tamul.*) Account of the imports and exports of goods in *Senganechari* district, in *Malayálam.*
9. (*Tamul.*) Account of the wild tribes or *Pulayemmar,* residing on the hills of *Konjerapalli,* in do.
10. (*Tamul.*) Account of the *Aresamar,* residing on the *Savari Malla* hill, in do.
11. (*Tamul.*) Account of the tribe of *Plapalli* bramins at *Ambalapula,* in do.
12. (*Tamul.*) Account of the tribe of *Vareyer,* in do.
13. (*Tamul.*) Account of the tribe of *Ellakár,* in *Malayálam.*
14. (*Tamul.*) Account of the *Nayer* otherwise called *Prabhus,* in do.
15. (*Tamul.*) Account of the tribe *Nandu Manesagar,* in do.

16. (*Tamul.*) Account of the dates and years of the *Kaliyug* Rajas.
17. (*Tamul.*) Account of the grants and rules of the people in *Malayálam.*
18. (*Tamul.*) Account of the seasons in *Malayálam.*
19. (*Tamul.*) Account of the produce of the sugar-cane, in do.
20. (*Tamul.*) Rules for various officers, in the *Malayálam* country.

10.

1. (*Tamul.*) Legendary account of the holy temple at *Erungal Kodda,* in the *Mukundapuram* district, in do.
2. (*Tamul.*) Account of the *Setur Desam* with the limits and hills, &c., of *Malayálam.*
3. (*Tamul.*) Account of *Vaddakanjari, Palaynore, Tekku,* and *Mangalam* villages, with the hills and boundaries, in the *Sellakur* district, in do.
4. (*Tamul.*) Account of *Jyrnad* in *Tallapalli* district, in do.
5. (*Tamul.*) Account of the holy temple of *Vaddakannatha* at *Treshwapur,* in do.
6. (*Tamul.*) Accounts of the villages, of the *Yanamakall* district, in do.
7. (*Tamul.*) Account of the temple at *Parumanam,* in do.
8. (*Tamul.*) Account of the tribe *Atteyanmar* at *Parumanam* in *Yanamakall* district, in do.
9. (*Tamul.*) Account of *Tachudaya Kymal,* in the *Mukundapuram* district.
10. (*Tamul.*) Account of the temple at *Avuttatur* in the *Kotachari* district.
11. (*Tamul.*) Account of the celebrated temple of the goddess *Bhagavati* at *Kodungallu* village, in do.
12. (*Tamul.*) Legendary account of the temple of *Mahadeva* at *Terunanjekallam* in the *Kodangallur* district.
13. (*Tamul.*) Account of *Puduvi* in the *Kochi* district.
14. (*Tamul.*) Account of the annual ceremony of the temple at *Treshwapur Kshetram.*
15. (*Tamul.*) List of the villages of the *Teruvankur* district

with an account of individual families, houses, &c., of the above district.

16 (*Tamul.*) List of the villages of the *Kochi* district, with an account of the individual families and houses.

17. (*Tamul.*) Genealogical account of *Mulur Karra Kotta Mannakottachen*, zemindar of *Jyrnad.*

18. (*Tamul.*) Account of the holy temple at *Talleyembalam*, in the *Jyrnad* district.

19. (*Tamul.*) Legendary account of the temple at *Muduvarra Ambalam*, in do.

20. (*Tamul.*) Account of the temple of *Ayen Tollu*, in do.

21. (*Tamul.*) Account of the cocoanut and betel nut gardens at *Andekatumuri* village.

22. (*Tamul.*) Account of the *Atteyemmar* and *Valleyà Modalálar* castes in the *Travenkur* and *Kochi* districts.

23. (*Tamul.*) Account of the *Pulayer Yatu Vulleyangan Mar* castes in the *Treshwa Pur* district, in *Malayálam.*

24. (*Tamul.*) Account of *Kunjekrishna Manava*, prime minister of the *Kochi* rajah.

25. (*Tamul.*) List of the custom houses of the *Kochi* district.

26. (*Tamul.*) Revenue account of the *Kodangalur* district, in do.

27. (*Tamul.*) List of the goods that are selling at *Kollettu Kambole* city.

28. (*Tamul.*) Account of the revenue lands of the *Kochi* district.

29. (*Tamul.*) List of the temples in the *Kochi* district.

30. (*Tamul.*) List of the charitable *Choultries* in the *Kochi* district.

11.

1. (*Tamul*) Account of the holy temple of *Janárdana Swami* at *Varkara Kshetram* in the *Travenkur* district.

2. (*Tamul*) Account of the five celebrated temples at *Kolatupalli* and other places situated on the range of the hills in the *Travenkur* district.

3. (*Tamul.*) Account of the temple of *Viranangavu Sasta* at *Parungalam* in the *Travenkur* district.

4. (*Tamul.*) Account of the wild tribes of *Malla Aresemmar, Kaneyalar, Mala Vellammar,* &c., residing on the hills of the *Travenkur* district.
5. (*Tamul.*) Account of the establishment of the temple of *Senkara Narain Swami* at *Návayekolam Ahoranamburi Pada Kshetram,* in do.
6. (*Tamul.*) Genealogical account of the Rajas of *Travenkur,* in *Malayálam.*
7. (*Tamul.*) Account of the *Anreyanatu Pula,* in do.
8. (*Tamul.*) List of the villages and temples, in the *Aryanad* district.
9. (*Tamul.*) Account of the temple of *Anandeswara Maha Deva* at *Aryanad* in the *Travenkur* district.
10. (*Tamul.*) Do. do. of the temple of *Pulemutu Sasta,* in do.
11. (*Tamul.*) Do. of the temple of *Mannadi Bhagavati* goddess at *Ayengal Matham,* in do.
12. (*Tamul.*) Account of *Aryanad* in the *Travenkur* district.
13. (*Tamul.*) Account of *Nadugad* and *Onamannakall,* in do.

12.

1. (*Tamul.*) Account of the temple of *Krishna Swami* at *Ambalapula,* a village in the *Travenkur* district, in *Malayálam.*
2. (*Tamul.*) Account of the tribe of *Krisyan* (Christians of the Malabar Coast) *Nasrani Mapula Mar* at *Putangor* and *Palayangore* villages, in do.
3. (*Tamul.*) Account of the temple of *Kallakotta,* in do.
4. (*Tamul.*) Account of the temple of the goddess *Palliarakave Bhagavati* at *Kavall* village, in do.
5. (*Tamul.*) Account of the temple of the god *Sasta* at *Anaprambukkall,* in do.
6. (*Tamul.*) Legendary account of *Tullavadi Vishnu Kshetram,* in *Malayálam.*
7. (*Tamul.*) Do. of the temple of *Teruvallarpan Kshetram,* in do.
8. (*Tamul.*) Legendary account of *Vallabha Kshetram.*
9. *Tamul.*) Account of the temple of *Mangombu Bhagavati* at *Palianlcunnu* village, in the *Ambalapula* district.

10. (*Tamul.*) Account of the temple of *Paddeparkave Bhagavati* at *Sembakolam*, in do.
11. (*Tamul.*) Account of the temple of *Sasta* at *Tahali*, in do.
12. (*Tamul.*) Account of the temples of *Kamburatu, Vishnu*, and *Bhadrakali* and of the *Totill Varanáttu Kutam* images, &c., in the *Karumad* district.
13. (*Tamul.*) Account of the temple of the goddess *Pannáyennar Kave Bhagavati* in the *Teruvallayi* district.
14. (*Tamul.*) Legendary account of *Sivakshetram* at *Korunde*, in do.
15. (*Tamul.*) Account of *Senganachari* village, in the *Senganachari* district.
16. (*Tamul.*) Legendary account of *Kandeyur Sivakshetram* in the *Mavelekerra* district.
17. (*Tamul.*) Account of the temple of *Mahadeva*, in the village of *Pandálam*.
18. (*Tamul.*) Account of the temple of *Mahadeva* at *Venmani*, in the *Pandálam* district.
19. (*Tamul.*) Account of the holy place of *Subrahmanya Kshetram* at *Tumbanád*, in do.
20. (*Tamul.*) Legendary account of *Senganore Sivakshetram*, in the *Mavelekerra* district.
21. (*Tamul.*) Account of the temple in *Arumola* village, in the *Teruvalli* district.
22. (*Tamul.*) Account of the temple of the goddess *Patáli Bhagavati*, in the *Kottarakerra* district.
23. (*Tamul.*) Account of the temple of *Bhagavati* in *Manadi* village.
24. (*Tamul.*) Account of the temple of *Pavambai Deva* in *Pavambai* village, in the *Manapalli* district.
25. (*Tamul.*) Account of the temple belonging to the *Konkani* castes at *Mayen Kolam*, in the *Travenkur* district.
26. (*Tamul.*) Account of the *Mosque* of the *Sona Mapula Mar* caste, in do.
27. (*Tamul.*) Account of *Barani Kave* temple in *Rampuram* village, in the *Travenkur* district.
28. (*Tamul.*) Legendary account of *Nangayar Kulanga Kshetram*, in the *Travenkur* district.

29. (*Tamul.*) Legendary account of the *Subrahmanya* pagoda at *Arepaddu*, in do.

13.

1. (*Tamul.*) Account of the four divisions of the *Nagamar* caste with their religious customs and manners, in the *Malayálam* country.
2. (*Tamul.*) Account of the daily allowance of the pagoda at *Teruvullé* village, in do.
3. (*Tamul.*) Do. of the daily allowance of the pagoda at *Aramola*, in the *Teruvullé* district.
4. (*Tamul.*) Account of the branch of the *Kárana Vanmar* race at *Tarvattu*, in do.
5. (*Tamul.*) Account of the *Namburimar Pottemar*, in the *Teruvullé* district.
6. (*Tamul.*) Dissertation on sowing different sorts of grains, in the *Teruvullé* district.
7. (*Tamul.*) Enumeration of the various officers with their duties, in the *Teruvullé* district.
8. (*Tamul.*) Account of the revenues of the *Teruvullé* district.
9. (*Tamul.*) Schedule of articles on which customs are levied, in the *Teruvullé* district.
10. (*Tamul.*) Account of the revenue of *Kavellikerra* district.
11. (*Tamul.*) Account of the daily allowance for the temple of *Maha Deva* at *Kundeyur*, in do.
12. (*Tamul.*) List of different sorts of goods that are produced in the *Mavellikerra* district.
13. (*Tamul.*) Account of the daily allowances for the pogoda of *Krishna Swami* at *Mavellikerra*.
14. (*Tamul.*) Account of the export and import of goods in the *Pandálam* district with some account of the *Mohammedan* people in *Pandálam*.
15. (*Tamul.*) Account of the goods that are produced in the *Pandálam* district.
16. (*Tamul.*) Account of the limits and boundaries of *Pandálam*.
17. (*Tamul.*) Account of the allowance for the pagoda of *Maha Deva* at *Pandálam*.

18. (*Tamul.*) Description of the *Sastan* fort and temple in the *Kunnatur* district.
19. (*Tamul.*) Catalogue of goods that yield revenue at *Sasstankotta* in *Kannatur* district.
20. (*Tamul.*) Enumeration of the various duties of *Asana Matur Pannekar* at *Kunatur*.
21. (*Tamul.*) Financial account of the *Kunnatur* district.
22. (*Tamul.*) Description of the temple at *Sastan Kotta* fort, in do.
23. (*Tamul.*) Memoirs of the family of *Saramuli* Raja at *Kalikottu*.
24. (*Tamul.*) Account of the produce of iron ore on the hills of *Valembe* in the *Kottarkerra* district, in *Malayálam*.
25. (*Tamul.*) List of the goods liable to be taxed at the custom house of *Kottarkerra* district, in do.
26. (*Tamul.*) Account of the revenue of the *Kottarkerra* district.
27. (*Tamul.*) Account of the family of *Atingal* Raja in the *Sarayem Kil* district.
28. (*Tamul.*) Account of the *Elvar* caste in the *Sarayem Kil* district.
29. (*Tamul.*) Account of the products of do.
30. (*Tamul.*) The revenue account of the *Sarayem Kil* district.
31. (*Tamul.*) Do. do. of the *Karnapalli* district.
32. (*Tamul.*) Account of the produce of do.
33. (*Tamul.*) Account of the tribe *Nambeyar* in the *Kochi* district.
34. (*Tamul.*) List of manufactures in the *Puranad* district.
35. (*Tamul.*) List of the *Chowkis* in the *Kochi Samasthanam*.
36. (*Tamul.*) Account of the revenues of *Kochi*.
37. (*Tamul.*) Do. do. of the *Mukundapuram* district.
38. (*Tamul.*) Account of the holy temple of *Kuta Manika Kshetram* in the *Erangalkoda* village.
39. (*Tamul.*) Account of the revenues of the *Trishwur* district.
40. (*Tamul.*) Do. do. of the *Setur* district.
41. (*Tamul.*) List of the rivers in the *Valapanad* district.

42. (*Tamul.*) Account of *Pulapanad* with remarks on the hills, caves, &c.
43. (*Tamul.*) Revenue account of the *Sellakúr* district.
44. (*Tamul.*) Do. do. of the *Kodungalur* district.
45. (*Tamul.*) Do. do. of the *Kanayennore* district.
46. (*Tamul.*) Account of the *Nedar Mohammed Mapula* caste at *Pennanechari*, in *Mulayálam*..

14.

1. (*Tamul.*) Genealogical account of the *Palakatti* Rajas, in do.
2. (*Tamul.*) Account of the goddess *Bhagavati* at *Kalikalangerra Yamur*, in the *Palakatti* district.
3. (*Tamul.*) Account of the different tribes of the *Malayálam* Brahmans.
4. (*Tamul.*) List of the people of different nations in the *Malayálam* country.

15.

1. (*Tamul.*) Rules for performing the ceremony of *Anampandaya* in the *Malayálam* country.
2. (*Tamul.*) List of the books that are in the *Yadapalli* Raja's palace in *Teruvankur*..
3. (*Tamul.*) Account of the annual charges of the *Teruvankur* Rajas and of the amount of the revenue expenditure of *Teruvankur*.
4. (*Tamul.*) List of the districts that produce tobacco and pepper in the *Malayálam* country.
5. (*Tamul.*) List of the districts of *Teruvankur*.
6. (*Tamul.*) List of the *Choultris* in *Teruvankur*.
7. (*Tamul.*) Account of the goddess *Yalanga Bhagavati* in the *Vakuttu* district.
8. (*Tamul.*) Account of the goddess *Vallur Bhagavati* in the *Vakkettu* district.
9. (*Tamul.*) Account of the temple of *Nilakantha Swami* at *Yatu Manur*.
10. (*Tamul.*) Description of the *Vedagiri* hill at *Kurumallur Kerra*, in the *Yatu Manur* district.

11. (*Tamul.*) Account of the temple of *Krishna Swami* at *Teruvappur Kerra*, in the *Kottayem* district.
12. (*Tamul.*) Do. of the temple of *Mahadeva* at *Teruvallapalli*, in *Senganachari* district.
13. (*Tamul.*) Account of *Sambahachari* Raja of *Ambala Pulla*.
14. (*Tamul.*) Genealogy of *Kannur Kar*.
15. (*Tamul.*) Account of *Tamara Kolam* with a description of the boundaries of the above place in the *Travenkur* district.
16. (*Tamul.*) Account of the rules of carrying off the women of the inferior castes or *Polayers* in the *Malayálam* country.
17. (*Tamul.*) Account of the *Muselmans* at *Kallikotta* with remarks on their mosque.
18. (*Tamul.*) Account of some papers of the Raja of *Terevetankottu*.

16.

1. (*Tamul.*) A *Malayálam* book containing an account of *Kerala*, &c., translated into *Tamul*.
2. (*Tamul.*) A copy from an original manuscript in the possession of the *Bibi* of *Kananore* in *Malayálam*.

17.

1. (*Tamul.*) Customs and manners of the *Nambudari* brahmans, in *Malayálam*.
2. (*Tamul.*) Do. do. of the *Atyemmar* brahmans, in do.
3. (*Tamul.*) Do. do. of the *Pundara Tella Mar* brahmans, in do.
4. (*Tamul.*) Do. do. of the *Pattemar* brahmans, in do.
5. (*Tamul.*) Do. do. of the *Yemberan Mar* brahmans, in do.
6. (*Tamul.*) Do. do. of the *Pattar Mar* brahmans, in do.
7. (*Tamul.*) Do. do. of the *Areya Pattar Mar* brahmans, in do.
8. (*Tamul.*) Do. do. of *Pattarunegal* brahmans, in do.
9. (*Tamul.*) Do. do. of the *Elayatu* brahmans, in do.
10. (*Tamul.*) Do. do. of the *Muttadu* brahmans, in do.
11. (*Tamul.*) Do. do. of the *Wunneteri Pandar* brahmans.
12. (*Tamul.*) Do. do. of the *Nambesen Mar* brahmans.
13. (*Tamul.*) Do. do. of the *Ahapodu Vall* brahmans, in do.

14. (*Tamul.*) Customs and manners of the *Parapodu Vall* brahmans, in do.
15. (*Tamul.*) Do. do. of the *Nambadi* brâhmans, in do.
16. (*Tamul.*) Do. do. of the *Nambeyar* caste, in do.
17. (*Tamul.*) Do. do. of the *Vareya Mar* caste, in do.
18. (*Tamul.*) Do. do. of the *Pushpakan* caste, in *Malayálam.*
19. (*Tamul.*) Do. do. of the *Pusharatti* caste, in do.
20. (*Tamul.*) Do. do. of the *Sakar* caste, in do.
21. (*Tamul.*) Do. do. of the *Kshetriya* or sovereign caste, in do.
22. (*Tamul.*) Do. do. of the *Samanta* or sovereign caste, in do.
23. (*Tamul.*) Do. do. of the *Tambe Mar* caste, in do.
24. (*Tamul.*) Do. do. of the *Adeyadi* caste, in do.
25. (*Tamul.*) Do. do. of *Wotagraham Pannekar* caste, in do.
26. (*Tamul.*) Do. do. of the *Plapalli Namburi Mar* caste, in do.
27. (*Tamul.*) Do. do. of the *Nayamar* caste, in do.
28. (*Tamul.*) Do. of the *Kanesa* caste, in do.
29. (*Tamul.*) Do. do. of the *Pannum* caste, in do.
30. (*Tamul.*) Do. do. of the *Mukuvar* caste, in do.
31. (*Tamul.*) Do. do. of the *Elu* caste, in do.

18.

1. (*Telugu.*) Report of the progress of *Nittala Naina* on his journey in *Malayálam* and *Kongeyem* from 1807 to 1803.

19.

1. (*Telugu.*) Report of the progress of *Nittala Naina* on his journey in *Malayálam*, from April 1816 to February 1821.

MAHRATTA.

1.

1. Genealogical account of the *Padshahs* of *Bijapur* together with a former account of the revenues of that district in the *Dekken.*
2. Account of *Gopichand* Raja of Bengal.
3. List of the kings and of the ancient cities of *Hindustan* and *Guzarat.*

4. Journal of *Narain Rao*, and *Anand Rao* from *Ahmednagar* to *Aurangabad*.
5. Remarks of the route from *Ahmednagar* to *Aurungabad* by *Narain Rao*, and *Anand Rao*.
6. Account of the city of *Ahmednagar*.
7. Account of the village *Roza*.
8. Account of *Hemanda Panth*.
9. Genealogical account of the *Bhosalas* and the *Peshwahs*.
10. Account of the city of *Puna*.

2.

1. Genealogical account of *Babaji Bhosala* of the race of *Pratapa Bhosala* king of *Hingani*, *Davulagave Boradi* and *Puna*, &c.

3.

1. List of *Kyfiyats* or memoirs collected and sent from *Aurengabad*.
2. Victory of *Sewaji* Raja, prince of *Satara*.
3. Historical account of *Puna*.
4. The war and campaign of *Baji Rao*, *Peshwa* and of *Trimbaka Rao Senapati* in Hindustan.
5. The war between *Baji Rao* and the *Nawab Naser Jeng Bahadur*.
6. Memoir of the battle of *Viswas Rao*, *Sadasiva Bhau* and the *Abdali* at *Kurukshetram*.
7. Memoir of the death of *Narain Rao*, by *Raghunath Rao*.
8. Memoir of *Sindiah*.
9. Memoir of *Holkar*.

4.

1. Account of the war of *Salivahan* with *Vikramarka* Raja.
2. History of the four schemes of *Lubdhahâni*.
3. Account of the miracles of *Damaji Panth* a disciple of the *Vyshnava* religion.
4. Account of *Prasanna Prabhu*, prince of the city of *Prakatanagar*.
5. Account of the holy place of *Mandava Gunna* village in the *Ahmednagar* district.
6. Account of *Hassanagangu*, *Bamani*, *Padshah* of *Bedur*.

7. Account of Raja *Rampanth* and of the battle between *Raghudada* and *Nizam Ali Khan* at *Rakchasi Bhuvana* on the banks of the *Godaveri.*
8. Memoir of the battle of *Daud Khan* with *Hasan Ali Khan* in the *Dekhan.*
9. Narrative of the mode of keeping account in the time of the *Peshwa.*
10. List of the *Mahratta* cavalry, in the time of *Sarayi Madhava Rao Panth Pradhán.*
11. List of the salaries and *Jagirs* of the *Mahratta* cavalry.

5.

1. A short account of the revenue of the fifteen *Subahs* in Hindustan under the Government of *Akbar Padsha,* Emperor of Delhi.

6.

1. Account of the kings of the four ages, and the genealogical account of the *Mahratta* kings of *Satarah.*

7.

1. Account of the war of *Viswas Rao Bhau Saheb* of the *Mahrattas.*

8.

1. Genealogical account of *Nana Saheb.*

9.

1. Account of *Sahu* Raja, and of his victories.

10.

1. Account of *Enams* and *Jagirs* granted to the *Silladars* of the *Mahratta* army in lieu of payment, for the *Fessali* year 1204.

11.

1. Genealogical account of *Maloji Ghorpeddah* and his war with the Moguls.

12.

1. Account of *Nawab Naser jung's* war with the *Mahratta Peshwah.*

13.

1. Account of *Viswas Rao Bhau Saheb.*

14.

1. Account of *Aurengzeb Padshah.*

15.

1. Memoir of the battle of *Viswas Rao Bhau Saheb* at *Panipet.*

16.

1. Estimate of the *Aurengabad Subha* with an account of its pergunnahs, circars, *Mahals,* villages, revenues, &c.

17.

1. Account of the prince *Rajabhuvarah.*

18.

1. Account of the birth of *Salivahan,* and his war with *Vikramarka,* the Raja of *Ujayin.*

19.

1. Account of *Sivaji* Raja, and of his war with the *Padshah* of Delhi.
2. Account of the five tribes of the *Mahratta* brahmans.
3. Account of the battle of *Pannipet,* detailed in a letter from *Raghunath Rao, Yadava* to the *Peshwah, Srimant Raghunath Rao Doda,* ending with a description of the defeat of the *Mahratta* army, and of the escape of *Malharji Holker.*
4. Genealogical account of *Raghuji Bhosala,* prince of *Nagpore.*
5. Genealogical account of the *Mahratta* prince, *Sahu* Raja.
6. Account of the war of *Sedobah* at *Kurukshetram.*

20.

1. Account of the holy place of *Lohadanda Kshetra,* otherwise called *Panderpur.*
2. Account of the agriculture, productions, commerce, weights and measures, &c., with a list of beasts and birds in the *Ahmednagar* district.
3. Account of *Kumara Ali Sahan* of Hindustan.
4. The establishment of the towns of *Gujarat* together with a particular account of the Government of the Rajas.

5. Account of the birth of *Vikrama* Raja, prince of *Ujayin*.

21.

1. Account of the *Padshah* of the city of *Bijapur* with an account of its suburbs, batteries, gates, barriers and bazars, both in and outside of the fort, and an abstract of the revenue of the six and a half *Subhas* of the *Dekhin*, and the names of the sixteen *Subhas* of Hindustan, and remarkable shrines of holy persons in the city of *Bijapur*.
2. Account of *Rama* Raja, prince of *Devagiri*, otherwise called *Dowletabad*.
3. Account of the holy places of *Nasik*, *Tryambak*, and *Panchavati*.
4. Account of the revenue of *Bijapur*, commencing from 895 *Fasli* to the *Sen* 1095 and an account of the *Padshahs* of the *Dekhin*.
5. Account of the hill fort of *Devagiri*, and of *Rama* Raja.
6. Copy of a record in the hands of *Ramachandra Baba* Brahman at *Punah*, containing the chronological account of *Punah* and of the *Dekhin*.

22.

1. Account of the city of *Kalikapuri Patnam* and of *Bhoja* Raja.
2. History of *Vikrama* Raja prince of *Ujayin*.

23.

1. Account of *Viswas Raò Bhau, Saheb*.

24.

1. Account of the *Dekhin* and *Konkan*, and of *Asefjah's* transactions in those countries, with a translation from Persian into *Mahratta*, and also an account of *Ahmedanagar* city.

25.

1. Thirty-two stories of *Vikrama* Raja.

26.

1. Account of the discourse between *Kali* and *Dharma* Raja.

27.

1. Account of the discourse between *Kali* and *Parikshit Maha* Raja.

28.

1. Genealogical account of *Malgoji* and *Vitoji Bhosala, Mahratta* princes.

29.

1. Tale of *Surpanakha* a giantess.

30.

1. History of *Gunasagara* son of *Sivadatta Maha* Raja, king of the city of *Bharatpur* and the succession of kings.

31.

1. Account of the marriage of *Rukmini.*

32.

1. Do.——————do.——————do.

33.

1. Account of *Sudhâma,* a poor friend of *Krishna,* who obtained abundance of riches after visiting him.

34.

1. Account of the battle of *Gajendra,* a remarkable elephant with an alligator in the former ages: at the conclusion of the battle the former was protected by the god *Vishnu,* and the latter was slain.

35.

1. Account of *Sankarácharya.*
2. Account of *Gajásur Daitya.*
3. Some account of the *Bala Ramayan.*
4. Account of *Bhoja* Raja.
5. Account of the birth of *Sita.*
6. Account of *Harischandra* Raja.
7. Twenty-five tales of a *Betala* related to *Vikramarka.*
8. Some account of *Mayuravarma.*

36.

1. Another copy of the twenty-five tales of a *Betala.*

37.

1. Account of *Nala* Raja.

38.

1. Account of the amorous graces of *Hindu* women.
2. A short geographical account of the earth.
3. Account of *Dhruva Raya.*
4. Account of *Hassanganga Bahmani,* sovereign of *Bider.*
5. Account of the elements of existence.

39.

1. Reports of *Ananda Rao* and *Narain Rao* or the years 1805 and 1806.

40.

1. Do. do for the years 1806 to 1807.

COPIES OF TAMUL INSCRIPTIONS ON PALM LEAVES.

1.

Ten inscriptions from *Vishnu Kanchi.*

2.

Five inscriptions in the pagoda of *Sringapuri Natha Swami.*

3.

Thirty inscriptions on stone in the pagodas of *Teruchututora* and *Terupynam.*

4.

Twenty inscriptions on stone in the *Namam Iswer Koil* and *Egravitala Koil.*

5.

Twenty inscriptions in *Tanjavar Kandeyur Iswer* temple.

6.

Twenty-five do in *Tarasaram Isweram Koil, Sondra Paromal-koil, Teruchallemutten Gopinath Parumal Koil* and *Keyla Paleyal Koil.*

7.

Ten inscriptions on stone in *Toracatte Palli Isweram Koil* and *Bodalore Isweram Koil.*

8.

Twenty-five inscriptions in *Tetta Marator Pasupatti Isweram Koil,* and *Teru Karegavore.*

9.

Six inscriptions in *Teruvadi Kody Isweram Koil.*

10.

Four inscriptions on stone in the temple of *Teruvairam Iswer.*

11.

Eight inscriptions on stone in *Sukha Naraina Parumal Koil, Manukorti Maha Isweram Koil.*

12.

Fifteen inscriptions by *Devaraya.*

13.

Seven inscriptions of *Terukalekonam.*

14.

Eight do. do. of *Terunamale.*

15.

Thirty inscriptions of *Kilayore Isweran, Teranamalla* and *Terukovalore.*

16.

Eight inscriptions in *Sukha Naraina Parumal Koil,* and *Manucorte Maha Deva Isweram Koil* in the *Vendavasi* district.

17.

Copper inscription of *Sadasiva Maha* Raja.

COPIES OF MISCELLANEOUS INSCRIPTIONS.

1.

(*Hala Kanada.*) Six hundred and two inscriptions on stone and copper in the *Mysore, Bednore, Sunda* and *Kanara* provinces.

2.

(*Hala Kanada* and *Mahratta.*) Two hundred and eight do. on stone, copper and paper, grants in the *Mysore, Bednore* and *Kanara* countries.

3.

(*Kanada, Telugu* and *Tamul.*) Two hundred and six do., do., in the *Mysore, Telugu* and *Dravida* countries.

4.

(*Kanada.*) Fifty-seven do. do. in the *Sunda* country.

5.

(*Kanada.*) Seventy-five do. do.

6.

(*Kanada.*) Sixty-four inscriptions on stone and copper in the *Sunda* country.

7.

(*Kanada.*) Fourteen do. in the *Kanara* country.

8.

(*Kanara, Devanagari* and *Nandinagari.*) One hundred and eight inscriptions on stone, and copper and grants, in the *Mysore, Bednore, Kanara* and *Sunda* countries.

9.

(*Kanada, Persian* and *Mahratta.*) Fifty inscriptions on stone and copper and grants in the *Ankola* and *Gokarnam,* districts in the *Sunda* country.

10.

(*Kanada.*) Sixteen do. on stone and copper and grants in the *Mysore* country.

11.

(*Kanada* and *Mahratta.*) Fifty-three do. do.

12.

(*Telugu, Devanagari, Grandham* and *Persian.*) One hundred and eighty-nine do. in the *Venkatagiri* district.

13.

(*Telugu* and *Persian.*) Seventy-four do. in the *Nellore* and *Venkatagiri* district.

14.

(*Telugu.*) Forty-seven inscriptions on copper, grants in the *Ganjam* district in the *Telugu* country.

15.

(*Telugu.*) One hundred and twenty-eight do. do.

16.

(*Telugu.*) Twenty-seven inscriptions on stone in the *Devarakata* and *Bezvad* districts in the *Telugu* country.

17.

(*Telugu.*) Two hundred and twenty-five inscriptions on stone and copper, and grants in the *Bander Gantur* district in the *Telugu* country.

18.

(*Telugu.*) One hundred and twenty-four do. do. in the *Gantur* district in the *Telugu* country.

19.

(*Telugu.*) Eighty do. do.

20.

(*Telugu.*) Fifty do. do. in the city of *Amaravatipatnam* and the *Gantur* district.

21.

(*Telugu.*) Twenty-one do. at *Upatur* and *Cherkur* village, in the *Telugu* country.

22.

(*Telugu.*) Two hundred and sixty-one inscriptions on stone in the *Zillah* of *Vizagapatanam* in the *Telugu* country.

23.

(*Telugu* and *Kanada.*) One hundred and twenty-four do. in

the *Warankal, Anumakanda, Kalyanam* and *Kalberga* districts in the *Hyderabad* country.

24.

(*Kanara* and *Telugu.*) Seventy-nine inscriptions in the *Surapur* and *Warangal* districts in the *Hyderabad* country.

25.

(*Telugu, Devanagari* and *Persian.*) Seventy inscriptions on stone and copper and grants in the district of *Udayagiri* in the *Arkot Subah.*

26.

(*Persian, Telugu* and *Mahratta.*) Thirty-three grants in the *Guramkondah Taluk,* ceded districts.

27.

(*Telugu, Devanagari, Mahratta* and *Persian.*) Two-hundred and twenty-two inscriptions on stone, copper, and grants in the *Koyelluganta* and *Kandanavole* districts in do.

28.

(*Telugu, Devanagari, Nandinagari, Mahratta* and *Persian.*) One hundred and eighty-six do. in the ceded districts.

29.

(*Telugu* and *Hala Kanada.*) Fifty-five inscriptions on stone and copper in the *Adavani Nagala Dinna* and *Panchapallem* districts.

30.

(*Kanada, Telugu, Mahratta* and *Persian.*) One hundred and seven inscriptions on stone, copper, and grants in the *Jambula Maddugu* districts in the ceded districts.

31.

(*Kanada,* and *Hala Kanada.*) Seventy-eight inscriptions on stone, and copper in the *Kampili* district, in do.

32.

(*Hala Kanada, Tamul, Telugu, Mahratta* and *Persian.*) Two hundred and six inscriptions on stone, and copper and grants in the *Sidhavatam* district in the ceded districts.

33.

(*Mahratta, Persian* and *Telugu.*) Fifty-two grants in the *Kaddapa Takedi* of the ceded districts.

34.

(*Telugu.*) One hundred and forty inscriptions on stone, copper and grants in the *Chitavole* district, in do.

35.

(*Hala Kanada, Devanagari* and *Telugu.*) Two hundred and eighty-nine inscriptions on stone and copper in the *Kannoda Chintagunta* district.

36.

(*Hala Kanada, Devanagari, Grandham* and *Mahratta*, &c.) Two hundred and thirty-nine inscriptions on stone and copper in the *Chinnore* and *Kamalapuram* districts.

37.

(*Kanada* and *Telugu.*) Two hundred and sixty-six do. and grants in the *Kandanavole* or *Kunnole* districts.

38.

(*Mahratta* and *Persian.*) Twenty grants of the *Garamkondah* parganah in the ceded districts.

39.

(*Hala Kanada Telugu,* and *Persian.*) Eighty-eight inscriptions on stone and paper in the *Advani, Balari* and *Gulem* districts.

40.

(*Telugu* and *Kanada.*) Fifty do. in the ceded districts.

41.

(*Telugu, Mahratta, Kanada* and *Persian.*) Eighty-five inscriptions on stone, copper, and paper in the *Anantapuram* and *Guti* district, in do.

42.

(*Telugu, Mahratta* and *Persian.*) Ninety-six inscriptions on stone, copper and grants in the *Takedi Kuddapa* of the ceded district.

43.

(*Telugu, Hala Kanada* and *Persian.*) Two hundred and four grants in the *Chennur* district.

44.

(*Telugu, Grandham* and *Mahratta.*) Seventy-one inscriptions on stone and paper, grants in the *Devur* and *Chennur* districts in the *Kadapa* country.

45.

(*Telugu, Devanagari, Mahratta* and *Persian.*) One hundred and ten copper inscriptions, and paper grants, in the *Kunta* and *Kamalapuram* districts in do.

46.

(*Telugu* and *Persian.*) Two hundred and ninety-two inscriptions on stone, copper and paper grants in the *Duvur* district.

47.

(*Telugu.*) Seventy-five do. in the *Pulevendalah* and *Tadaparti* district.

48.

(*Grandham* and *Telugu.*) Two hundred and five do. do. in the *Kandanole* and *Chittevole* district.

49.

(*Telugu, Hala Kanada* and *Persian.*) Two hundred and ninety-four inscriptions on stone in the *Jambula Maddugu* district.

50.

1. (*Tamul.*) Forty inscriptions on stone in the *Trichinapalli* district in *Dravida.*
2. (*Tamul, Grandham* and *Telugu.*) One hundred and seventy-three do. do., on copper in the *Karur Darapuram* and *Koimbatur* districts, in the *Dravida* country.
3. (*Tamul, Grandham* and *Telugu.*) Two hundred and twenty-four inscriptions on stone and copper in *Kanchi, Mamandur* and *Mavellipuram,* and other places in the *Arkot Subah.*

51.

(*Tamul.*) One hundred and twenty-eight inscriptions on stone in the *Tirnalli* district in *Dravida.*

52.

(*Tamul* and *Kanada.*) One hundred and twenty-six do. on stone and copper in the *Koimbatur, Karur* and *Darapuram* districts, in do.

53.

1. (*Tamul.*) Thirty-eight inscriptions on stone in the d[illegible] trict of *Trichinapalli.*
2. (*Tamul, Grandham* and *Kanada.*) Ninety-eight inscri[illegible] tions on stone, copper, and grants in the *Koimbatur* a[illegible] *Darapuram* district.
3. (*Tamul.*) Twelve inscriptions on stone in the *Vullat*[illegible] *Kotta* of the *Tanjore* district.

54.

1. (*Tamul, Grandhun* and *Telugu.*) Thirty-three do. on st[illegible] and copper in the *Arkot* and *Tanjore* districts.
2. Eleven do. of the *Dindekal* district in *Madhura.*
3. (*Grandham.*) Two copper inscriptions in the *Darapuram* district.

55.

1. (*Telugu* and *Kanada.*) Ninety-one inscriptions on stone, copper, and grants, in the *Karur, Darapuram* and *Koimbatur* districts in *Dravida.*
2. (*Tamul.*) Thirty-seven inscriptions on stone, copper, and grants in the *Changall Patta* district, in *Dravida.*
3. (*Telugu.*) Twelve inscriptions on stone in the *Trichinapalli* district in the *Dravida* country.

56.

1. (*Tamul* and *Telugu.*) Forty-nine do. and copper in the *Arkot* district.
2. (*Telugu.*) Fifteen do. do, in the *Dravida* country.

57.

(*Tamul.*) Fifty-three do. do, in the *Vriddhachala* district in the *Arkot* country.

58.

(Old *Malayálam* and *Tamul.*) One hundred and fourteen inscriptions on stone and paper, grants in the *Malayálam* country.

59.

(Old *Malayálam* and *Tamul.*) Forty-two do do, in *Malayálam.*

60.

(Old *Malayálam, Tamul* and *Grandham.*) One hundred and twenty-two do. do. on copper, and paper, grants in the *Malayálam* country.

MANUSCRIPT TRANSLATIONS, REPORTS, ETC.

1.

1. The *Vamsaveli* or genealogical account of the dynasties of the *Chola*, the *Chera* and the *Pandya* kings.
2. Do. or genealogical succession of the *Chera* kings.
3. An account of the *Pandya* Rajas.
4. Notice of the *Chera* Rajas.
5. Of the limits and situation of the three *Tamul* kingdoms of *Chola*, &c.
6. Account of the ancient Hindu Rajas.
7. The *Purva Varti* or ancient history of the *Chola* Rajas.
8. The *Cheriti* or actions of the *Valáta* Rajas of *Tanjore*, *Trichinapalli* and *Madura*.
9. Account of the origin and first establishment of the city of *Madura*.
10. The *Madura Puránam* 24th chapter.
11. Translation of the 50th chapter of the *Madura Puránam*.
12. The genealogy of the *Pándya* Rajas from the *Madura Puránam*.
13. Account of the *Sankattar* or college of sixty-four learned men at *Madura*.
14. Account of the *Chola* princes, written in the *Mahratta* language.
15. Ancient history of the *Chola* Rajas.
16. Abstract of the Raja's reigns.
17. A short account of the *Chola* Rajas.
18. The *Sthala Mahatmya* of the *Kaveri* river.
19. Do. do., of *Rudrapuram* or *Valur* near *Chidambaram*.
20. Abridgment of the *Sri Vanunga Mudi Pundaratar*.
21. Genealogical account of the *Chola* Rajas.
22. Account of *Achyuta Bhupal Naik* of *Tanjore*.
23. The limits of the *Chola*, *Pandyan* and *Cheran* countries.
24. The distinguishing titles and epithets of the *Cholan*, *Cheran* and *Pandyan* Rajas.

25. The titles of the *Cheran* Rajas.
26. *Tonda Mandalam Viralar.*
27. List of the provinces, *Nads*, &c.
28. The Rajas of the four ages.
29. Account of the *Jaina* religion.
30. *Devasthanams* or temples of the *Jainas.*
31. Account of *Chadarangapatnam* or *Sadras.*
32. Names of the instruments used by the stone cutters at the quarry of *Adicalacherryma* near *Sadras.*
33. Account of *Pulicat* enquired by *C. V. Ramaswamy.*
34. Short notice of the *Kaniachi* right claimed by the villages or husbandmen.
35. A short account of the *Kaniachi* hereditary tenure of lands of the inhabitants of *Tonda Mandalam.*
36. Of *Kaniachi* lands.
37. Memoir of the original settlement of do.
38. Extract of a letter from Captain Caldwell, dated *Pondicherry.*
39. A letter from —— Garrow, Esq., Collector of *Koimbatore,* to Major Mackenzie.
40. Vessels discovered in the *Pandukulis.*
41. Memorandum of information required from any of the learned and intelligent Bramins of *Srirangam* and *Trichinapalli.*

2.

1. The history of three Rajas, the *Cholen,* the *Cheran* and the *Pandyan.*
2. *Cholen Purvam Pattayam,* according to the *Kulvettu* of *Kanchipuram,* containing the history of the past, future and present times.
3. The *Nal Purvalcya Pattaya Vivaram* or annals of the reign of *Kerikala Cholen.*
4. The *Goshapara* or abstract shewing the grants made to the temples by *Kerikala Cholen.*
5. The list of the twenty-four *Nads* composing the *Konda Desam.*
6. List of the Rajas who reigned in former times.

7. Glossary of the *Cholen Purvam Pattayam* explaining the *Elakanam Tamul*, and Sanscrit terms.

3.

1. List of maps, drawings and plans, &c.
2. Preliminary notice.
3. General sketch of the History of the southern divisions of the Peninsula.
4. *Haisala* Raja *Vijayam* or *Balana Raya Cheritra.*
5. Unfinished memoir of the history of *Mysore.*
6. History of the Rajas who ruled the country of *Congo.*
7. The *Haisala* Raja *Vamsávali.*
8. The genealogy of *Harihara Raya.*
9. *Ram* Raja *Cheritra.*
10. A translation of the *Rama* Raja *Cheritra* from two copies in *Kanara,* assisted by a copy from *Maharatta.*
11. *Mysore* history.
12. Account of the births and ages of the *Mysore* kings.
13. The particular names of the *Arasus* of the *Mysore* country.
14. The names of the *Dalways* that managed *Seringapatam.*
15. A literal translation from the *Kanarese.*
16. Account of the Kings of *Mysore.*
17. *Mysore Nagarada Purvottara.*
18. Account of the Rajas of *Mysore.*
19. Do. of the Rajah *Wadeyar* and other Rajas of *Mysore.*
20. Historical memoir of *Kalála.*
21. Account of *Seringapatam.*
22. *Kyfiat* of *Sivana Samudra.*
23. History of the *Dalways* of *Mysore.*
24. *Narapati Vifayam* or the glories of the *Narapati* race.
25. Another history of *Seringapatam.*
26. Memoir of the Kings of *Kalinga.*
27. Sketch of the history of *Seringapatam.*
28. Another history of *Seringapatam.*
29. Account of do.
30. *Kyfiat* of *Seringapatam* Fort.
31. *Boria's* historical collections of *Mysore* and *Subiáhs* history.
32. The *Mysorean* management under *Chicka Deva Raj.*

33. Additional taxes by *Chicka Deo.*
34. A peep into the last century.
35. Another peep into do.

4.

1. List of the *Pallams* or division of the southern part of the Peninsula.
2. Historical memoir of *Terunavelli* or *Tinnevelli.*
3. Short account of the history of *Madura,* and *Trichinapalli.*
4. *Mutiah's* chronological and historical account of the ancient princes of *Madura.*
5. A chronological and historical account of the *Telugu* princes.
6. *Visvanatha Naik,* first Raja.
7. *Muttu Kishnama Naik,* second do.
8. *Virappa Naik,* third do.
9. *Krishnappa Naik,* fourth do.
10. *Mutu Viswapa Naik,* fifth do.
11. *Tiramalli Naik,* sixth do.
12. *Muttu Virappa Naik,* seventh do.
13. *Chokanatha Naik,* eighth do.
14. *Ranga Krishna Muttu Virappa Naik,* ninth do.
15. *Ugra Ranga Chokanatha Naik,* tenth do.
16. *Minakshi Ammal,* the dowager Queen of the tenth prince.
17. Sketch of the history of *Madura* down to the reign of *Trimal Naik.*
18. History of the former Rajas of the *Telugu* nation.
19. Account of the kings of *Kandia* and their connection with the kings of *Madura.*
20. Memoir of the *Setupati* or *Ramnád Palligar.*
21. A general history of the Kings of *Rámanád* or the *Setupati Samasthanam.*
22. History of *Tanjore.*

5.

1. Memoir of the birth of *Parasurama.*
2. Historical memoir of *Kolekodu* or *Kalikota.*
3. Account of the birth and death of *Krishna.*
4. The *Kerala Uttpati* or origin of *Malabar.*

5. Of lands, their distinctions or classes.
6. Unfinished translation of the *Kerala utpatti*, by Thomas Oglevie.
7. Descriptions of the manners and customs of the *Namburi* brahmans, and people of different classes of *Malayalam* or *Malabar*.

6.

1. Account of the principal revolutions that have happened in the *Balaghat Carnatic*.
2. General sketch of the history of the southern divisions of the Peninsula.
3. Account of *Seringapatam* translated from a *Mahratta* memoir.
4. *Kyfeat* of *Seringapatam* Fort.
5. History of *Seringapatam*.
6. Another sketch of the history of *Seringapatam*.
7. History of *Seringapatam*.
8. Historical account of *Dankanikotta*.
9. History of *Salem*.
10. Sketch of the history of the *Palligars* of *Magri*.
11. Historical sketch of the *Palligars* of *Maharaz Drug*.
12. Historical sketch of *Makali Drug*.
13. A short account of the province of *Wynád*.
14. An account of the northern part of *Wynád*.
15. Some account of *Wynád*.
16. Historical account of *Bidunur*.

7.

1. Account of the several Sovereigns and Rajas who have reigned since the beginning of the *Kaliyug*.
2. History of *Kondavir*.
3. Notices of the Fort of *Innikonda*.
4. Chronological account of the duration of the different Governments of the Peninsula.
5. The *Dandakaveli* or account of the dynasties of the south.
6. Account of the family who composed or compiled this work.
7. Provincial account of *Kondavir*.

8. A short account of the seven Rajas of the *Redlawar* family of *Kondapilly* and *Kondavir*, &c.
9. Kings and Sovereigns of *Andhra Desam* or *Kondavir*.
10. Account of the *Gajapati* princes of *Orissa*.
11. History of the ancient Rajas of *Warangal*.
12. Historical account of *Anamukonda*, and of the Rajas of *Warangal*.
13. History of the *Palnád*.
14. Succession of Kings and Governors of *Kondapilli*.
15. Memorandum of the northern circar.
16. Raja of *Bhadrachalam* and *Palaunsha*.
17. Fragment of an historical account of the *Vijayanagara* family.
18. Memorandum of *Cuttack*.

8.

1. History of *Kondavir*.
2. Notices of the Fort of *Inakonda*.
3. The *Dandakaveli*.
4. Account of the family.
5. Another account of the *Donda Kaveli*.
6. A short account of the seven Rajas of the *Redlawar* family of *Kondavir*.
7. Account of *Duryodhen*, and other ancient Rajas.
8. Account of *Warangal*.
9. Abstracts of various histories.
10. Short historical memoir of the Government of *Andhra Desam*.
11. Abstract of the villages.
12. Account of the *Reddewar* family.
13. The history of *Krishna Rayalavaru*.
14. Successions of Kings and Governors of *Kondapilli*.
15. Account of the places, where diamonds are found in the *Kondapilli* Circar.
16. History of the *Palnad*.
17. Account of the Raja of *Bhadrachalam* and *Palaunsha*.
18. Notices of the Government under the *Nawabs* of *Kurpa* or *Cuddapah*.

19. The history of *Nandana Chakravarti.*
20. Translation of a *Sasanam.*
21. Account of the generation of the *Gajapati* Kings of Orissa.
22. Account of *Cuttack.*
23. A map of do.
24. Route from *Cuttack* to *Nagpur.*

9.

1. Paper submitted by C. Boriah.
2. Translation of an abridged account of a manuscript at *Chandragiri.*
3. Historical account of *Chendragiri.*
4. Some account of the principal revolutions.
5. Notes made in reading the *Syud Nama.*
6. History of the *Sera Cirkar* in the *Carnatic.*
7. Another account of do.
8. Account of the *Satgerh* zemindar.
9. History of the *Baramahal.*
10. Account of *Ambur.*
11. Historical account of the establishment of the Europeans at Madras or *Chinnapatanam.*
12. Table of contents.
13. A map of nine *Palliams* in *Chittavar.*
14. Situation of the nine *Palliams* dependant on do.
15. Caste of the *Paligars.*
16. History of the family of the *Paligar* of *Mugra.*
17. Do. of the do. *Pannamarri.*
18. Do. of the do. *Pakal.*
19. Do. of the do. *Tombah.*
20. Do. of the do. *Gudypat.*
21. Do. of the do. *Naragal.*
22. Do. of the do. *Pallur.*
23. Do. of the do. *Kallore.*
24. Do. of the do. *Pulacharla.*
25. Do. of the do. *Bangar.*
26. A map of the *Bomraj Paliam.*
27. History of the *Paligar* of *Bomraze Paliam.*
28. Estimated annual revenue of do. do.

29. Genealogical list of the *Paligars.*
30. Sketch of the *Kalastri* country.
31. History of the *Paligar* of *Kalastri.*
32. A map of *Venkatagiri.*
33. History of the *Paligar* of *Venkatagiri.*
34. Genealogical list of the *Paligars.*
35. The *Bakhyr* or historical account of the Government of the *Chingalpet* Raja.
36. *Kyfeat* of *Ginjy* from Colonel Read.
37. Account of *Gingy.*
38. A short account of the Rajas.
39. List of historical materials.
40. Historical account of *Gingy.*
41. Story of the origin of *Bagipetta.*
42. Fragment of a memoir relating to the death of *Jaisinh* at *Gingy.*
43. Historical account of the *Subahdari* or *Nawabship* of *Arkot.*
44. List of the *Padshahs.*
45. Account of the *Drugas* or hill forts.
46. List of the *Killas* or lower forts.
47. Account of the purgannahs in the *Payen Ghat.*

10.

1. Notices of the present state of the *Anagundi* family, the descendants of the ancient Kings of *Bijanagar.*
2. The *Vamsávali* or genealogy of *Krishna Deva Raya.*
3. Sketch of the history of the Rajas of *Anagundi, Mysore, Baramahal,* &c.
4. Account of *Bijnagar.*
5. Another do.
6. Traditionary notices of the history of the country.
7. Literal translation of a *Rayasa* from the *Madhwa Guru.*
8. Original account from the Raja of *Anagundi.*
9. History of the *Anagundi* Rajas.
10. Do. of Kings of *Bijanagar* and *Anagundi.*
11. Divisions of the *Anagundi* district.
12. Boundaries of do.
13. Account of the present state of the *Anagundi* country.

14. The coins used in the country.
15. Translation of a *Dánapatram* or grant.
16. Account of *Daruji.*
17. List of the villages belonging to the *Kusba* of *Daruji.*
18. A letter from the *Bijnagar* Raja.
19. *Kálagyánam* or past and future.
20. Translation of an inscription.
21. Account of the first establishment and progress of the *Mahrattas.*
22. Translation of a grant engraved on a copper plate.
23. Translation of a *Dánapatram* or grant.
24. Inscription on a stone *Pillar.*
25. Translation of a *Kanara* inscription.

11.

1. Historical account of the establishment of the Europeans at Madras or *Chinnapatam.*
2. Preliminary notes to the historical account of the Kings of *Bijanagar*
3. History of the *Anagundi* Rajas from the present representative of that family: January 1801.
4. Do. of the Kings of *Bijanagar* and *Anagundi* from enquiries at *Alpattan* and *Anagundi:* January 1801.
5. Divisions of the *Anagundi* district.
6. Boundaries of do.
7. Account of the present state of the *Anagundi* country in the 1800.
8. Account of the weights and measures used at this time in the *Anagundi* district.
9. Account of *Daruji.*
10. Translation of a grant.
11. Do. of a *Rayasa* or address to the Raja of *Anagundi* from the *Madhwa Guru* in 1800.
12. The *Kálagyánam* or past and future.
13. History of *Sundur* family.
14. Legendary account of the *Sundur.*
15. Historical account of *Guti* and of the establishment of the *Mahrattas.*

16. An account of *Balári.*
17. *Kyfeat* of do.
18. Memoir of the district of *Hirial.*
19. Historical account of *Ratengiri.*
20. Of the town and fort of do.
21. Remarks on the district of do.
22. View of the succession of the *Paligars* of do.
23. Sketch of the *Ratengiri Paligars.*
24. Historical account of *Madak Sera.*
25. *Kyfeat* of *Harpanalli.*
26. Historical account of *Uchengudrug.*
27. The history of *Ráydrug.*
28. Sthala *Mahatmyam* of *Ráydrug.*
29. *Kyfeat* of do. and list of the pagodas of do.
30. Genealogy of *Krishna* Raya.
31. Historical memoir of *Konderpi.*
32. Do. account of *Penakonda.*
33. Remarks on the present state of do.
34. Legendary account of the origin of *Purgi.*
35. Historical sketch of the succession of Governors of the *Penakonda.*
36. Translation of a *Kanara* inscription.
37. *Kyfeat* of *Sanur.*
38. Memoir of *Hindupur.*

12.

1. Hints, memoranda and queries regarding *Mahratta* history.
2. Hints for information on the modern *Mahratta* history.
3. The genealogy of the *Bhonsleh* Raja.
4. *Mahratta* memoir.
5. General distribution of the *Mahratta* force.
6. Translation of a narrative of the principal events.
7. Account of *Ghorpeddeh.*
8. *Kyfeat* of *Guti.*
9. Historical account of *Holkar.*
10. Historical memoir of the family of the *Sindias.*

13.

1. Tradition of the origin of the *Mahratta* language and character.
2. Remarks on some of the most remarkable places in the Konkan.
3. The names of the twelve *Konkan Desas*.
4. Brief historical and geographical remarks on different places.
5. Account of the five tribes or castes of the *Mahratta* Brahmans.
6. Historical account of *Virata Nagar* in *Macha Desam*.
7. Memoir of the *Mahrattas* by a *Musselman*.
8. *Sivaji*—Extracts relating to that chief's actions.
9. Account of *Sivaji*, the *Mahratta* chief.
10. Of the *Mahrattas*—apparently written in 1782.
11. Traditionary account of the origin of *Sivaji* Raja.
12. Genealogical Account of the family of *Sriman Mahratta*.
13. Traditionary Account of the *Dekhin* Government of the *Mahrattas*.
14. Do. do.—from the *Mahratta*.
15. Genealogical account of the family and ancestors of *Raghoji Bhonsala* of *Nagpore*.
16. *Kyfeat* of *Guti*.
17. Short account of the *Mahratta* family of *Tanjore*.
18. Letter from *Ram Chendra Nilkantha Rao* to *Rám* Raja at *Gingy*.
19. Do. do. to *Prahláda Punta Pratinidhi*.
20. Do. *Balaji Baji Rao* to the Raja of *Sindpur*.
21. Sketch of the history of the *Mahrattas*.
22. Appendix.
23. List of places from which the *Chaut* was collected by *Bajirao*, General of *Shahu Raj*.
24. General distribution of the *Mahratta* force.
25. Account of *Dhundia*.
26. Sketch of *Mahratta* politics.

14.

1. *Hindu* chronology and succession of dynasties, written at *Punah*.

2. Memoir of the succession of the *Dekhini Padshahs* of *Bijapur.*
3. Names of the twenty-two and a half *Subahs* of the empire in the time of *Alemgir Padshah.*
4. History of *Hamanda Punt,* a *Mahratta* tale.
5. Account of *Dowlatabad,* anciently called *Devagiri.*
6. The legendary story of *Rám* Raja of *Devagiri* now called *Dowlatabad.*
7. Account of the district of *Ahmednagar* in the *Dekhin.*
8. Descriptive memoir of the ancient place of *Ellora* near *Dowlatabad.*
9. Description of *Ellora* and of the several caverns, sculptures, figures, &c., carved there, examined and described in February 1806.
10. Route from *Aurungabad* to *Ellora.*
11. Sketch of the part of the hill cût perpendicularly, and the excavations in the face thus cut.
12. Two drawings.
13. Memoir of the three *Sthalams Treyambak, Násik* and *Panchávati.*
14. Historical account of *Násik* and *Panchávati.*
15. Account of the Rajas who ruled at *Násik.*
16. Particular account of the temples, religious buildings and remarkable places, at *Násik Panchávati* and the neighbouring places.
17. Memoir of the *Loha Danda Kshetra* or *Sthala Mahatmyam* of *Punderpur.*
18. Historical notices of *Mirji.*

15.

1. List of the fifty-six divisions of *Jambu Dwipam.*
2. *Bhugolam* or cosmography of the *Hindus.*
3. Account of the fifty-six *Desams* or divisions of *Jambudwipam.*
4. Description of the habitable world.
5. A treatise on geography, or the *Hindu* system of the universe.
6. Dimensions north to south; with a plan.

7. Description of *Jambu Dwipam* as related in the *Lakshmi Náráyana Samhitá.*
8. Geographical sketch.
9. Extract of *Partepat Raghaviah's* essay on *Hindu* geography.
10. Account of the travels of *Adi Lakshmi,* a brahman woman.
11. Brief account of the Astronomy of the *Hindus* of the *Dekhin.*

16

1. Introductory notice of the *Hindu* castes, religion and modes of worship.
2. Religion of the *Hindus.*
3. A table shewing what castes worship different deities severally.
4. Account of *Iswer.*
5. *Yadast* or memorandum of the villages allowed as *Kuttala* or allowances to the *Devasthán* of *Sri Mináksh* at *Madura.*
6. Do. or abstract of the villages for the *Adha Kuttala* or half allowance.
7. Do. of the *Kuttala Gaom* or allowed villages of *Irapuli.*
8. Do. of *Adha Kuttala* or half allowance of *Subrahmanya Swami.*
9. Do. of the *Shakudi Kuttala* or allowance of the village of *Shakudi.*
10. Do. of the *Kuttala* or allowances granted by *Mutu Pillar.*
11. Do. of the villages granted for the use of the temple of *Sri Minákshi Devi* at *Madura.*
12. Do. of the *Kuttala* of *Mutu Kharvagar.*
13. Do. of villages belonging to the *Devasthan* of *Sri Minákashi Devi* at *Madura.*
14. The *Lila* or *Illusions* of *Madura Sundara.*
15. The *Sthala Mahatmyam* of the *Kaveri* river.
16. Do. do. of *Grudrapuram.*
17. The legendary account of the *Chola* Raja's *Brahmahatya.*
18. Abridged account of the idol worshipped at *Teruvalur.*
19. The *Sthalá Mahatmyam* and history of the *Chitttakuttam.*
20. Extract from the *Attavani* account.
21. The *Sthala Mahatmyam* of *Arunachel Iswer.*
22. Translation of the *Sthala Mahatmyam* of *Kanchi.*

23. Account of the shrines of different gods at do.
24. A list of the several *Tirthams*, or sacred pools.
25. Particular account of the worship of *Ammavaru*.
26. Abstract of the *Mahatmyam* of *Kanchi*.
27. Account of the ordinary observances at *Kanchi*.
28. The *Mahatmyam* or *Sthala puranam* of *Mavellipuram*.
29. Account of the origin of *Pancha Tirtham*.
30. Remarks on *Pancha Tirtha*.
31. Legend or *Mahatmyam* of the temple of *Bhargaveswar*.
32. An account of the Kings of the *Kali Yug* compiled by the chief *Sthanika* of *Sri Permadur*.
33. An abstract of the duration of the several dynasties from the commencement of the *Kali Yug*.
34. The *Mahatmyam* or legend of the original appearance of the *Pancha Tirupati*.
35. Intelligence of the late dispute at Madras between the *Saiva* and *Vaishnava* sects.
36. Legend of the origin of *Ardha Nariswar*.
37. Account of an image of *Vanu Gopal Swami*.
38. *Yadast* of the pergauna *Tripati* in the Company's Circar.
39. Another account of the villages of *Tripati* in the hands of *Enamdars*.
40. General abstract of *Tripati*.
41. *Kyfeat* of the boundaries of do.
42. *Yadast* or memorandum of do.
43. The particular account of the Rajas of do.
44. Do. do. of the twenty-three *Pattams* of *Chola* Rajas.
45. Do. do. of the eighteen *Yádava Pattams*.
46. The *Sthala Mahatmyam* or legendary account of *Sri Venkateswur Swami*.
47. Of the different foreign tribes who come in pilgrimage to *Tripeti*.
48. Account of the seven hills and of the roads to *Sheshá-chala Parvat*.
49. Legendary history of the incarnation of *Sri Teruvangala Swami*.
50. A particular account of the daily ceremonies at the pagoda of *Terumalé*.

51. A particular account of the *Pancha Murti* or five images which are in the shrine of *Sri Venkatáchalapati.*
52. The *Brahma Utsava* or grand annual ceremonies of *Terupati.*
53. Inscription N. E. of the *Telugu Sásanam* at do.
54. Do. in *Kanara* characters on the west of the last *Sásanam.*
55. *Ayetsagha Mala* or the triumph of *Bháshyakár.*
56. The *Mahatmyam* of the *Kodumudu Devasthenam.*

17.

1. The *Sthala Mahatmyam* of the *Kaveri* river.
2. Legendary account of the five lingams of *Vydyanátha Swámi.*
3. Legend of the origin of *Tiramalkudall.*
4. A particular account of *Márkandeswar.*
5. Legendary account of the hill and pagoda of *Hulegana.*
6. Names of the eighteen *Yugams.*
7. Traditionary account of the worship of *Chamundi Sakti.*
8. Legendary tale of the *Rákshasi* of *Tanur* or the story of *Kerabanta* Raja.
9. *Kyfeat* of *Kanambaddy* in the district of *Bukenkaira.*
10. Names of the pagodas there and of the objects of worship.
11. *Kyfeat* of *Bukenkaira.*
12. A short account of *Chicka Maglur* in *Bala Ghat.*
13. Legendary Memoir of *Chicka Terupati.*
14. Account of *Husa Mangalam.*
15. *Kyfeat* of *Tanykana.*
16. Legendary account of *Hála Rámeswar.*
17. Memoir of the mountain of *Chandra Drona Parvat.*
18. Particular account of the establishment of the several *Jangam Maths.*
19. Another account of the mountain of *Chandra Drona Parvat.*
20. The *Sthala Máhátmyam* of *Harra Kara.*
21. *Puránam* of *Kalsa* in the district of *Kop* in *Bednore.*
22. Legend of *Ránaguta* near *Sulakaira.*
23. Do. of *Kuntala Nagar* now called *Kumatur* in the district of *Annávati.*

24. Legend of the origin and source of the *Warda* river at *Warda Mula.*
25. An account of *Tavanadi Mdgani.*

18.

1. Introductory memoir on the use and advantage of inscriptions and sculptured monuments.
2. Catalogue of ancient inscriptions and grants collected in different parts of *Mysore, Kanara,* &c., from 1804 to 1807.
3. Do. *Sásanams* and *Virakal* collected from stones at *Kalla Malgonda* in the *Sanur* country.
4. *Mahratta Sanads* preserved in the eastern district of *Bala Ghat, Kalar, Oskotta,* &c.
5. Mahomedan *Sanads* and grants collected in different parts of *Mysore, Bednore* and *Kanara.*
6. List of ancient inscriptions from *Virakal* and *Mástakal* monuments.
7. List of funeral monuments and inscriptions in memory of the jain *Gurus* or pontiffs, and other personages on the hill of *Srávana Bellagola,* a celebrated *Jain* establishment.
8. List of fac simile copies of ancient inscriptions and grants, from stone buildings, collected from June 1804 to February 1807.
9. View of the Seal and Ring attached to an ancient grant on copper plates preserved in the hands of the Brahmans of the *Gaujára Agraháram.*
10. Register of *Sásanams* and original grants on stone or copper, collected in the southern provinces.
11. Register of *Sasanams* and inscriptions chiefly in the *Drávida* or *Tamul* language and character, collected at *Kánchi.*
12. Register of inscriptions in the *Konga Desam* in the districts of *Karur* and *Kangyam,* &c., collected by *Nital Naina.*

19.

1. Fac simile of copper plates, in the hands of the Brahmans of *Goujada Agraháram.*

2 Translation of an ancient inscription on copper plates.
3. Do. do. do.
4. Memoir of the Brahmans of *Goujara Agraháram.*
5. Translation of an inscription cut on a stone at *Kurgode.*
6. Do. on copper plates containing the endowment of an *Agraháram* by *Sri Vira Sama Bhupati,* a *Kadamba* king.
7. Specimen of a *Virakal* or monumental inscription.
8. Translation of the copper plates of *Hachi Agraháram.*
9. Do. of an inscription in *Hala Kanara.*
10. Do. of a *Sasanam* in the *Kasba* of the *Karur* district.
11. Do. of an inscription at *Mahavelipur.*
12. Do. of a do. cut on a rock adjacent to the village of *Saluvam Kupam.*
13. Do. of a do. on a stone at the pagoda of *Basaral* in the *Madura* district.
14. Do. of a do. of one of the ancient *Balal* Rajas.
15. Do. of a do. cut on a stone upon the hill of *Bellagola.*
16. Translation of the second list of brass plates found at *Chittledrug.*
17. Do. of a grant from the fac simile of an original engraved on a copper plate.
18. Do. of a *Dánapatram* or grant engraved on three plates of copper.
19. Do. of the copy of a *Sásanam* of *Timmama.*
20. An inscription at the *Aluvaru* pagoda at *Malukota.*
21. Do. do. do. pagoda at *Malukota.*
22. Translation of a *Telugu* inscription at *Tripati.*
23. Do. of a *Telugu* inscription west of the former.
24. Do. do. west of the last, in *Kanara.*
25. An inscription containing a grant by *Krishna Devaráyalus* king of *Bijanagar.*
26. Translation of an inscription at *Kalasa* in the *Kope* district of *Bednore.*
27. Translation of inscriptions on several stones set up at the pagoda of *Kalasa.*
28. Inscription on a stone pillar set up in the inclosure of the pagoda of *Kottala Mulur.*

29. Translation of a grant engraved on copper plates, in the *Devanágari* character.
30. Do. of an inscription.
31. Do. of a grant of one of the *Kalinga* Kings.
32. The grant of *Ganapati Deva* Raja an ancient king of *Warangal.*
33. Translation of a *Sasanam* in the Sanscrit language.
34. Do. of an inscription at the pagoda of *Amareswer* near the *Krishna* in *Gantur.*
35. Remarks on *Kondavid.*
36. List of *Sanads* in *Kanara, Mahratta, &c.*
37. Translation of a *Mahratta Sanad* granted by *Shahoji* Raja.
38. Do. of a *Kanara Sanad.*
39. Do. of a *Mahratta Sanad* of *Yekoji* Raja.
40. Do. do. in the *Ramagalur* district.
41. Do. do. *Kanara* inscription.
42. Do. do. copper plate belonging to the *Dergah* of *Lota Shah* at *Bangalore.*

20.

1. Distinctions among the Hindus.
2. Religion of the Hindus.
3. The names of *Iswer* and *Vishnu,* and their wives.
4. Trades of the Hindus.
5. *Pauranic* system of the universe.
6. Do. do. do.
7. Account of *Iswer* and *Vishnu.*
8. Legendary account of *Hala Rámeswer.*
9. *Kyfeat* of *Gumagunta.*
10. Legendary history of the god, *Taramateswer.*
11. Legendary tale of the mountain of *Uttara, Gudah* and of the god *Sidheswer.*
12. Account of the *Madhava Guru.*
13. Do. of the *Bhatta* Rajas.
14. Do. of the *Vysyahs* or *Banians.*
15. History of *Teruchindur.*
16. The legendary account of the origin of the worship of the *Aswattha* tree.

17. Account of *Teruvatur.*
18. List of the different festivals.
19. Account of the *Kananur* caves on *Salsette.*
20. Brief account of Hindu Astronomy.
21. Description of the artificial globe.
22. Tradition of the origin of the *Mahratta* language and character.
23. List of the Hindu books generally preserved in the library of brahmins at *Nellur.*
24. The fable of the sheep and lion from the *Mahrattas.*
25. The story of the jackal and man.
26. Remarks on the west and south Coasts of Ceylon.
27. Remarks on ruins of the Hindu temple at *Manar.*
28. Answers to various questions.

21.

1. The *Bhugolam* or system of the universe.
2. *Bhugolam* or an account of the universe.
3. Account of the termination of the *Dwápara Yugam* and of the commencement of the *Kali Yugam.*
4. Names of the fourteen divisions and sixty-four lesser arts and sciences of the Hindus.
5. The list or circle of the Hindu Arts and Sciences.
6. List of the most celebrated Hindu poets and of their works.
7. The most celebrated poets in the *Andhra* or *Telugu* language.
8. List of the most celebrated poets or authors and of their works.
9. List of Hindu Books.
10. Papers and notices relating to the *Jain* religion.
11. Extracts of a journal towards *Toljapur* from *Hyderabad.*
12. Extract from Captain Mackenzie's journal.
13. The Brahman's account of the *Jain* religion.
14. Account of the *Jains.*
15. Customs, ceremonies, laws and regulations of the *Jains.*
16. Of the *Jain Gurus, Yatis,* or *Pontiffs.*
17. Customs, duties and dress of the *Jain* women,
18. Of the *Jains.*

19. A list of *Jain* books.
20. Further queries regarding the *Jains* to be required of the *Mudgiri Guru.*
21. Historical and legendary account of *Bellagola.*
22. Names of the *Gurus* from the last Tirthakár of ancient times down to the present *Guru.*
23. Notices of the *Jain* tenets and history.
24. Translation of an inscription.
25. Do. of the *Sásan* (or order) for the annual festival.
26. The humble representation of the *Jains* of *Bellikulam* in the district of *Chinraypatam.*
27. Translation of a *Sanad.*
28. Brief account of *Jain* Astronomy.
29. Description of the artificial globe.
30. Hindu literature.
31. An Abridgment of the history of the *Rámáyana.*
32. Translation of a *Telugu* paper of explanations.
33. Account of the *Marda Guru.*
34. List of the succession of the *Marda Gurus.*
35. Account of the *Jhattis,* their origin, customs and laws.
36. Do. of the *Batta* Rajas.
37. Do. of the *Vysyas* (or banians.)
38. Legend of *Harihar* pagoda.
39. Legendary account of *Jatteswer Guda.*
40. Another account of *Jatting Rameswar Guda.*
41. Of the image of the god *Venkataraman.*
42. Of *Basawana* and the *Lingam.*
43. The legendary history of *Dharmapuram.*
44. Notice of Hindu Mythology.
45. Account of the *Boyawars.*
46. Historical account of *Hatti* a district of *Chittledrug.*
47. Account of the *Surya Vamsávali.*
48. The *Chendra* Raja *Vamsávali.*
49. Another *Vamsávali* of the lunar Rajas.
50. Of the various tribes of hill people.
51. Of a hill people, or *Savarah* near the *Kimedi* district.
52. Account of the *Savarallu,* or hill people.
53. A letter of G. Lake to a gentleman.

54. A map of *Mavalipuram.*
55. Remarks on a journey to *Mavalipuram.*
56. Account of the ruins and sculptures at do.
57. A letter to *Lakshman Bramin* from C. Mackenzie.
58. Historical account of *Mahavalipuram.*
59. Ancient sculptures of *Mahávalipuram.*
60. Particular list of the gods, goddesses, *Rathas* or Chariots.
61. Another map of *Mahavalipuram.*
62. An extract of do.
63. Description of the caverns at *Karli* near *Punah.*
64. A description of ancient characters.
65. Of the *Kananur* caves on *Salsette.*

22.

1. Distinctions among the Hindus.
2. Abstract of the castes classed under their respective parties.
3. Trades of the Hindus.
4. List of the castes.
5. Trades and occupations in the *Baramal* and *Salem* district.
6. Index of the tribes.
7. Account of the *Ballajye* and *Yeddajye* or right and left hand and *Madhyesthm* or medial castes of the Hindus.
8. Introduction.
9. Distinctions of the Hindus into five orders, viz.
10. The tribes of Brahmans or priests.
11. The *Rachawaru* or tribe of princes and warriors.
12. *Vysya,* or merchant born for the purpose of traffic, cultivation and keeping of cattle.
13. The tribe of *Vysya* or merchant, first sect, *Nagarivarlus* or citizens.
14. The *Komati* or crafts.
15. The tribe of *Vysya* or merchant called *Agrawaradu* or *Banyan.*
16. The division of inheritable property.
17. The tribe fourth, *Sudra* who were created for servitude.
18. The caste of *Velalwaru.*
19. The tribe of *Tondamandala Vellalwaru* inhabitants of *Ton-*

damandala and the *Niru-poshiwaru* or those who mark their foreheads with *Vibhuti* or ashes of cowdung.

20. The sect of *Bandi Vellala,* or *Reddy Sali Vellala.*
21. Do. of *Kanchi Vellala.*
22. The caste of *Kummawaru* which is divided into two sects.
23. Do. of *Maharashtra* corruptly called *Mahrattas.*
24. The sect of *Padma Saliwarlu.*
25. Do. of *Devangamwarlu* or weavers.
26. Do. of *Persaliwarlu:* no tradition.
27. Do. of *Malleyadi Vellala* or inhabitants of the mountains.
28. Do. of *Gangardi Vellala* (tradition none.)

23.

1. Account of the *Sankara* or mixed castes.
2. Do. of the caste *Sataniwar.*
3. Do. of the caste of *Rangrez,* painter.
4. Do. of the caste of *Jangam.*
5. Do. the tribe of *Pandarams* or religious mendicants.
6. Do. *Panegyrists;* sect of *Agmarriwarlu.*
7. Do. the caste of *Bhatowars.*
8. Do. the caste of *Rajaputs.*
9. Do. the sect of *Jhandrawarlu.*
10. The sect of *Talwarlus* corruptly called *Tagalwarlu.*
11. Do. of *Sirta Kanakars* or disgraced accountants.
12. Pot-makers.
13. The sect of *Ava Kummawars* or potters.
14. Do. of *Telinga Kummawars.*
15. *Kurabavarlu* or tribe of Shepherds.
16. The sect of *Mattrawaru,* a division of the *Rachawarus* or princes or warriors.
17. The caste of *Yekalliwaru* or spinners.
18. Do. of *Tichaguntiwaru.*
19. The tribe of *Woniwarlu* corruptly called *Relliwarlu* or the sons of fire.
20. The sect of *Besteawarlu* or palankeen-bearers.
21. The caste of *Chonadiwars.*
22. Do. of *Yadigawars* or extractors of the juice of the date tree.

23. The tribe of *Wodidiwarlu* or stoppers of water courses.
24. The sect of *Punnashiwarlu* or labourers.
25. The caste of *Vyadas* or hunters.
26. Do. of *Madayavaru.*
27. Do. of *Korchewaru,* or venders of salt.
28. Do. of *Valili* and *Sugravawarlu.*
29. The *Mongalwarlu* or tribe of barbers.
30. The *Chokulawarlu* or tribe of washermen.
31. *Yerlowaru* or watchmen.
32. Tribe the sixth.
33. The caste of *Malwars* or praisers.
34. Do. of *Madigawaru,* or *Chucklers,* or workers of leather.
35. Account of the *Balagaye* and *Yadagay* or right hand and left hand castes.
36. Another account of do.
37. Table of the *Balagaye* and *Yadagay,* or right hand and left hand castes, and *Madhyestem* or medial castes of the Hindus.
38. Usages among the *Balagaye* and *Yedagaye,* right hand and left hand and *Madhyestam* (or medial) castes.

24.

1. Classification of dynasties according to the province or country.
2. The *Anda Chakram,* circle of the egg or universe.
3. Of the different chronological eras used among the Eastern nations.
4. Account of the *Surya Vamsáveli* or generation of the Rajas of the solar race.
5. The genealogy or the *Vamsáveli* of the Rajas of the *Súrya Vamsa,* or solar race.
6. The genealogy of the Kings of do.
7. The *Surya Vamsa* or genealogy of the solar Kings.
8. The *Chandravansa* Raja *Vamsaveli.*
9. The *Vamsáveli* of the *Chandravansa* Rajas.
10. *Chandra Vamsa* or lunar race.
11. Do. do.: the relation of *Vyása.*

12. Chronological account of the names and reigns of the several dynasties and Rajas who have ruled in the *Kali Yuġ*.
13. General sketch of the history of the southern divisions of the Peninsula from the commencement of the *Kaliyug*, or the present age.
14. Chronological accounts of the Rajas of Hindustan.
15. Account of the years of the different Governments.
16. List of the names of the Rajas of *Kondavid, &c.*, since the death of *Satánika*, the grandson of *Parikshit*.
17. The Kings of the Hindus from the reign of *Yudhishthir* to the year of 1196, of the *Hijri*.

25.

1. List of the Kings who have ruled since the commencement of the *Kali Yug*, to the year 4907.
2. The division of the *Kanchi Mandalam* country, subdivided into 79 *Nadams* or purganahs.
3. Ancient records of the *Chakravarti* Rajas, *Chola* Rajas, *Yádava* Rajas, and other Kings with dates, &c.
4. Genealogical account of the Rajas who reigned over the kingdom from the commencement of the *Kali Yug* until this time.
5. The genealogy of the Rajas who ruled over the Empire from the beginning of the *Kali Yug* to the year 4907 or A. D. 1806.
6. Translation of an abridged account of a manuscript at *Chandragiri*.
7. Historical account of *Chandragiri*.
8. The account of the Kings of the *Kaliyug*, compiled by the chief *Sthánik* of *Sri Permatur*.
9. Historical memoir of *Tripati*.
10. Account of the pagodas, temples and mantapams, &c., of *Tripati*.
11. The particular account of the Rajas who formerly ruled at *Tripati*.
12. Do. do. of the twenty-three *Pattams* of the *Chola* Rajas.
13. Do. do. of the eighteen *Yádava Pattams*.

14. The *Sthala Máhátmyam* on the historical account of *Sri Vęnkateswer Swámi.*
15. A particular account of the daily ceremonies at the pagoda of *Teruamale.*
16. Do. do. of the *Pancha Murtti.*
17. Historical memoir of *Chandragiri.*
18. List of the temples at do.
19. Do. of the springs, wells and other water works in and about *Chandragiri.*
20. Historical memoir of the race of *Silava Katar* Raja of *Kavati Nagar.*
21. *Kalikapuri Vrittánt* or memoir of the ancient city *Kalikapur.*
22. *Chola, Pandya, Madura* and *Sri Rangam* account.
23. Chronological account communicated by *Mutu Mara* 1809.
24. *Varalar* or chronological account of the Kings of the *Kaliyug.*
25. Memorandum of the Rajas of *Dravira Desam.*
26. Genealogical account of the family of *Yadhishthir* from *Parikshit.*
27. Memoir of *Barkur* by *Karnik Ramesa.*
28. The *Sahyádri Khandam.*
29. Historical memoir of the ancient dynasty of the *Kadamba* Kings.
30. The names and dates of the Kings.
31. The *Kálajnánam* or past and future.
32. The *Bhugola Prakerana.*

26.

1. The different systems of chronology among the oriental nations.
2. History of *Javan.*
3. Notices of the several tribes of heathens that reigned on the Coast of Malabar.
4. History of the former *Gentu* Rajas who ruled over the *Pandian* country.
5. Account of the Kings of *Kandia.*

6. History of *Trichendore* according to the *Puranam* or tradition of the Brahmins.
7. Translation of notices of the life of *Sivaji*.
8. Birth of *Raghoji Bhosleh* of *Nagpur*.
9. Memoir of the *Ghorpeddah* family.
10. A short account of the *Mahratta* reigning family at *Tanjore*.
11. History of the *Patan Hakems* of *Sanur*.
12. Account of the *Palligars*.
13. Account of *Kalikat*, 8th May 1799.
14. Translation of a declaration given by *Todamandy Vengah*.

27.

1. Origin of the English settlement of Madras.
2. Memoirs of *Dankini Kotah*.
3. Do. of the origin of Seringapatam and of the Rajas of *Mysore*.
4. Account of Seringapatam.
5. An account of the different buildings at Seringapatam.
6. Memoir of the life of *Hyder Naik*.
7. Life of Tippu Sultan from the *Mahratta*.
8. Tippu Sultan's orders for the *Taluk* of *Kanakapah*.
9. Letter To His Highness *Sri Manta, Sarvaye Madhavaraya* Raja.
10. Translation of an account of *Sahu Raja*.
11. A translation of the *Bakir* of *Sodabah*.
12. *Bakir* of *Nana Saheb*.
13. Statement of the number of troops established as quotas of the respective *Mahratta* chiefs at the partition of that Empire.
14. The humble representation of *Abdul Nebih Khan*.
15. Memoir of *Mysore* and life of *Purniah*.

28.

1. Memoir of *Kurg* from the original *Kanarese*.

29.

1. Preface to the translation of the *Rámáyana*.
2. Introduction.

3. An abridgment of the *Rámáyanam.*
4. *Vishnou* metamorphose en un Heros du nom de Rama.
5. Extract from Mr. Colebrooke—Asiatic Researches, Vol. X.
7. The second book or *Ayodhya kandah.*
8. The Eighteen Officers of a Court.
9. The third book or *Aranya Kandam.*
10. The fourth do. or *Kishkindah* do.

30.

1. Fourth volume or *Kishkindah Kandam.*
2. Notes by *Mutumara*—on the Geography of the *Rámáyan.*
3. The *Rámáyanam,* fifth book or *Sundarah Kandam.*

31.

1. The sixth book or *Yuddha Kandam.*
2. Translation from the *Rámáyanam* of *Bodháyanah.*
3. Appendix to the translation from *Bodháyanah.*

32.

1. The *Rámáyanam; Bálakanda,* 3rd, 4th and 5th *Sargams.*

33.

1. The second volume or *Ayodhya Kándam.*

34.

1. The third do. or *Aranya Kandam.*

35.

1. The fourth do. or *Kishkindah Kándam.*

36.

1. The *Rámáyana* in French, 1st volume, containing from the chapter 14th to the 26th.

37.

1. Second do. do. in French, containing the chapters from 27 to 38.
2. Do. do. from 1st to 31st chapter.

38.

1. The death of *Sisupála.*

39.

1. *Surabhándeswara Kathá.*

40.

1. History of the Rajas of *Bijanagar*.
2. *Kyfeat* of the *Bijanagur* Kings.
3. Account of the Rajas of *Mysore* from a Persian manuscript.
4. Of the Rajas and *Dalaways* of *Sri Rangapatam* from the *Mahratta*.
5. *Sri Vichitra Natak* by *Guru Govind Sing*.
6. *Kuraka* of *Guri Govind Sing* from the *Punjabi* of *Nund*.
7. *Inyán Retnávali*.
8. A letter of J. Mackintosh.
9. A letter of Mr. Ellis to Colin Mackenzie.
10. On the Geography of the Hindús by *Ragaviah*.
11. Appendix.
12. Assessment of the *Subah* of Bengal made by *Torul Mull*.
13. Abstract account of the settlement of Bengal including *Jahirs* from the Bengal year.
14. Abstract of the particulars of the increase from 1,107.
15. Appendix No. 8.
16. Another Appendix 10.
17. Abstract of the *Muzkurat* or remission upon the *Jumna* of Bengal.
18. Account of the *Muzkurat* of *Rajshahy* for the same year.
19. Comparative account of the *Jumma* and *Nankar* of the principal Zemindaries.
20. Answers of *Basteram Daroga* of the *Dufter*.

41.

1. Historical memoirs of the *Bahmini Sultans* of the *Dekhin*.
2. Do. do. of the *Adil Shahi* Kings of *Bijapore*.
3. Historical memoirs of the *Nizam Shahis* of *Douletabad* and *Ahmednagar*.
4. Do. do. of the *Kutub Shahis* of *Golconda* and *Tellinga*.
5. Do. do. of the *Ahmed Shahis* of *Berar*.
6. Do. do. of the *Beridi* or Kings of *Beder*.
7. Do. do. of the *Sultans* of *Gujerat*.
8. Do. do. of *Malwa* and *Mandu*.

9. Historical memoirs of the *Mogul* conquests in *Karnatik* extracted from the *Syed Nama*.
10. *Arkat* and *Gingi* papers from the *Mahratta*.
11. Historical memoirs of the *Nizam's* family by *Haji Ahmed Sahib*.
12. History of the *Nizam's* family.
13. History of the house of the *Nizam*.
14. Memoir of the life of *Asoph Jah Nizam al Mulk*.
15. Historical account of the *Sanur* family.
16. Memoir of the life of *Hyder Naik*.
17. Memoir of the life of Tippu Sultan from the *Mahratta*.

42.

1. Account of the *Bhamini Sultans* of the *Dekhin*.
2. Do. of the *Adil Shahis* or Kings of *Bijapore*.
3. Do. of the *Nizam Shahis* of *Ahmadnagar*, and *Dowlatabad*.
4. Do. of the *Bahader Shahi* dynasty.
5. Do. of *Kuteb Shahi* or Kings of *Telanga*.
6. Do. of the *Ahmed Shahi* or Kings of *Berar*.
7. Do. of the *Beridi* or Kings of *Beder*.
8. Do. of the *Sultans* of *Gujarat*.
9. History of *Malwa* and *Mandu*.
10. *Syed Nama*, or Persian history of the family of *Sadatullah Khan, Nawab* of the *Karnatic*.
11. History of the *Nizam's* family by *Haji Ahmed Sahib*.
12. Another history of the *Nizam's* family.
13. Memoir of the life of *Asoph Jah*, Father of *Nizamul Mulek*.
14. History of the house of the *Nizam* from *Sadatullah Khan* to the reign of present *Nizam Ali Khan*.
15. Account of *Khwajah Abed*.
16. Memoir of the war of *Daüd Khan*.
17. Memoir of the war of *Daüd Khan* and *Hasan Ali Khan*.
18. Life of *Hyder Naik*.
19. Life of Tippu Sultan.

43.

1. Translation of the *Defter Asafiah* or register of the six *Subahs* of *Dekkin*.
2. Abstract of the *Subahs* of the *Dekkin*.

3. Revenues of the *Subahs.*
4. *Suban Bijapore* with sea ports.
5. Do. of *Gajipore* Circar.
6. Do. *Hydrabad* including *Gorumkondah Balaghat* and a part of the *Karnatik.*
7. Translation of a memorandum forming the concluding notice in the *Asafia Defter.*
8. Memoir illustrative of the history, geography, and statistics of the *Dekhin.*
9. Estimate of the square contents of the different principalities, in the *Dekhin.*
10. The *Turkeyan* princes of *Borahanpore.*
11. Statement of the revenue of the *Dekhin* at the death of *Alemgir.*
12. Memoir respecting the *Mahrattas.*
13. Memoir of the present *Nizam.*
14. Statement of the revenue of the *Nizamat,* in the *Suba* of *Beder.*
15. Anecdotes of the Southern Courts of Hindustan or the *Dekhin.*
16. Translation of a Persian manuscript entitled Persian anecdotes.
17. History of the family of *Haiet Kuteb Rahim,* by *Haji Ahmed Sahib.*
18. Account of the *Purganahs* of *Chanda.*
19. Succinct account of the *Nizam* and the principal offices of his Court.
20. Account of *Berar.*
21. Memorandum of the state of the southern Rajahs, *Sirdars* and *Jagirdars* of the *Mahratta* empire.
22. Account of the *Rastia* family.
23. Family tree of the *Putverdhan.*
24. Glossary to Captain Sydenham's paper on *Bijapore.*
25. Extract of a letter from Captain G. Sydenham.
26. Remarks on *Bijapore.*
27. A paper of drawings.
28. Account of *Calburga,* by G. Sydenham.

44.

1. Memorandum of the financial records of the *Mogul* Government in the *Dekhin*.
2. *Hakikat* Hindustan.
3. Assessments of the Districts of the *Dekhin*.
4. Revenues of Hindustan.
5. Description of the *Subah* of *Khandes*.
6. *Subah Khandes*.
7. Circar *Assir*.
8. Do. *Galnah*.
9. Do. *Nezzerbar*.
10. Do. *Baglanah*.
11. Do. *Beya Gudda*.
12. Do. *Hundiah*.
13. Account of the *Subah* of *Berar*.
14. Circar *Basum*.
15. Do. *Batalbari*.
16. Do. *Mheker*.
17. Do. *Mahore*.
18. *Payin Ghat Berar*.
19. Circar *Islan Gudda* otherwise *Deo Gudda*.
20. The Country of *Chandah*.
21. Notice of the productions, commerce, &c., of *Chanda*.
22. Report.
23. The *Kyfiyat* of the daily increasing *Subah* of *Bijapur*.
24. Circar *Ased Nager*, commonly called *Akálus*.
25. Do. *Muzrutabad*, commonly *Sakhur*.
26. Do. *Turagull*.
27. Do. *Mudgull*, together with sketch.
28. Do. *Imteazgudd* or *Adoni*.
29. Do. *Firozenagar* or *Raichur*.
30. Do. *Hasanabad* or *Kalbarga*.
31. Do. *Naldrug*.
32. Do. *Nabbi Shah Drug*.
33. Do. *Mustafabad*, otherwise called *Dabul*.
34. Do. *Azimnagar*, otherwise named *Bhilgam*.
35. Do. *Bankapur*.

36. Circar *Mohamed Nagar.*
37. Do. *Karnatic,* commonly called *Serah.*
38. Sea Ports.
39. *Kyfeat, Subah* of *Beder.*
40. Circar *Ankulkat.*
41. Do. *Muzuffer Nagar,* otherwise *Melkhair.*
42. *Ferozi Gadah,* otherwise *Eatghar.*
43. Do. *Nandar.*
44. Account of the *Subah* of *Aurungabad.*
45. The Havelly of *Dowlatabad.*
46. Circar *Jalnapur.*
47. Do. *Patun.*
48. Do. *Paraindah.*
49. Do. *Sholapur.*
50. Do. *Sungnir.*
51. Do. *Janier.*
52. The Account of the *Subah* of *Hydrabad.*
53. Circar *Myda.*
54. Do. *Bhongir.*
55. Do. *Ghanpurah.*
56. Do. *Kovilkonda.*
57. Do. *Deverkonda.*
58. Do. *Mustafanagar* or *Kondapalli.*
59. Do. *Nelkonda.*
60. Do. *Ealkundull.*
61. Do. *Kalas.*
62. Do. *Warangal.*
63. Do. *Murtazanagar,* otherwise named *Gantur.*
64. Do. *Ellore.*
65. Do. *Kummampett.*
66. Do. *Nizampattam.*
67. Do. *Mechli Bander.*
68. Do. *Rajamendri.*
69. Do. *Sikakole.*
70. *Karnatic Hyderabadi.*
71. *Bala Ghat, Karnatic, Hyderabadi.*
72. Circar, *Sidhut.*
73. *Gunjikotah.*

74. *Guti.*
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76. *Gurrumkonda.*
77. *Payin Ghat Karnatik Hyderabadi.*
78. Circar *Kanchi.*
79. Do. *Chendragiri.*
80. Do. *Teropali.*
81. *Tripasur* Circar.
82. Circar *Chengelpett.*
83. Do. *Vandavasi.*
84. Do. *Udgi.*
85. Do. *Nasrat Gedd,* otherwise named *Chinji.*
86. Do. *Pallamkotta.*
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88. Do. *Vellur.*
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93. Do. *Trichinapalli.*
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5. Report on *Malabar.*
6. A Letter of the Secretary to Government to Lieutenant-Colonel Macauley, Fort St. George.
7. Observations upon the creation of zemindaries in the *Karnatic.*
8. A Letter from the zemindary to the right Honourable Lord W. Cavendish Bentick.

9. A Letter from Mr. G. Stratton to the President and Members of the Board of Revenue, of Fort St. George.
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8. Report of *Nizam Ally Khan's* troops shewing their disposition, &c.
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20. Heads of enquiry for a knowledge of the management of a country.

21. The mode of revenue management among the *Palligars* of *Payin Ghat* with tables.
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18. Do. of Frederick North, to W. Boyd, Acting Secretary to Government, *Setavaca.*
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25. Extracts from vol. 96.
26. Our President and Council, at Fort St. George.
27. Extract General Letter from England to the Government of Fort St. George, London, 2nd Feb. 1781.
28. Copy of a Letter from Mr. Holland, to the Select Committee, at Fort St. George.
29. Extract General Letter from England, vol. 91.
30. A Letter of William Cook, to the Hon'ble Court of Directors of the United East India Company.
31. A Letter of G. Burghal, to the Hon'ble the Chairman and Deputy Chairman of the East India Direction.
32. Observations and Orders of the Court of Directors, to the China Council on the improper interference of the King's officers and the constant residence of Europeans in China without leave.
33. Translation of a Letter from *Maha* Raja *Ragoonaut Raee*, directed on the outside to the Hon'ble East India Company, of 27th August 1781.
34. A Letter to the Hon'ble the Court of Directors.
35. Do of——Hillsborough, Esq.
36. Memorial.
37. A Letter of J. P. Hurcal, Secretary.

68.

1. Extracts of Chief Engineer's Books, Fort St. George, relating to some principal points of the Survey and the Engineer's Department, from 1769 to 1793, volume 1st.

69.

1. Extracts General Letters from the Chief Engineer's Books, volume 2nd.

70.

1. Memoires Historiques, Politiques et economiques, sur les revolutions anglaises dans L' Indostan par Monsieur St. Lubin.

71.

1. The journey of the illustrious Traveller, *Pietro Della Valle*, chapter 1 to 28.

72.

1. Continuation of Della Valle's travels.
2. Description of *Tchelminar,* or the remains of *Persepolis* and the palace of *Darius,* as viewed by Mr. Herbert de Jager, in the year 1693.
3. Preface to the first volume of the transactions of the Batavian Society.
4. Some observation on the advantage of correcting the Dutch Sea Charts after the English and French, by Josuah van Iperen.
5. Continuation of the Javanese history, called *Sadyara Radya Dyawa,* with remarks by Mr. Josuah van Iperen.
6. Observation about the correction of the Dutch Sea Charts, after the English and French.
7. Information concerning the gold mines upon the Coast of Celebes, by George Frederick Duhr.
8. Continuation of the Javanese history, *Sadyara Radya Dyawa.*
9. Annotations on the language, science and arts of the Malabars, by Johan Adam Cellarius.
10. Short sketch of the present situation of the realm of Hindustan.
11. Account of the minerals of India and the eastern Islands.

73.

Accounts of Malabar and Ceylon, translated from Vallentyn.

74.

1. History of the Rajas of Java copied from a manuscript in the hands of a servant of the late *Ragua Pangerang.*

75.

1. Remarks on *Tumuli*; *Tartarian* Antiquities.
2. Do. from *Barrow.*
3. Do. on Cairns and Sepulchres.
4. Clarke's Travels.
5. Extract from Observations on Tumuli, Cairns, ancient monuments, &c., in Ireland.
6. A sketch of Geography.
7. Another sketch of the Mer Septentrionale.

UNBOUND TRANSLATIONS, ETC.

CLASS I.—PERSIAN.

1. History of *Sultan Syed Baba Takúr ud din* at *Pennakonda*
2. The ancient Rajas of Hindustan.
3. The Institutes of Tymur from page 115 to page 301.
4. The *Fatuhat Sekanderiya*, or the conquests of *Sekander*.
5. Genealogical account of *Ganderbsen* from the story of *Vikramark*.
6. Two chapters of the *Lebbul Tawarikh*: the third chapter containing a brief account of the *Báhmani* kings, and an account of the sovereignty of *Nizam ud din*, the son of *Sultan Humayun Shah Bahmani*.
7. Account of the Rajas of *Chika Bálapúr*.
8. Translation of the history of *Kafi Khan*, 7 volumes.
9. Do. from *Kafi Khan*, of part that relates to the reign of *Alemger*.
10. Do. of the life of *Gholam Rasúl*, a *Theg*, who was executed at *Mynpuri*, in 1810.
11. Account of *Bijapur*.
12. Do. of *Sirah*.
13. Do. of the *Kanoul* family.
14. Do. of the *Subah* of *Adoni*.
15. Do. of the Chiefs of *Serhati*.
16. Do. of *Seya Durgam*.
17. Extract from the *Muntakhebalobab*, containing an account of *Sadut Ula Khan*.
18. Account of *Pennakonda*.
19. Translation of a bill of sale.
20. Original *Kyfiyat* of the *Paligars* of *Harapanhali*.
21. Account of *Raydrug*.
22. Historical account of *Ballari*.
23. *Kyfiat* of *Konjanogúda*.
24. Do. of *Kanoul*.
25. Account of *Morari Rao Ghorpeddeh*.
26. Another account of *Morari Ghorpeddeh*, translated by Mr. Edwards.

27. Genealogical account of *Virajender Wadeyar*, the Rajah of *Kurg*.
28. History of the *Bhonsala* Rajas.
29. Do. of the Rajas of *Kurg*.
30. Memorial of *Zoravar Sinh*, to W. Hastings, Esq., respecting his translation of the *Púrannáth Prakas*.
31. Contents of the 6th chapter of the *Púrannáth Prakas*.
32. History of *Sind*.
33. The *Purannath Prakas shaster*, from the 37th to 116th page.
34. History of the Rajahs of *Kurg*, from the 25th to the 104th page, without beginning or end.
35. The *Lebullabab* or *Alemgir nama*, translated as a specimen.
36. History of Hindustan.
37. The *Mahatmyem* of *Jaganad*.
38. Travels of *Sakandar* in the countries of *Rum* and *Khorasan*.
39. Account of Hindustan.
40. Experimental translation of the *Defter*.
41. Genealogy of Hindu King's.
42. History of the Rajas or Kings of the *Hindus*.
43. Do of. the Kings of the *Hindus*.
44. Rajas of the *Hindus*.
45. Extracts from the *Tarikhi Kutteb Shah*.
46. Do. from the *Hakiket* Hindustan.
47. Three stories from *Hatim Tai*.
48. Letters from *Abulfazl* to different persons.

CLASS II.—TAMUL, ETC.

Relating to the Divisions of Tonda Mandalam.

1. History of *Caveripatnam*.
2. Do. of *Tripasur*.
3. Account of *Tonda Mandalam*.
4. Legendary account of *Arunachela Iswer*, &c., at *Terunamalé*.

5. History of the Rajas who ruled in the *Carnataka* country at *Chengi*.
6. Short account of *Terunamalé*.
7. Do. of *Chengi*
8. Account of *Pulicat*.
9. Do. of the *Careyars* or Fisherman at *Pulicat*.
10. Do. of the *Cheran, Cholen* and *Pandian* Kings, procured in the *Arcot* country.
11. Do. of *Tondaman Chacravertti*.
12. Do. of *Raya Vellur*.
13. Do. of *Virinchiveram* in the district of *Vellur*.
14. A very particular account of *Uttunga Bhoja Maha* Raja who reigned at the ancient city of *Tellaru* in the district of *Vandiwashi*.
15. Particular account of *Kunimedu* which is supposed to contain a great treasure, near *Mahabalipuram*, or *Mahabalipur*.
16. Accounts of *Sadringapatnam, Mahabalipuram, Pudupatnam* and *Vedapatnam*.
17. Do. of *Arcot* and of its etymology.
18. Do. of the *Curumbers*, or shepherds, written from the assertion of a *Sanyasi* who professes that he has read a *Cadjan* book called the *Curumber Cheritram*.
19. Extract from the *Capila Maha Rishi Agavel* in the possession of the said *Sanyasi*.
20. Account of the *Curumbers*.
21. Do. of their forts.
22. Do. of *Kundakota* from the verbal communication of some *Cummalars*.
23. Do. of *Palliapet* known by the name of *Imamudi pattan konda Munno*.
24. Observations respecting the *Pandu* culis in the *Tamul* country by *Appavu*.
25. A particular account of do.
26. Account of the *Vedars*, a celebrated tribe of hunters in ancient times.
27. Do. of the *Bauddha* Rajas who reigned at the fort of *Allipadar Tanki* from communications by the *Jainas*.

28. Account of the *Swetambaram, Yavaneyam, Nishpancham, Dravidam* and *Kashta Sangam,* sects and classes among the *Jainas.*
29. Do. of the establishments of *Ganams* and *Sangams.*
30. Do. of do. of the *Jain Pandits* with a list of *Jain* books and sovereigns in *Arcot.*
31. Three brief accounts of the *Devasthánams* of *Malamandala Permal, Tribhuvaneswer,* and *Vellyeswer* in *Sadranga-patnam* or *Sadras.*
32. Account of the separation of the *Bauddahas* from the ancient *Samanals* and their sovereigns.
33. Do. of a Raja, who persecuted the *Jains* and cut off daily ten of their tribes.
34. Do. of the foundation of the sects of *Siva, Sankhya Mimámsam, Saugadam, Maskari, Smartava* and *Vaish-navam.*
35. Do. of a hidden treasure, and a copy of an inscription at *Conatur* in the *Jagir.*
36. Do. of *Sriharikota* from the verbal communication of two aged *Reddis.*
37. Do. of *Gumadupudi.*
38. Do. of a *Curumber* fort at *Punari.*
39. Rules for performing the religious ceremonies of *Brahma Utsavam, Pancha Parvam, Másа Utsavam* and *Nitya Padi* to the god *Varada* Raja *Swami,* at *Canjivaram.*
40. Account of *Puddavaidi,* relating the marriage of a Raja to a *Chamar* girl; procured in the *Arcot* country.
41. *Chanchi Vallapam,* or account of *Canjivaram.*
42. Account of the fort of *Polul* near the Red hill, by *Venkat Rao.*
43. Do. of *Tirumalvassel.*
44. Do. of the fort of *Polul* in the *Tirvalur Mutah.*
45. Do. of *Trichandur* according to the *Puranam,* or tradition with the Bramins.
46. Account of the *Curumbars* in the *Tonda Mandalam.*
47. Do. of the *Yanadis* at *Sriharakota.*
48. Do. of *Pulicat.*

49. Account of *Jayemconda Cholaveram.*
50. Do. of *Tonda Mandalam.*
51. Do. of the *Jain Matam* or religious establishments and *Sangams* or assemblies of the *Jainas* in *Tonda Mandalam.*
52. Do. of the etymology of *Kundemalúr Devasthánam* in the district of *Caveripakam.*
53. Do. of *Tiruvakera* in the district of *Valadevur* in the *Subah* of *Arcot.*
54. Representation of the *Jainas* respecting their temples.
55. Omens to be observed from the Chirping of Lizards on different days of the week, procured in the *Arcot* country
56. Account of *Condapa* Raja the sovereign of *Mailapur.*
57. Do. of the statues of the ancient *Curumba* Rajas.
58. Do. of *Candivayen* and *Chittúrayen,* two sovereigns who reigned at *Teruvedachuram.*
59. Do. of *Colatdur* or gold produced in paddy stalks.
60. A very particular account of the *Saiva* and *Vaishnava* Rajas who reigned in the fort of *Azhee Padu* in the *Taluk* of *Tiruvallur.*
61. Account of *Mamendur.*
62. Do. of the *Vyalwar Polliapett Samasthanam.*
63. Do. of the ancient city of *Mahabalipur.*
64. History of the carnatic *Payenghat,* down to the Government of the English.
65. Account of Madras.
66. The *Tandaman Yuddha Cheritram.*
67. The duties and office of the *Canúgo,* &c., &c.
68. *Jaina Samhar Cheritram* or account of the persecution of 8,000 *Jainas* at *Puntaganagaram* near *Teruvalur,* extracted from the *Sthala Puranum of Marasamma Nagar.*
69. Account of *Mylapúr* and its conquest by the *Muselmans.*
70. History of *Makaraz Bomaraz* translated by *Ramkrishna.*
71. Account of *Malla* rajah and *Annamadeva* who came from *Bijayanagar,* procured in the *Arcot* country.
72. Do. of the *Irlawars* or jungle people in the *Vatavalum Polliapett.*
73. Do. of *Srihari Kota* by *Suba Rao.*

74. Account of *Paduvur Agraháram.*
75. Do. of *Mupundoti Volah.*
76. Do. of the different soils in the Madras country.
77. A very particular account of *Uttunga Bhoja Maha* Raja.
78. Do. do. of *Vamanada Púram* or ancient *Mailapur.*
79. *Kyfiat* of the *Pandava Kulis.*
80. Account of the caste called *Nokers.*
81. Do. of *Terupanagudi Pagoda.*
82. Do. of the *Vellur, Moorish* family.
83. A very particular account of *Teruvapadi Pagoda.*
84. Account of *Vellacal Madu,* or heaps of white pebbles.
85. The remarks of *Appavu* respecting *Durakol* in the *Taluk* of *Vandawasi.*
86. Account of the mountain called *Arogiri.*
87. Do. of *Azhagya Chaynen* and *Angada Kunden* who reigned in the fort of *Ayeliam Mala,* in the *Arcot* country.
88. Account of *Pundih* near *Arni.*
89. *Kyfiat* of the *Curamba* fort at *Pondari.*
90. Succession of Hindu Kings.
91. A particular account of *Vakkaran* Raja.
92. *Zabtah* or list of the Rajahs who governed the *Carnatic,* procured in *Arcot.*
93. A very particular account of the successions of the ancient *Jain Munisarals.*
94. *Kyfiat* of the *Jainas* of *Tonda Mandalam.*
95. Remarks at *Pancha Tirtha* near *Mahabalipur.*

CLASS III—TAMUL.

Relating to the Southern Provinces.

1. The *Sivendhi Puranam* or *Sthala Puranam,* or legendary history of *Trichinapali.*
2. *Sola Desa Purviga Cheritra,* the history of the Kings who reigned in *Sola Desam* or *Chola Desam.*
3. History of *Manikyavasager.*

4. Translation of the life of *Agastya*.
5. The *Divya Cheritra*, or divine actions of *Sri Rámánuja Achari*.
6. The *Navaya Shastrum*, or the Hindu system of navigation.
7. Do. do. do.
8. Genealogical account of *Mampuri Palliapat*.
9. Account of *Gyâna Siva Achari* a *Matapádi*, or chief priest of a monastery.
10. *Támraparni Mahatmyem* or legend of the *Tamraparni* river in the *Madura* country.
11. Legendary account of the *Jain* temples of *Kondiswara* and of *Attadavelayudur* in the district *Kangyam* under the zillah of *Darapuram*.
12. Do. of the ancient Rajas of the *Pandya*, *Chola* and *Tonda Mandalams*.
13. Genealogical account of *Sri Varamkaumudi Pandaram* and the *Chola* Rajas.
14. History of the four *Pradháns* or ministers of *Alakendra* Raja.
15. The *Sriranga Mahatmyem* or legend of *Srirangam*.
16. The memoirs and actions of *Anayengar*, a celebrated priest at *Srirangam*.
17. 18. Genealogical account of the *Dynasties* of the *Chola Chera* and *Pandyan* kings, extracted from a work in the possession of the poet, *Kali* of *Purtore* in the division of *Zirodu* in the district of *Coyamatur*, two translations.
19. Account of *Edinkota*.
20. Moral instructions of *Teruvalluvar*.
21. Account of *Bhojapatnam* near *Trichinapali*.
22. Particular account of the origin of the *Jaina*, *Bauddha* and *Vaishnava* sects.
23. A particular account of *Kalikála Chola* Raja.
24. Chronological series of *Hindu* monarchies particularly of the south.
25. History of the *Telinga* or *Gentu* princes who formerly ruled the *Pandyan Mandalam* or country of *Madura* by Mr. Trumbull.

26. History of *Varaguna Pandya*, Raja of *Madura*.
27. Do. of the *Pandya* Rajas.
28. The ancient history of *Madura*, with a brief account of the 74 *Pandya* Rajas.
29. The history of the ancient sage *Agastya* from the *Skanda Puranam*.
30. Do. of the eighteen sacred epithets of the god *Tup Perumal*.
31. Translation of the *Tamul* book called *Jati Vellami* on distinction of castes.
32. Genealogical account of the *Mahratta* princes of *Tanjore*.
33. *Madura Puranam* or ancient account of *Madura*.
34. Particular account of *Terumaladi* 3 cos. N E of *Trichinapali*.
35. Account of the *Paligars* of *Aryalur*.
36. Do. of *Gangagondavaram*.
37. Particular account of *Mail Nad, Kil Nad, Peria Mail Nad* and *Vesing Nad* the *Kolleri* district in *Madura*.
38. Story of the foundation of *Madura*.
39. History of the Rajas who ruled over the province of *Koimbatore*: an account of the learned Bramins of *Srirangam*, and of the tribe of accountants.
39½. Account of the virtue of bathing in the river *Kaveri* in the sign of *Thula* or *Libra*.
40. A particular account of the first *Chola* Raja.
41. History of the *Matura Ramapyan*.
42. Genealogical account of *Appa Naik* of *Cunnavedi*.
43. Do. of *Valla Kondama Naik*.
44. Do. of *Ama Naik*.
45. Do. of *Kottumpad*.
46. *Kyfiyat* of *Manarkota Chinnar Naik*.
47. Genealogical account of *Nattamsingama Naik*.
48. Do. of *Sami Naik* of *Ramagiri*.
49. Do. of *Kanapa Naidu*.
50. *Kyfiyat* of *Bommi Naik*.
51. Genealogical account of *Venkatáchala Nalla Gandam Patnam*.

52. *Kyfiyat* of *Immádi Patnam Koppana Manadi Pallígar.*
53. Do. of *Pullavaraya Gandam.*
54. Genealogical account of *Setu Naik.*
55. Do. of *Setu Naik.*
56. Do. of *Mattu Rangapattana Naik.*
57. Do. of *Chinna Naik.*
58. Do. of *Komma Naik.*
59. *Kyfiyat* of the inhabitants of *Lingama Agraháram.*
60. Genealogical account of *Ayakudi.*
61. Do. of *Nadavacurchí Pallígar.*
62. *Kyfiyat* of *Alagiri Naik.*
63. Genealogical account of *Vennodya Gandan.*
64. Do. of *Subharaya Konda Pulla Naik.*
65. *Kyfiyat* of the temple of *Kumáraswami* in the village of *Alayumale.*
66. Do. of *Allalpuram Alankeswer* temple.
67. Do. of *Martyapuri* temple.
68. Account of *Maheswara Andanda Chakraverti.*
69. A particular account of *Jayemkonda Cholaveram.*
70. Do. of the *Vaishnava* sect.
71. *Kyfiyat* of *Trisirapur* or *Trichinapali.*
72. History of *Viswakarma.*
73. The *Walangai Cheritram* or account of the right hand castes.
74. The names of the *Rayers* who reigned at *Trichinál Teredi.*
75. History of the *Pandya* Rajahs.
76. Ancient history of *Chola Mandalam, Pandya Mandalam* and *Tonda Mandalam.*
77. History of the *Zemindars* of *Ramnad.*
78. Account of *Teruvatur.*
79. Description of the *Dravira* country.
80. Account of the hill called *Tripurandam* and *Scanda Malé.*
81. Do. of the *Collars.*
82. Do. of the Rajas, who held the Government of *Madura.*
83. List of the villages and *Pagodas* established by *Kerikal Chola.*
84. Legendary account of *Chidambar.*

85. Legendary abridged account of *Terukudur.*
86. History of the *Padshahs* of Hindustan and *Turkestan.*
87. Historical account of *Tanjore.*
88. Account of *Tanjore.*
89. History of *Adonda Chakraverti.*
90. Genealogical account of the *Madura* and *Vedaka* Rajas.

CLASS IV.—MALAYALAM.

Relating to the Southern Division of the Malabar Coast.

1. History and antiquities in the Province of *Vainad* on the ghats in *Malabar.*
2. Account of the *Pattamar Bramins* who reside at *Vundarmalé* and *Terumalé* in *Malabar.*
3. Do. of *Mannadimar* at *Palacadu* in *Malabar.*
4. Do. of the Kings of *Keralam* or *Malabar.*
5. Do. of the Kings of *Palacadu.*
6. Do. of the Kings of *Nanjanad* in *Travancore.*
7. Do. of *Terunelli Kshetram* in *Vainad.*
8. Particular account of the *Brahmins* and other castes in *Malayalam.*
9. Account of the Kings of *Aria Nad* in the country of *Malayalam.*
10. The *Kerala Cheritram* or history of *Malabar.*
11. The genealogical account of *Kerra Vallabha* Raja, of *Vallapanad* in *Malayalam.*
12. *Kerala Utpati* or the ancient *Malayalam* history.
13. *Virapam Parapan* the birth and death of *Krishna.*
14. *Kerali Utpati* or the history of *Malayalam.*
15. Chronology of the *Kerala Utpati.*
16. Tour of *Kanjurenamperbad.*
17. Account of the Rajas of *Tolapalli.*
18. Do. of *Sriparasu Râmen.*
19. Do. of *Parumachimmar* of *Malayalam.*
20. Genealogical account of *Raviverma,* Raja of *Cherical.*

21. Account of customs and manners in *Malayalam.*
22. Genealogical account of the *Kerala Verma* Raja in *Curambanád.*
23. Particular notices of the most celebrated poets of *Malayalam.*
24. Historical account of the *Malayalam* Kings.
25. Genealogical do. of *Ram* Raja.
26. *Kyfiyat* of *Kulatu* Raja.
27. Abridgement of the *Kerala Utpati.*
28. List of the names of the Rajas of *Malayalam.*
29. *Chakra Gondam* of *Palamcota,* a genealogical account.
30. Historical account of *Pallavaya.*
31. Particular do. of the *Malayalam* year called *Callam.*
32. Genealogical do. of the *Cherical* Rajas.
33. Enquiry for inscriptions, books, &c., in *Malayalam.*

CLASS V.—KERNATA, ETC.

Relating to Mysore, Bednore and the other divisions of Kernata proper.

1. Abstract account of the Rajas that ruled over *Chittaldrug.*
2. General sketches of the history, of the south, compiled by *Holahonur Subhaya,* with ancient inscriptions of the *Velala* and *Bijayanagar* dynasties.
3. Do. remarks on *Mysore,* enquired from different intelligent *Bramins* at *Mysore.*
4. Account of the *Ambakar* or boatmen of *Simaga* with an inscription.
5. Do. of *Hála Bed.*
6. Do. of *Sivana Samudra.*
7. Do. of *Srirangapatan* and the *Mysore* country by C. V. Boria.
8. Do. of *Lakkana Danaik* and *Madana Danaik.*
9. Life of *Hyder Ali.*
10. Translation of the *Kyfiyat* of *Cavala Drug Pettah.*
11. Do. of an account of *Yúgavat Agraháram.*

12. History of the temple of *Varada Raja Swami* at *Vágata Agraháram.*
13. Account of the pergunnah *Kolar.*
14. *Kyfiyat* of the mint at Naggar.
15. Account of *Mysore* and the *Srirangapatam* Rajas.
16. *Kyfiyat* of *Srirangapatam.*
17. Account of *Avani Kshetra.*
18. Legendary account of *Yadavagiri* or *Mallacotta.*
19. Translation of the ancient account of *Kuntala Nagar.*
20. Accounts of *Hari Yengala* village and *Chendradrona* hill.
21. Do. of *Hosscotta Taluk.*
22. Account of *Hosscotta.*
23. Do. of *Kámlapur.*
24. A list of the public buildings of *Bidnore.*

CLASS VI.—TULUVA, ETC.

Relating to the Provinces of the Canara coast.

1. Historical account of *Sunda.*
2. Do. of the five divisions of *Sersi* in the *Sunda* district.
3. Do. of *Satyendra Chola* Raja of *Chola Mandalam.*
4. Account of the *Konkanis* from traditionary information.
5. *Nunnayana Cheritra* or account of the Hunters and Rajas of the *Vadhara Dasum* collected in *Sunda.*
6. Account of the customs of the *Koramar* caste.
7. History of *Bhyrava* Raja in *Hala Kanara.*
8. Account of *Kali Sistu* in *Kanara.*
9. Do. of the *Vedaka Matham* at *Udipi.*
10. Do. of the *Kanúr Math* at do.
11. Do. of the *Adhamar Math* at do.
12. Do. of the *Paliga Math* at do.
13. Do. of the *Palimar Math* at do.
14. Do. of the *Krishnapur Math* at do.
15. Do. of the *Pajaver Math* at do.
16. Do. of the *Siru Math* at do.

17. Account of the *Sodavadi* Raja *Math* at do.
18. Do. of the present establishment of the temple of *Krishna* at *Udipi*.
19. Do. of *Tuluva Desa*.
20. Do. of the *Panchama Sala* or the *Lingavant* sect in *Sunda*.
21. Do. of the *Abyssinians*.
22. Do. of *Basaru*.
23. *Kyfiyat* of the *Bhuvanagiri* hill in *Belgy Talúk*.
24. Account of the birth of *Mayaruverma*.
25. A short description of *Parasuram Kshetram* on the *Kanada* Coast.
26. General sketch of the history of *Parasuram*.

CLASS VII.—TELUGU.

Relating to the Northern Circars.

1. History of *Nellur* with remarks.
2. Account of *Kondavir*.
3. Do. of *Dharanicota* near *Amaravati* in the district of *Gantur*.
4. Do. of the *Kasbah Kondavir* in *Gantur*.
5. Do. of *Kannamur* in *Samat Pannur* in the district of *Rachur*.
6. Do. of *Epúr* in the pergunnah of *Innakonda*.
7. The *Bhadradevi Parinayem*.
8. Remarks on different forts, market towns and ancient jain temples and caverns in the *Kondavir* district.
9. Do. of the ancient caverns, temples, hills, &c., in the *Palnad*.
10. History of *Sidda Raz*, and *Katama Raz* or the war of the cow keepers.
11. Account of *Ongol*.
12. Do. of Raja *Mandapati Ramachandra Raz Bahadar*, zemindar of *Ungavalu*.

13. Account of *Mohimalur.*
14. Genealogical account of *Vejerla Kumara Krishna Raz.*
15. Do. of *Jupali Apparao Desmukh* of the *Udayagiri, Kammam* and *Sarvapalli* Circars.
16. Do. of *Venkatarama Bhupala Balarao.*
17. History of the *Mandapativaru* Rajahs of *Ongol.*
18. Account of the *Dimtidongalu,* a tribe of thieves in the *Nellore* district.
19. Do. of the pergunnah *Kaluvi.*
20. Genealogical account of the *Chundi* Zemindar.
21. *Vikramárka Cheritra* or the accounts of *Vikramárka* procured at *Ellur.*
22. The *Pratápa Cheritra* or history of *Pratápa Rúdra* of the *Kakateya* race who ruled over *Worangol* and the particular account of the ancient temples and buildings at *Tripeti.*
23. Chronological account of *Bijayanagar* from its foundation by *Mádhava Swâmi* to its subjugation by the *Mohamedans.*
24. *Sarangdhar Cheritra* or the story of *Sarangdhara.*
25. Some account of *Akana* and *Madana,* chief ministers of *Tanah Shah of Golconda.*
26. *Krishna Ray Cheritra,* an account of *Krishna Raya* of *Vijayanagar.*
27. Account of *Madderal Rajapet* in the pergunnah of *Veniconda.*
28. Proceedings of Rajah *Kuldendi Tripeti Raz Bahader, Desmukh* of the *Ellore* Circar.
29. Particular history of the *Pasupatiwar* family, sovereigns of the country of *Kalinga.*
30. The *Mahatmyem* or legendary account of *Kalinga.*
31. Account of *Kimedi* district in the province of do.
32. Do. of *Satyavaram* in do.
33. Do. of *Anakapalli* in do.
34. Do. of the village *Narainpatam* in do.
35. Memorandum of the Zemindars of *Kalinga* with a list of forts, hills, in do.

36. *Yadast* or memorandum of the Rajahs of *Kalinga*, with their conquests.
37. Native narrative of the mutiny at *Vellore* in 1806.
38. *Sumati Satakam* or a hundred verses on morals.
39. Account of *Durjapatam*.
40. Do. of the *Gudali Tippah* near *Kotah*.
41. Do. of the ancient city of *Vandanapuri Patnam* south of *Nellore*.
42. Do. of the hill *Gudali Tippah*.
43. Do. of *Kotah* in *Nellore*.
44. Do. of *Mallapatam* an ancient city in the district of *Venkatagiri*.
45. Do. of the sea ports, towns, &c., on the Coast and of their commerce.
46. Biographical account of *Tikanah Somayáji*, a renowned *Telinga* poet procured in *Nellore*.
47. Account of some of the Kings of *Vijayanagar*.
48. Story of *Surabhándeswara*.
49. Genealogical account of the *Damurlawaru*.
50. Abridgment of the history of the race of *Valigutivarru* of *Venkatagiri*.
51. Account of the Rajas of *Bhadráchalam* and *Palunsha* and of the tribes of hill people in the northern districts.
52. Do. of the hill people.
53. Do. of *Pratápa Rudra*.
54. Do. of *Manar Polur*.
55. Memorandum of the *Golconda* Kings.
56. Description of *Andhra Desum* or *Telinga Desam*.
57. *Kyfiyat* of *Chabole* in the *Taluk Chintapalli*.
58. Do. of *Vanavah* in the Circar of *Nadellah*.
59. Do. of *Kamur Samat* in the *Chiracur* district.
60. Translation of an ancient record of *Venaconda*.
61. Account of *Munagal*.

CLASS VIII.—TELUGU.

Relating to the Ceded Districts.

1. Legendary account of *Pancha Linga Swami.*
2. Historical account of *Patapu Rali Vagúr* and *Sarapanain Pettah* in the district of *Siddhavatam.*
3. Do. of *Arcutiamal Gramam* in the district of *Dúvúr.*
4. Do. of *Paranapadu* and *Nandalampettah* in the district of *Dúvúr.*
5. Do. of *Dassariapalla Palliapett* written by *Venkatapati Naid.*
6. Do. of *Ravololi* and *Vobalamu* in *Sidhavatam.*
7. Do. of *Yaparal Payacut* in the district of *Ahobalam* under *Sidhawat.*
8. Do. of *Vallúr* in the district of *Kamlapur.*
9. Do. of *Poturpallam* in do. of *Chennur.*
10. Do. of *Kotapadu* in do. of *Siddhawat.*
11. Do. of *Paddapasapul* in do. of *Nossum.*
12. Do. of *Alavaconda* in do. of do.
13. Do. of the *Kasbah* of *Yadaki.*
14. Do. of *Rameswer* in *Dúvúr.*
15. Do. of *Bhimanipadu* in the district of *Koyelkunda.*
16. Provincial account of *Majaramalla Reddi,* the zemindar of *Vugalavad, &c.,* in the *Koyelkunda* district.
17. Historical account of the *Kasbah Tadaparti.*
18. Do. of the village of *Pamdi* and of the river *Pinákini.*
19. Do. of *Bukka Raya Samudram.*
20. Do. of *Kurugantapalli* in *Sidhawat.*
21. Do. of *Huira Tambalum* in the district of *Adwoni.*
22. Do. of the *Samsthanak* of *Kotaconda* in the district of *Panchapallam.*
23. Do. of the village *Gundal* in do.
24. Do. of *Katarconda* in the district of *Panchapallam.*
25. Do. of *Chennugandla* in do.
26. Historical account of the Palligars of the village *Duthi Konda* in the district of *Panchapallam.*

27. Historical account of the do. of *Pundhi Konah* in do.
28. Do. of *Manupali* in *Siddhaut.*
29. Do. of *Kuruguntapalli* in do.
30. Do. of *Seruvali* in *Kanaul.*
31. Do. of *Ramdurg* in the district of *Gulum.*
32. Do. of the hills in do. of *Waysa Karur.*
33. Do. of *Kanakandle* in do. of *Guti.*
34. Do. of *Pratikanda.*
35. Do. of *Sawjapa Naid* and *Suba Naid,* zemindars of *Marriampalla* in *Dupadu.*
36. Do. of the *Palligars* of *Udaipikonda.*
37. Do. of *Gurutta* in the district of *Krishnagiri,* Province of *Kanaul.*
38. Do. of the *Chenchuwars,* a tribe of hill people who inhabit the *Nalamalla* mountains.
39. Account of *Mutalpad Samasthánam* in the district of *Dúvúr.*
40. Do. of *Bayenpalli* or *Kaudapettu* in the district of *Chennur* near the *Sanka Malla* hills.
41. Do. of *Kana Kandla* in the district of *Guti.*
42. Provincial history of *Kaddapa* and *Khumur.*
43. Account of the god *Chenna Kesava Swami* of *Murakapuram* in do. of *Dupâd.*
44. *Kyfiyat* of *Pedapur* in the pergunnah of *Dúvúr.*
45. Account of the *Anagundi* Rajas with notices of the present state of the *Anagundi* family.
46. *Kyfiyat* of *Surapuram.*

CLASS IX.—MAHRATTA, ETC.

Relating to the Mahratta Districts.

1. History of *Punah.*
2. Account of the establishment of various towns in *Guzerat* compiled from oral information by *Narain Row.*
3. *Bakhyr* or memoir of *Bhao Saheb,* containing an account of the battle of *Panipat.*

4. *Bakhyr* or memoir of *Hemanda Pundit*, the Inventor of the *Mahratta* character.
5. Account of *Konkanam*.
6. Historical account of *Hassan Ganga Bahmani Padshah*.
7. Account of the city of *Ahmednagar*.
8. Do. of *Sundur* a *Mahratta* district.
9. Copy of the history of *Akbar Badshah*.
10. *Bakhyr* of *Gajendra Mochem*.
11. Particular account of the *Pettahs* of *Punah*.
12. *Bakhyr* of *Sivaji* Raja.
13. *Bakhyr* of Raja *Bhaurao*.
14. Account of the appellations or surnames of the *Mahratta* tribes.
15. Popular history of the *Mahrattas*.
16. Introduction to an account of *Sivaji*.
17. History of the *Hindupati* Rajas.

CLASS X.—SANSCRIT.

Relating to Hindu History and Geography, &c.

1. Account of the sixteen *Chola* Rajas who ruled over the *Chola Mandalam*, extracted from the *Bhavishyottara Puranam*.
2. Do. of the *Chera* Rajas and *Vikrama* who ruled over the *Malayalam* and *Pandian* countries, written in a prophetic style with explanatory notes.
3. The *Silpi Sastram* or Hindu architecture composed by *Maya*, the celestial Architect.
4. The history of *Mayura Varmá* an ancient sovereign who ruled at *Jayentipur* or *Banawassi* in *Sunda*.
5. The *Vira Cheritra* or heroic achievements of *Salivahan* in his battle with *Vikramárka*.
6. *Bhima Krishna Sambadam* or the dispute of *Bhima* and *Krishna*.
7. *Narapati Vijayam* or the victories of *Narapati* Kings.

8. History of *Bhoja* Raja.
9. *Devanga Cheritra* or the history of the weavers.
10. Translation of the 77th chapter of the book *Prasanga Ratnáveli* which contains descriptions of the remarkable Kings of the ancient times of different dynasties.
11. Translations of the *Sanscrit* verses prefaced to the first chapter of the *Prasanga Ratnáveli* which contains the genealogy of the author of that production, and its date 1336 of the *Salivahana Sak.*
12. A selection of ancient Hindu Geography.

CLASS XI.—MISCELLANEOUS.

Relating to Hindu Literature, History, &c.

1. *Betal Pancha Vimsati* or twenty-five tales related by a *Betal* to *Vikramark.*
2. The tale of *Surpanakhi,* the sister of *Rávana,* the King of *Lanka.*
3. Account of *Siva* Raja to whom *Maha Deo* appeared in the shape of a Brahmin to try his faith.
4. Do. of the *Pancha Pandus* living incognito with their consort *Draupadi* in the house of *Viráta* Raja in *Matsya Dasum.*
5. Do. of the ancient sovereigns who ruled from the *Kaliyug* with dates.
6. Do. of the right and left hand castes, and of their first institution at *Kanjeveram.*
7. The *Sata Sharika* or tales of a parrot.
8. History of *Durandhara Chakravarti.*
9. The *Bharat Katha* Raja *Vamsaveli.*
10. Book of ecclesiastical history, to which is added an abstract of the History of India, and several other parts of the world.
11. An Index to the *Vedas,* and *Puranams.*
12. Particular history of the temples of *Siva* in India.

13. Fragment of the Geography of Hindustan communicated by a *Mythili* Brahmin, a native of *Tirhut*, while at *Seringapatam* whither he had come in the course of his pilgrimage, by C. V. Ramswamy.
14. History of *Delhi* compiled in *Tamul* from *Ferishta* and other authors, with a brief account of the author.
15. Account of collecting *Peshkesh* from the different zemindars, by the *Padshas* of *Bijapur*.
16. Legendary account of *Magadha Desam*.
17. Do. of the origin of the ancient Rajas of *Sinhala* and of *Candy*, *&c.*
18. *Silpi Sastram* or Hindu architecture of *Maya*.
19. *Kshetra Mahatmyam* of *Jagannáth*.
20. Account of the *Brahmin* method of educating their youths.
21. Do. of the *Dipávali* Festival.
22. Story of *Nala Chakravarti* Raja.
23. Historical account of the *Sita Swayembharam* or proclamation of the marriage of *Sita*.
24. Story of the birth of *Lava* and *Kusa*.
25. *Kyfiyat* of *Roza*.
26. Account of Copper Mines.
27. Astrological computations of fortunate days.
28. *Betal Pancha Vïmsati* or twenty-five tales of a *Demon*.
29. The sacrifice of *Yudhishthira* for universal empire.
30. Translation of the 1st chapter of the preface of the *Sarngadhara*.
31. The Story of the *Billena Nátakam*.
32. History of the different Rajas from the beginning of the *Kaliyug*.
33. Prophecy of *Sarvagna*.
34. History of *Vikramárka*.
35. Translation of an extract from the *Sabha Parb* or 2nd book of the *Maha Bharat*.
36. Abridged history of *Baswesa*, the founder of the *Virasiva* sect, as well as the miracles of himself and disciples.
37. A sketch of the general history of the south of the Peninsula arranged according to the *Prasanga Ratnáveli*.

38. Account of the birth of *Bhoja* Raja.
39. Do. of *Sálivâhan.*
40. Do. " do.
41. Do. of Raja *Vikrama.*
42. Historical account of *Bhoja* Raja.
43. Conversation between an ascetic and *Bhoja* Raja.
44. Substance of the *Senkara Charitra.*
45. *Senkara Vijeyem* or controversial triumphs of *Sankara Achárya.*
46. *Sthala Máhátmyem* of *Balamori* and *Srinivaschatra.*
47. Account of the Kings of the different *Yugams.*

CLASS XII.—LETTERS AND REPORTS
From Native Agents employed to collect Books, Traditions, &c., in various parts of the Peninsula.

1. Remarks on the journey into *Trichinapáli* by *Nital Naina* in 1803.
2. Monthly report and memorandum of *C. V. Lakshmiah* in March, April and May 1804.
3. Do. of do. from the 1st May 1804 to the 6th June 1806 and a letter to *Lakshmiah.*
4. Report of *Lakshmiah* for August 1804.
4½. Report of *Laskhmiah* for June 1804.
5. Do. of do. in 1804.
6. Do. for do. for September, October and November 1804.
7. Do. do. for December 1804.
8. Report of *Nital Naina* Brahmin 1804.
9. Do. of *Caveli Lakshmiah,* from 1st March 1804 to 25th December 1804.
10. Do. in *Srinivassiah* in May 1805.
11. Do. of do. in 1805.
12. Report of *Narain Rao* and *Ananda Rao* for December 1805 and January, February, March, September and October 1806.

13. Report of *C. V. Ramaswami* from the 7th to the 9th November 1805 and list of M. S. S. and coins collected at *Mallucottah* in 1806 by *Ramaswami.*
14. Five letters from *Narain Rao* in 1806 and 1809.
15. Do. of do. in 1807.
16. Do. of *Venkat Rao* employed at Hydrabad from the 1st September to the 31st December 1808.
17. Do. of *Srinivassiah* on the journey of *Utramarur* and *Maumundur* in1808.
18. Do. of do. in 1808 to *Calastry.*
19. Do. of do. in 1809 to *Karangolly.*
20. Journal of *Christian Ignatio* from Madras to Tranquebar, &c., in 1809.
21. Report of *Subarao* from 14th January to 19th February 1810.
22. Do. of do. on a journey to *Mahabalipuram* 16th April 1810.
23. Report of *Srinivassiah* on a journey to *Konjeveram* 15th May 1810.
24. Correspondence of *Vedanaik* in January 1811.
25. Report of *Ananda Rao* while employed in the ceded districts from 1st January 1811 to 31st August 1813.
26. Three reports of *Narain Rao* and his journal, while employed in the ceded districts for 1811-12 and 13.
27. Three reports of *Narain Rao* and his journal while employed in the ceded districts for 1811-12 and 13.
28. Report of *Srinivassiah* from the 24th April 1811 to the 28th February 1815.
29. Report of *Narain Rao, Mahratta* writer, from 1st January 1811 to 31st December 1812.
30. Do from 1st January to 25th May 1813.
31. Report of *Ram Das* employed in *Samulcotta* and other places in 1814.
32. General report of the progress of the native *Gomashtahs* in the field and writers in the presidency for the year 1814.
33. *Narain Rao's* report from the 1st August to the 30th November 1815.

34. Report of *Srinivassiah*, Brahmin, by a letter 3rd November 1815.
35. Do. from 1st January to 31st July 1815.
36. Do. from 1st April to 30th August 1816.
37. Report of *Ramadas*, Brahmin, *Telugu* writer, from 10th to 30th November 1816.
38. Do. of *Babu Rao Mahratta* writer, from 8th to 27th October 1816.
39. Do. of *Babu Rao* from 24th December 1816 to 2d June 1817.
40. Do. of *Appavu*, from 12th October 1816 to 7th January 1817.
41. Report of *Venkat Rao*, from 27th December 1816 to 18th March 1817.
42. Do. of *Kishna Rao Tulava*, writer, from August 1813 to 1st December 1814.
43. Do. *Babu Rao*, 1st May 1811 to 13th May 1815.
44. *Narain Rao's* report from the 1st August to the 30th November 1815.
45. Memorandum or list of ancient and remarkable places to be enquired for in the *Tanjore* country by *Babu Rao* previous to his journey 1816.
46. Letters of the progress of the native *Gomashtahs* at the out stations for the year 1816.
47. Do. of *Narain Rao* from April to August 1816.
48. Native correspondence of *Narain Rao*, *Ram Das Nital Naina* and *Ananda Rao* and *Krishna Rao* in 1816.
49. Translation of a letter from *Narain Rao*, 1st August 1816.
50. Do. of *Venkat Rao* from 27th December 1816 to the 15th January 1817.
51. Do. of *Nital Naina* from January 1816 to 1819.
52. *Babu Rao's* report on a January to *Mahabalipur* from 8th to 27th October 1816.
53. Do. on a journey to *Panch Giri*, *Karekal* and along the coast for the purpose of collecting historical information, coins, &c., 1816 to May 1817.
54. *Nital Naina's* report while employed at *Coimbatur Dharmapuram* and *Malabar* from the 25th March 1817 to the 19th December 1818.

55. Report of *Narain Rao* for January 1817.
56. Do. of do. from 16th February to 18th March 1817.
57. Do. composed by *Appavu* respecting the account and traditions of *Mahabalipuram.*
58. Do. by *Appavu,* second journey.
59. Do. by do. third journey.
60. Journal and report of *Appavu* on his fourth journey to *Mahabalipuram* and from thence through the *Jagir* and the *Arcot* districts from October 1818 to the 29th May 1817.
61. Journal of *Venkat Rao* from February to 10th July 1820.
62. Do. of *Venkat Rao, Sri Varma, Ramapa Karnak, Nital Naina* and *Annada Rao* in 1820.
63. Do. and journal of *Sriverma* from the 11th January to 10th August 1821.
64. Do. of *Babu Rao* for January and February 1821.
65. Do. of *Srinivassiah's* journey to *Madhurantakam, Chittamur,* &c., from 22nd April 1821.
66. List of Books collected by *Srinivassiah* on the journey of *Utramarur* and *Konjeveram.*
67. Report of *C. V. Ramswami* and *Srinivassiah* from *Sriparamadur.*
68. Report of *Babu Rao* on a journey to the south-ward.
69. Do. of *Muttiah* in *Calingah* and the Circars.
70. Account of *Jayram Das,* an inhabitant of *Godagam* city, in the country of *Kamarup.*
71. List of Books, translated by *Srinivassiah.*
72. Do. of *Suba Rao.*
73. Journal from Madras to *Mahabalipuram.*
74. Original Journal of *C. V. Boria* Brahmin.
75. Newman's journey by land from Calcutta to Madras.
76. Do. of *Suba Rao* from the 13th to the 22nd page.
77. Do. of do. into the *Tulva* country.
78. Letters from *Narain Rao* and different *Gomashtah* from No. 1 to 90.
79. Report of *C. V. Ramswami* on his journey towards *Kundatur* 10 miles west of Madras.

80. Report of *C. V. Ramswami's* journey to *Mahabalipuram.*
81. Seven letters from *Suba Rao* to Col. Mackenzie.
82. Correspondence of the Native *Gomashtahs* in *Malayalam Kandapah* and the ceded districts.
83. Letters from *Appavu* on his second journey into the province of *Arcot* to Col. Mackenzie.
84. Do. of *Narain Rao* sent by Major Mackenzie to enquire for Historical documents at *Tripati.*

CLASS XIII.

Inscriptions.

1. Translation of an Inscription of *Upatur Agraharam* granted to the different Brahmins by the renowned king *Trinetra Maha* Raja, dated 2000 years of the *Kali Yug.*
2. Do. of a do. of *Chirucur Yechapuram Agraharam,* granted to the god *Trivikrama Swami,* by *Vishna Verdhana Maha* Raja.
3. Inscriptions on the stone walls of the temples at *Konjeveram,* 22 in number.
4. Do. at *Terukali Conam.*
5. Do. at *Terupan Teruty.*
6. Do. at *Teruvalur.*
7. Do. passed by *Ramanuj Achari* in the *Jaina* Establishment at *Bellugolla,* dated S. S. 1290.
8. Ancient *Tamul* Inscription found at *Mallakapatam,* 22nd year of the reign of *Sri Raja Raja Deva.*
9. Do. do. in the 3rd year of the reign of *Gandah Gopal Deva* Raja.
10. Do. do. at *Terupallavanam* near Pulicat in the 14th year of *Kulottunga Chola* Raja.
11. Do. do. at do. no date.
12. Do. do. at do. 12th year of *Sri Raja Raja Deva.*
13. Do. do. at do. 18th year of do.
14. Do. do. at do. 13th year of do.
15. Do. do. at do. 12th year of *Klottunga Chola Deva.*
16. Do. do. at do. 86th year of *Tri Bhuvana Deva.*

17. Translation of an inscription in the pagoda of *Sthala Sayana Swami* at *Mahablipuram*, no date.
18. Do. of do. on a stone at *Talluparam*, dated 700 *Kolam*, years.
19. Do. of a *Tellinga* Inscription at *Vindapuri Patnam* near *Kottah* S. S. 1452 by *Achyuta Roy*.
20. Copy of an inscription on stone S.S. 1487, in the Sanscrit language and Kanara character.
21. Do. do. S. S. 1510 by *Ayasur Virapa Vadeyar* in the reign of *Venkatapati Deva Maha Rayalu*.
22. Ancient inscription at *Kaliyugapur Patnam* in the *Kali Yug* year 3265 S. S. 124.
23. Do. *Tamul* do. on stone at *Hari Kota* near Pulicat, 2nd year of *Tri Bhuvana Chakravarti Sri Rajendra Chola Deva*.
24. Do. do. 7th year of *Vijaya Gondah Gopala Deva*.
25. Do. do. 36th year of *Tri Bhuvana Vira Deva*.
26. Do. do. 3rd year of *Sri Raja Raja Deva*.
27. Translation of an inscription of *Kadamba Rayalu*.
28. Do. in the Sanscrit language and *Kanara* at *Bilghi*.
29. Do. of a *Malabar* inscription of *Kundatur*, dated 1720 *Sali*. by *Kumaraswami Pillah*.
30. Do. in high *Tamul* at *Kolar* no date.
31. Do. on copper plates at *Hache Agraháram*.
32. Do. of *Ramanuja* in the *Bandara Busti* at *Bellagollum* S. S. 1290.
33. Do. on the aisle walls of the temple of *Ekambaranath* at *Konjeveram*.
34. Do. on copper plates in the *Devanagari* character S. S. 1478.
35. Do. on 5 stones at *Kuderpi Drug* S. S. 1574.
36. Do. in *Tamul* on the base of the *Vagana Mantapam* at *Mahabalipur*.
37. Do. on the upper stone.
38. Do. on the flower garden at *Anununto*.
39. Do. in *Tamul*.
40. Do. in do. at *Chellavamkupram* in the *Zillah* of *Kayur*, 3 miles north of *Mahabalipur*.

41. Translation in *Tamul* placed in the middle of the village of *Pattypalam.*
42. Do. in do. placed in the east of the pagoda of the goddess of *Tirupurur.*
43. Do. in do. west of the *Gerbha Griham* of do. do.
44. Do. in do. on two stones north and east of the pagoda of the goddess at *Tirupurur:* 10th year of the reign of *Vikrama Cholen.*
45. Do. in the *Karur* district in *Koimbatur.*
46. Do. at *Brahmethani* in *Koimbatur.*
47. Do. in *Tamul* in the inner apartment of the pagoda of *Mahabalipuram.*
48. Do. at *Vishnu Kanchi.*
49. Do. at *Konjeveram.*
50. Do. of a grant at *Vellore.*
51. Inscriptions in the pagoda at *Srirangam.*
52. Malabar inscription at *Potapakam,* dated the 30th year of the reign of *Molatandakum Potumpe Cholam.*
53. Inscription by *Timmana Dan Naik* at the village *Nalamala,* 1 coss north of *Seringapatam.*
54. Inscription by *Virupákshi Maha* Raja in S. S. 1392.
55. Do. in the ancient *Hala Kanara* language and character.
56. Do. in the *Tamul* language and character in *Chitamur.*
57. Do. on the copper plates at *Anikara Agraharam,* containing a grant made by *Machaya,* the accountant in the service of *Vira Balal* Raja, dated in the *Sal. Sak* 1113.
58. A Mahratta *Senned* to *Seshachelapati Naidu. San.* 1170.
59. Do. do., dated 1171.
60. Do. do. by *Madhava Rao Ballal* to *Sheshachlopati Naidu,* dated 1171.
61. Do. do. by *Balaji Baji Rao* to *Vasanta Naid* and *Seshachelapati Naid* of *Peddapallum,* dated 1185.
62. Do. do. by do. to do., dated 1185.
63. Do. of do. by *Mahipati Rao Krishna* to *Seshachelapati Naid* 1173.
64. Do. of do. by *Bhagavunt Rao Tryambak* to *Seshachelapati Naid* of *Peddapallam,* dated 1161.
65. Do. of do. by do. to do., dated 1160.

66. A Mahratta of *Senned* by *Bhagavunt Rao Tryambak* to *Kumar Pedda Bhyrava Naid* of *Peddapallam* in 1224.
67. Do. of *Kavil Nainah* to *Seshachellapati Naid* of *Bautalapur*, dated 1177.
68. Do. of do. by Tippoo Sultan to *Seshachellapati Naid*, dated 1188.
69. Do. of do. by *Shahoji* Rajah granting a piece of land to *Vengana Bhat*, dated in the *Salivahan* year 1564.
70. Do. of do. regarding the conquest of the *Anogundi* Government, received from Major Wilks's Brahmin *Venkat Rao*.
71. Do. dated 1312 *Sal. sak.*
72. Do. dated 1224 do.
73. Do. of an order of *Somasekhar Naik*.
74. Inscription of *Ramaswami* pagoda, dated 1532.
75. Inscription on copper plates in *Chakra Kumundur. Puttacaron*, dated 4544 *Kali Yug* year.
76. Translation of a inscription dated 1446. at *Kalasa*.
77. Inscription on copper plates in the hands of *Utama Kamsura Maunadykul* at *Palevecota*, dated 4344 *Kali, Yug* year.
78. Translation of an inscription in the pagoda of *Varada Raja Swami*, no date.
79. Do. of a Malabar inscription in the pagoda of *Avidraman Kovil*, dated 1421 *Sal. Sak.*
80. Do. of an inscription in the pagoda of the *Sukirayeswer* at *Periya Palayem*, no date.
81. Do. of do. in the said pagoda, dated 24th year of the reign of *Vira Pandya Deva*.
82. Do. of do. in do., dated 22nd year of the reign of *Sundara Pandya Deva*.
83. Do. of do. in do., dated 1607, S. S. year.
84. Do. of do. in the pagoda of *Agastyeswer* at *Kangam*, dated 4633 do.
85. Do. of do. in do. of *Vishnu* at *Jayam Konda Cholapuram*, dated 1526 *Sal. Sak.*
86. Do. of do. in do. of *Siva*, dated 1599 *Sal. Sak.*
87. Inscription on copper plates; no date.

88. Translation of a Malabar inscription in the pagoda of *Choleswer*, dated 12th year of the reign of *Bharata Pandya Deva*.
89. Do. of an inscription in do. dated 18th year of the reign of *Sri Ramanava Deva*.
90. Do. of do. in do. dated 25th year of the reign of *Vira Pandya Deva*.
91. Do. of do. in do; no date.
92. Do. of do. in do. dated 9th year of the reign of *Kalinga Rayen*.
93. Do. of do. in do. by *Kerikála Choleswer Modia Nayana*, no date.
94. Do. of do. in do. dated 13th year of the reign of *Kula Sekhara Deva*.
95. Translation of an inscription in do., no date.
96. Do. of do. in the pagoda of *Deva Nayaka Parumal*, no date.
97. Do. of do. in do. of *Deva Nayaka Parumal* by *Kerikala Choleswer*, no date.
98. Do. of do. in do. dated 8th year of the reign of *Sri Bhojola Virama Nada Deva*, with a list of inscriptions.
99. Do. of the part of a stone inscription at *Upur*, dated 1353 *Sal. Sak.*
100. Do. of a copy of the inscription on the wall of the *Vasishtheswara* pagoda, dated 1352, by *Praudha Deva Maha Raya*.
101. Inscription of *Birmadesam* by *Achyuta Deva Raya*, dated 1159.
102. Do. of do. by *Vira Raya*, dated 1285.
103. Do. on stone of *Madom Deva Stanum* by *Chola* Raja, dated 460, *Sal. Sak.*
104. Do. on copper plates at *Ani Bhogy* by *Vira Praurha Deva Raya*, dated 1569.
105. Do. on do. at *Vedam Parambakam* by *Venkata Pati Raya*, dated 529, *Sal. Sak.*
106. Translation of an inscription in the old fort of *Teshur*, no date.

107. Copy of an inscription on stone at *Kodagode*, no date.
108. The inscriptions of *Banawasi, Sonda, Serisy, Sauswully*, &c., containing six of different dates.
109. Translations of inscriptions at *Teruparti Kunam*, by *Krishna Raya* from 1 to 4.
110. Do. of do. at *Sri Perumbadur*, no date.

CLASS XIV.—JAVANESE AND DUTCH, ETC.

Relating to Batavia and Ceylon.

1. Narrative of the wars of *Hamang Coelorono Senapati Hingalag Abdul Rehman Shah ad din Panatte Gama* of *Jokjocarta* translated from the *Javanese*.
2. Extracts from *Holwawa's* Geography of Asia.
3. Proceedings of the Government of Ceylon from September to October 1699.
4. Papers relating to the defence of Batavia.
5. Memoir on *Wannee* in Ceylon, and papers relating to it.
6. Military correspondence, Java, 1801.
7. Notes respecting Sourabaya.
8. History of Java from the *Javanese*.
9. Report on the repair of the dams in *Mullenawe*, on Ceylon.
10. Reflections on the defence of *Batavia*.
11. On the resources of Ceylon in rice.
12. Tribes on Ceylon.
13. Instructions for the Commissioners appointed to register the landed property in Colombo, Mature and Galle.
14. Advantages of occupying the seaports of *Madura*.
15. Visit of *De Heere* Governor of Ceylon to *Tutocoreen*.
16. Mode of catching elephants on Ceylon.
17. Report on the affairs of the Dutch East India Company, 1803.

18. Miscellaneous proceedings of the Batavian Government.
19. Remarks on Tavernier's notices of the Dutch in Asia.
20. Short account of the wild men living in the jungle on the Malacca river.
21. Extract from a work on the history of the Dutch East India Company, 1768.
22. Instructions for the Geographer Engineers at the military depôt of the kingdom of Holland 1806-7.
23. Account of the burning of the King of England in Effigy, by the Netherlanders in Persia in 1666.
24. History of Java.
25. Apercu de la Regence de Samarang.
26. Remarks on *Majapahit.*
27. Memoir on the state of Java.
28. Observations on the state of Bantam.
29. List of Maps and Plans in the Survey Department at Batavia.
30. Report on the Forests of Java.
31. Oaths to be taken by the Officers of the Dutch Government of Java.
32. Description de la ville de Samarang.
33. On the Chinese on the island of Java (two notices.)
34. Proceedings relating to the Cinnamon Plantations of Ceylon.

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13 Do. of *Adjampur.*
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17 Do. of *Guti.*
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19 Do. of *Adwoni.*
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27 Map of *Amaravati.*
28 Do. of *Dharinikota* and *Amaravati.*
29 Plan of *Akerapalli.*
30 Do. of *Kondapilli.*
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ABSTRACT LIST OF COINS.

	Gold.	*Silver.*	*Copper.*	*Lead.*	*Total.*
1 Hindu.	... 175	329	246	...	504
2 Mohammedan.	... 23	150		...	173
3 Ancient Europe.	...	34	346	...	280
4 Modern Europe.	... 15	120	68	...	203
5 Miscellaneous.	..	426	4,613	19	5,058
Total	213	1,059	4,927	19	6,218

HINDU GOLD COINS.

1 *Sri Ram Mara.*	*One*; Cup like form, stamped on the concave side, impression worn, attributed to *Rama* of Oude.
2 Do.	*One*; Stamped on both sides; concave the installation of *Rama* and *Sita:* the *Rama Yantra* on the convex.
3 Do.	*One*; do.; *Hanuman* on the convex side.
4 *Gajapati Pagodas.*	*Nine*; Impression of an Elephant; struck by *Pratapa Rudra*, King of Cuttack.
5 *Kamala Mudra.*	*Two*; Cup form, stamped on one side with the *Lotus* flower whence their name, and *Sank:* found at *Banawassi* in the earth.
6 *Bijanagar Huns or Varahas.*	*One*; Struck by *Narasimha Pratapa.*
7 Do.	*Twelve*; do. by *Pratapa Kristna Ray.*
8 Do. *Pratapas* or half *Huns.*	*Eight;* do. do.
9 *Venkateswar Huns.*	*Five*; Struck by *Venkatapati Raya, Rajah* of *Chandragiri.*
10 Do. *Pratápas.*	*Five*; do. do.

11	*Garuda Mudra.*	*One*; Supposed to be struck by *Sri Vira Maha Rayalu.*
12	*Viraraya Fanam.*	*Fourteen*; Struck by *Vira Raya*, Raja of *Coimbatore.*
13	*Bijanagar Pratápas.*	*Two*; do. by *Deva Raja.*
14	*Mysore Pagoda.*	*One*; do. by *Hyder*, but with the figure on one side of *Lakshmi* and *Narasimha.*
15	*Ikeri* (*Bidnore*) do.	*One*;
16	*Harki* (in the *Circars*) do.	*One*;
17	*Uma Maheswara Pagoda.*	*Six*; Struck by *Krishna Raya* of *Bijanagar.*
18	Uncertain *Pratápas.*	*Two*;
19	Do.	*Three*; Found in the *Onore* country.
20	Do.	*One*;
21	*Sinha Mudra fanam.*	*Two*;
22	*Bijanagar Hun*	*One*; Struck by *Sadásiva Raya.*
23	*Mysore* do.	*One*; Struck by *Raja Krishna.*
24	*Ikeri* do.	*One*; do. *Siva Raya.*
25	Old *Ikeri* do.	*One*;
26	*Venkataramana Pagoda.*	*Six*; Of different coinage.
27	*Matsya Mudra.*	*One*; Supposed to be struck by the *Pandya Kings.*
28	*Lakshmi Narayan Pagoda.*	*One*;
29	Do. do.	*One*; This has a different impression from the preceding.
30	*Gunda Bharunda* do.	*Two*;
31	*Sri Rám Pratápa.*	*Two*;
32	*Sri Krishna* do.	*One*;
33	*Gajapati Fanam.*	*One*;
34	*Venkata Ramana* do.	*Two*;
35	*Ikeri Fanam.*	*One*;
36	*Kantaray* do.	*Eight*; *Mysore* coins of *Kanthirava Deva.*
37	*Katari* do.	*Sixteen*; Coined by the Rajas of *Nagapattan* or *Negapatnam.*
38	*Terunamale* do.	*Three*;
39	*Virabhadra Chakralu* do.	*Seven*; Struck by the Princes of *Bidnore.*
40	*Vrishabha Mudra Fanam.*	*One*;
41	*Sambha Mudra* do.	*One*;

42 *Matsya Mudra Fanam.*	*One;*
43 *Náma Mudra* do.	*One;*
44 *Gobur* do.	*Three;*
45 *Madhura* do.	*Two:* Struck by *Nágama Nayak.*
46 *Murari Rao* or *Naga Mudra.*	*Three;* do. by the Mahratta chief *Murari Rao.*
47 Ancient Coins.	*Six;* Found by the people of Mr. Travers, Collector of Ganjam, 1807, under a cocoanut tree.
48 Ancient *Parkas.*	*Four;* Found at Portnur near Vizagapatam attributed to a *Jaina* King, named *Raya Bhanu Chacra-verti,* supposed to have reigned about 1600 years ago; these Coins are not unfrequently found by the people of the country.
49 Old Coins.	*Six;* Found in the earth at *Maha-valipur.*
50 Do.	*Three;* Procured at *Kanoj.*
51 Do.	*Two;*
52 Do.	*Two;* Uncertain.
53 Do.	*Two;*
54 *Napal Mohur* and qr. *Mohur.*	*Two;*
55 *Asam Mohur.*	*One:*

HINDU SILVER COINS.

1 Ancient Coins.	*Twenty-nine;* Found in Hindustan.
2 Do. do.	*Seventeen;* Found about Patna.
3 Do. do.	*Five;* do. at Cawnpore.
4 Ancient square Coins.	*Two;* do. at Hoogly.
5 Ancient Coins.	*Seventeen:* do. at Tellinga.
6 Do. do.	*Twenty-one:* do. at Nellore.
7 Do. do.	*Sixteen;* do. do.
8 Do. do.	*Thirteen;* do. do.
9 Do. do.	*Eleven;* do. do.

10	Ancient Coins.	*Seven*; These and the above are all of one description; they are of an irregular form, being square, angular, round, oval, &c., they bear no inscription; are not unfrequently quite plain, and in any case have only a few indistinct and unintelligible symbols: that of the Sun or a Star is most common, and those of the Lingams, the crescent, and the figures of Animals, may be traced: these coins are very numerous throughout India, but particularly in the South; their weight varies.
11	Ancient Hindu Coins.	*Two*; With the figure of *Hanuman*.
12	Do. do.	*Three*; Uncertain.
13	*Nrisimha Deva's* half Rupees.	*Four*;
14	Arakan Rupee.	*Two*;
15	Napal Rupee.	*Ten*;
16	Asam do.	*Three*;
17	Asam half Rupee.	*Seven*;
18	Do. Quarter.	*Four*;
19	*Jayanagar* Rupees.	*Four*;
20	Old half *Bijanagar* do.	*Four*; *Rajaram's* stamp in the Nagri character.
21	*Purbunder Couri.*	*One*:
22	Ancient Hindu silver coins.	*Sixteen*; Found in *Mahabilipur*, see remark on the first ten numbers.
23	Do. do.	*Fifty-two*;
24	Hindu Coins.	*Two*; Uncertain.
25	Do. do.	*Seven*;
26	Do. do.	*Two*;
27	Old Fanams.	*Three*;
28	*Venkataramana* do.	*One*;
29	*Gajapati* do.	*One*;
30	*Chika Deva Raya* do.	*One*;
31	Double and single *Mysore* do.	*Three*;
32	Pondicherry do.	*One*;
33	Nepaul anna pieces.	*Thirteen*.

MOHAMMEDAN COINS.

Gold.

1 Zodiac Coin of *Jehangir; Aries.*
2 Do. do. *Taurus.*
3 Do. do. *Leo.*
4 Do. do. *Virgo.*
5 Do. do. *Capricornus.*
6 Do. do. *Sagittarius.*
7 Do. do. *Pisces.*
8 Do. do. The Sun.
9 *Mohur* of *Acber,* (round.)
10 Two do. do. (square.)
11 Two do. *Shah Jehan.*
12 Do. *Aurangzeb.*
13 A *Pagoda.*
14 *Shah Alum* do.
15 *Piastre* of Egypt.
16 Do. of Persia.
17 Four small kinds of coin.
18 *Hyderi fanam.*

Silver.

1 Four *Tymur Shah* Rupee.
2 Three *Firoz Shah* do.
3 Eleven do. half do.
4 *Firoz* III*dr* Rupee.
5 *Mohammed Shah* do.
6 Do. do.
7 *Firoz Shah* do.
8 Two *Mubarik Shah* half do.
9 Two do. do. round.
10 Three *Ala ad din* Rupees.
11 Two *Toglek Shah* half Rupee.
12 Two *Mahmud Shah* Rupee.
13 Seven small coins of *Toglek* and *Mohammed Shah.*
14 Two *Mohammed Shah* Rupees.
15 Seven *Firoz Shah* do.
16 *Hosain Shah* do.
17 Three do. do.
18 *Jonpur* do.
19 *Shir Shah* do.
20 Do. do.
21 *Selim Shah* do.
22 Six *Akbar Shah,* square.
23 Two do. round.
24 Do. do.
25 *Jehangir* Zodiac do. *Aries.*
26 Do. do. *Taurus.*
27 *Jehangir;* Zodiac Rupee; *Gemini.*
28 Do. do. *Leo.*
29 Do. Rupee.
30 Eleven *Shah Jehan* do.
31 Five do. do.
32 *Aurangzeb* do.
33 *Firokhser* do.
34 Two *Mohammed Shah* do.
35 *Shah Alem* do.
36 Three *Tipu Sultan* do.
37 *Ahemadabad* do.
38 *Ahmednagar* do.
39 Old *Benares* do.
40 *Jehanabad* do.
41 *Lucknow* do.
42 Four *Srinagar* half do.

43 Two *Benares* old quarter Rupee.
44 *Mohammed Shah fanam.*
45 *Mahratta* Rupee.
46 Six various Rupees of current use.
47 Eleven Rupees with Arabic legend; uncertain.
48 Nine *Abulabassi* Rupee.
49 *Meshed* do.
50 *Persian* Rupee.
51 Two do. of *Isfahan.*
52 Five do. of *Shiraz.*
53 Do. of *Yezd.*
54 Two silver coins uncertain.
55 Do. small do.
56 Six two and one anna pieces.
57 Two *Batavian* coins.

ANCIENT COINS.

Silver.

1 Two; *Alexander* (of Egypt.)
2 Four do. (small.)
3 *Antiochus.*
4 Two *Arsacides.*
5 Nine do. (small.)
6 Four; *Augustus.*
7 *Julia Augusta.*
8 *Claudius Cæsar* (gilt.)
9 *Adrianus.*
10 *Domitian.*
10½ *Antoninus.*
11 *Gratianus.*
12 *Maximius.*
13 Provincial coin, (*Clodius.*)
14 Ancient coin uncertain.
15 *Alexander* (of Rome.)
16 *Faustina.*
17 *Gordianus.*
18 *Alexander Magnus,* brass.)

Copper.

19 *Ptolemy.*
20 Three; *Augustus.*
21 *Claudius Cæsar.*
22 Two; *Julia Augusta.*
23 Two; *Vespasian.*
24 Two; *Domitian.*
25 *Nerva.*
26 Five; *Trajan.*
27 Three; *Adrian.*
28 Two; *Antoninus Pius.*
29 *Faustina.*
30 Two; *Gordian.*
31 *Philip.*
32 *Gallienus.*
33 Two; *Claudius.*
34 Two; *Aurelian.*
35 *Florian.*
36 *Probus.*
37 *Carus.*
38 *Victorinus.*
39 *Posthumus.*
40 *Constantius Chlorus.*
41 Five *Constantine.*
42 Two coins of the *Arsacides.*
43 Nineteen coins; uncertain.
44 Three copper *Alto Relievos* from the *Antique.*
45 One hundred and seventy coins found at *Mahavalipur* and *Cudapa.*
46 Ten *Seals* and *Cameos.*

MODERN EUROPEAN COINS.

Gold.

1 Four Venetian Sequins.
2 Louis D'Or.
3 Three half, and quarter Pistoles.
4 Saxon Ducat of Frederick Augustus also King of Poland.
5 Five Nuremberg Medals.

Struck to commemorate the beginning of the 18th century.

6 Medal of Pope Clement X (gilt.)

Silver.

7 Two Franc of Napoleon Premier Consul.
8 Six; one do. do.
9 Two half and quarter do. do.
10 Five Franc do. do.
11 Do. do. Empereur.
12 Do. Republique.
13 Do. Louis XVI.
14 Dollar of the Isle of France.
15 French Crown.
16 Medal of Louis XVI.
17 Two Spanish Crowns of Philip IV.
18 Do. Dollar do.
19 Two do. Crown Charles II.
20 Do. do. do.
21 Two do. Dollar Ferdinand XVII.
22 Do. Jos. Napoleon.
23 Three Spanish Quarter Dollars.
24 Do. one Real.
25 Six Spanish coins.

These are the old Dollar or piece of eight and its subdivisions coined in Mexico at an early date.

26 Pataca of Brazil of 600 Rees.

The usual Pataca is marked 640, for that number of Rees.

27 Testoon of Portugal.
28 Crown of Sicily.
29 Two Rix Dollars of Albert and Elizabeth.
30 Do. Germany.
31 Do. Hungary.
32 Two do. Brunswick Lunenburg.
33 Two Prussian Rix Dollars.
34 Two Rix Dollars of Liege.
35 Do. Wurtzberg.
36 Do. Lorraine.
37 Crown of Lorraine.
38 German Copfstuck.
39 Do. of 30 Creutzers.
40 Twos mall German Coins.
41 Do. Wurtemberg do.
42 Do. Frankfort do.
43 Half Florin of Osnaburg.
44 Bavarian Copfstuck.
45 Four Schilling Courant of Mecklenburg.
46 Leopoldone of Tuscany.

47. Quarter Batzen of Bern.
48 Double Plott of Sweden.
49 3 Guilder of Zutphen.
50 Two do. do. *Zealand* and do.
51 Dutch Ducatoon.
52 Guilder or 30 Stiver piece of Utrecht.
53 Two half Guilder.
54 Three small Dutch Coins.
55 Fifty Stiver piece of Louis Bonaparte.
56 Batavian Guilder.
57 Two American Dollars and a half.
58 Dollar of Independant Rio De la Plata.
59 Bank of England Dollar.
60 Half Crown of George II.
61 Silver Penny of James II.
62 Shilling of Edward VI.
63 Old English Penny 1st.
64 Bank Token.
65 Two old English Coins.

Found in an old Earthen Vessel in the Isle of Bute supposed to be coins of the time of Edward III.

66 Two Goa Rupees.
67 Three Ceylon do.
68 Madras quarter pagoda.
69 Java Rupee.
70 Two Malay do.
71 Five Batavia half do.
72 Four do. do. do.
73 Two do. do. do.
74 German Jubilee Medal.
75 German Medal.
76 Do.
77 German Medal.
78 Do.
79 Medal uncertain.
80 Do. do.
81 French Medal in honour of Monsr. Bignon.
82 English do. do. Sir Francis Burdett.
83 Do. do. Charles I. and Henrietta Maria.

Struck in honour of their Marriage.

Copper.

1 Six English Coins.
2 Irish Coin of James II.
3 Promissory half Penny.
4 Half Penny from the copper of the Anglesea Mines
5 A Forty Reis of Portugal.
6 Three. Ten Reis of Portugal.
7 Two. Two Stiver of Cologne.
8 Four. Heller of Saulfeld.
9 Two. Creutzer and half do. of Neufchatel.
10 Half Creutzer of Mentz.
11 Six Creutzer of Austria.
12 Three Small German Coins.
13 Three French sous and small brass coin of Louis XVI.
14 Five Dutch Stivers, &c.
15 Two American cent. and half cent.

16 Caise of the city of Corveldt.
17 Three coins.
18 Three old coins.
19 Four Miscellaneous coins, uncertain.
20 Three small coins do.
21 Four Company's Cash.
22 Three Ceylon do.

Medals.

23 Medal of Henry IV. of France.
24 English Jubilee Medal.
25 Two Irish Medals.
26 Prince of Wales do.
27 Fox Medal.
28 Howard Medal.
29 General Martine.
30 Jesuit's Medal.

MISCELLANEOUS.

HINDU COPPER COINS.

1 *Ganapati Cas.* — *Twelve;* Struck by *Ganapati Deva Maharaja*, King of *Warangal* with impression of *Ganapati.*

2 Ancient coin. — *One;* Struck by an ancient *Jaina* King bears the *Padma* mark on it.

3 *Bauddha Cas.* — *Two;* Struck by *Buddha* Kings with the impression of a *Buddha.*

4 *Vishnu Verdhana Cas.* — *Two;* Struck by *Vishnu Vardhana Balal*, King of *Dwarasamudram* with the figure of *Ramanuja.*

5 *Bhutaki Basavanna Cas.* — *Sixteen;* The impression of a Bull on one side, on the other side the figure of *Bhutaki.*

6 *Mayuravarma Cas.* — *Seven;* Struck by *Mayuravarma*, King of *Banawasi* with the impression of a Peacock, found in the *Banawassi* country.

7 *Matsya Mudra Cas.* — *Twelve;* Struck by the ancient *Pandian* Kings, with the impression of a Fish.

8 *Aswapati Cas.* — *Nine;* Struck by *Aswapati* with the impression of a Horse.

9 *Gajapati Cas.* — *One;* Struck by *Pratápa Rudra*, King of the *Gajapati* race of Cuttack with the impression of an Elephant.

10 *Harihara Rayalu Cas.*	*Two;* Struck by *Harihara Rayalu,* a King of *Bijanagar.* On one side the impression of a Bull, on the other side his name in Nagari.
11 *Pratápa Deva Raya Cas.*	*Three;* Struck by *Pratápa Deva Raya,* a King of *Bijanagar,* with the impression of a Bull on one side, and his name in Canada on the other.
12 *Rama Raja Dabbu.*	*One;* Struck by *Rama Raya,* the last King of *Bijanagar,* initial *Ra* occurs on both sides, on one reversed in the centre of a circle.
13 *Chhatrapati Cas.*	*Two;* Struck by the Rajas of the *Chhatrapati* race.
14 *Kamala Mudra Cas.*	*Two;* With the impression of a Lotus.
15 *Sankha Cas.*	*Two;*
16 *Chakram Cas.*	*One;*
17 *Simha Mudra Cas.*	*Nine;* The impression of a Lion.
18 Do. do.	*Two;* The impression of a Lion on one side, on the other side a Hatchet.
19 *Venkatapati Cas.*	*Forty-six;* Struck by *Venkatapati Raya,* Raja of *Chandragiri,* with the impression of *Venkateswar:* on the other side his name in *Telugu.*
20 *Nilakantha Cas.*	*Six:* The impression of a Bull on one side, on the other the name *Nilakantha* in Nagari.
21 *Hanuman Cas.*	*Twenty-two;* With the figure of *Hanuman.*
22 *Virabhadra Cas.*	*Six;*
23 *Jinka Mudra Cas.*	*Four;*
24 *Sarpa Mudra Cas.*	*Two;*
25 *Vrischika Mudra Cas.*	*Two;*
26 *Nakshatra Mudra Cas.*	*One;*
27 *Lakshmi Cas.*	*Four;*
28 *Gunta Cas.*	*Two;*
29 *Mahabelipur Cas.*	*Four;* Found at *Mahabalipur.*
30 Elephant *Cas.*	*Twenty-one;* Struck by the *Mysore* Kings.
31 *Lakadada Cas.*	*Four;* Ditto ditto.
32 *Kalyana Basavanna Cas.*	*Seven;* Struck by *Bijala Raya,* King of *Kalyana,* with the impression of a Bull, Lingam, Moon and Sun over it.

33 *Perangala Dinna.*	*Twenty-seven;* Found at *Perangala Dinna* near *Vatapalum.*
34 *Dipaldinna Pice.*	*Seven;* Some of the Coins found at *Dipaldinna* as below vide, No. 43.
35 *Epurpalam.*	*Four;*
36 *Padava Mudra.*	*One;* Impression of a boat.
37 *Deva Raya Cas.*	*One hundred and seven;* Struck by *Deva Raya,* King of *Bijayanagar,* on one side, the figure of an Ox, and on other his name in Canada.
38 *Garuda Cas.*	*Seventy-eight;* With the impression of *Garuda.*
39 Ancient *Cas.*	*One thousand two hundred and sixty two;* With the figure of *Bhutaki* on both sides, as found at *Mahabelipuram* and its neighbourhood.
40 *Kausala Dinna Cas.*	*Two hundred and forty-four:* On the Sea shore near Pulicat. Struck by *Trisankha Maha Raja* and found at *Kausala Dinna.*
41 *Epurpalam Cas.*	*One hundred and thirty-four:* As found at *Epurpalam* in the *Gantur Circar.*
42 *Motupalli Cas.*	*One hundred and forty-seven:* As found at *Motupalli* said to be struck by *Mukunti Maha Rajah.*
43 *Dipal Dinna Cas.*	*Seven hundred and ten:* As found at *Dipal Dinna* near *Amaravati* with the figures of *Bhútaki,* &c.
44 *Buddham Cas.*	*Twenty:* As found in the ruins of *Buddham* in the *Gantur Circar* with various impressions.
45 *Dharanicota Cas.*	*Twenty-four:* As found in the ruined Fort at *Dharanicota.*
46 Five *Faringipetta Cas.* } *Pondicherri Pice.* }	*Five hundred and seventy-two:* As procured in the ruins of *Faringipatta* near *Porto-novo.*
47 *Ramanad Cas.*	*One hundred and seven;* Struck by the *Setupati.* King of *Ramanad.* On one side his name stamped in *Tamul* and on the other a Ceylonese dagger.
48 *Jojocarta* Silver Coins.	*Four hundred and twenty-six:* As found in Java with an indistinct impression.
49 Lead Coins.	*Eighteen:* As found in *Epurpalam,* impression indistinct.

MODERN HINDU COPPER COINS.

50	*Negapatam Cas.*	*One hundred and forty-eight:*
51	Small *Cas.*	*One hundred and eighty-eight:*
52	*Tranquebar Dutch.*	*Thirty-four:* Struck by the Dutch Colony at *Talagumbadi* or *Tranquebar.*
53	*Javanese* and *Chinese* brass and copper coins.	*Forty-six*; Struck by the Dutch Government at Java, and the Chinese Coins found near *Mahabelipur* and also in the villages of *Bednore.*
54	*Javanese* and *Chinese Cas.*	*Thirty-four:* Brought from the eastward.
55	*Dutch* and *Portuguese.*	*Five:* Variously impressed.
56	*Madras* and *Batavia Cas.*	*Thirty-six:* Struck by the E. I. C. and by the Dutch Government of Java.
57	*Java* lead coin.	*One:* A large Coin, with small impression on both sides.

PERSIAN COPPER COINS.

58	*Hindustani Pice.*	*One hundred and twenty-five:* Miscellaneous Copper Coins in twenty-one parcels struck by different Kings of *Delhi.*
59	Do. do.	*Eighty:* Struck by *Sultan Ibrahim Mahmudshah.*
60	Do. do.	*One hundred and two:*
61	Do. do.	*Ninety-four:*
62	Do. do.	*Sixty:*

LIST OF IMAGES.

1. *Kodanda Rama,* (Silver.)

A large Image, of *Rama,* which is extending an arrow with his right hand, and holds the bow with his left, he is clad in martial attire and stands on a pedestal, a quiver is slung across his back. This idol is generally worshipped at the *Hindu* Temples of the *Vaishnava* Religion and in the houses of married people.

2 and 3. *Khelana Krishna,* (Silver.)

A pair of small Images, of the infant *Krishna,* crawling on the floor, holding rolls of butter in one hand and leaning on a toy with the other.

4 and 5. *Hanuman,* (Silver.)

Two small Images of the Monkey, *Hanuman;* one is putting his hand on his mouth, the other closes his hands, they are standing on pedestals: these images are commonly worshipped by married people, recluses and religious orders among *Bramins* in the south of India.

6. *Garura,* (Silver.)

A small Image, of the bird of *Vishnu*: the head of a hawk with a human body, adoring with closed hands, standing on a seat; he has two imperfect wings over his arms.

7 and 8. *Bharata* and *Satrughna,* (Silver.)

These two Images are standing, they are brothers of *Rama,* quivers of arrows are slung across their shoulders. They are well dressed and ornamented, and in the attitude of bending their bows against an enemy.

9. *Sita Ammawar,* (Silver.)

A standing Image of the consort of *Rama*: the sculptured ornaments represent the jewels, and the golden Nuptial medal, worn by *Hindu* women of rank, suspended by a necklace, also two bangles: she sits on a Copper Throne with *Rama* at the time of his installation.

10. *Venkateswer.*
11. *Alamalu.*
12. *Nanchari.*

(Silver.)

Two of these images are female and one is male, who is denominated *Venkateswer,* one of the incarnations of *Vishnu,* having four hands with different weapons, standing on a Pitha (seat): the female images are his consorts, the names are peculiar to the south: they are supported by an ornamented elevated paling.

13. *Alwar Murti,* (Silver.)

A small image, of a worshipper of *Vishnu.*

14. *Sri Devi,* (Copper.)

An Image of *Sri* or *Lakshmi*, the goddess of prosperity and wife of *Vishnu.*

15. *Ganesa,* (Copper.)

An Image of *Ganesa* seated on a stool, with ten arms, five on each side, he holds different weapons in each hand, excepting two, the right of which holds a lotus, and the left his spouse *Siddhi:* his vehicle rat is on his left side, eating some cake.

16. *Surya Yantram,* (Copper.)

A Circular figure of the sun according to the Astronomical system of the *Hindus:* on four sides of the disk is a god of Fire in the form of a flame, two lions support the globe of the sun.

17. *Gopala,* (Copper.)

An erect Copper Image of *Krishna*, as the cowherd. He is completely and magnificently dressed and ornamented in the ancient style, having both hands raised to his mouth as if calling to the kine.

18. *Tandava Kristna,* (Copper.)

A small Image of a dancing *Krishna*, extending his left arm, and holding up in his right hand a roll of butter.

19. *Narasimha Avatar,* (Copper.)

An Image representing *Narasimha*, one of the incarnation of *Vishnu.* the face of a Lion, with the limbs and the body human, he has four arms on each side, with two of his hands he holds *Hiranyaksha*, across his thighs; tearing open his belly and with his six other hands he holds the *Sankh, Chakra*, and various emblems of *Vishnu.*

20 and 21. *Rama Sabha.* (Copper.)

Two groups of figures: *Ram* and *Sita* on a Throne, his three brothers and his attendant *Hanuman* are serving him at the time of his installation, after his return from exile; they are fixed on a seat in two lines, a copper flowered screen is behind them: 21 has only four figures: two being lost.

22. *Lakshmi Narasimha,* (Copper.)

A group of Images, the Lion-faced god *Narasimha* and his consort *Lakshmi*, seated on a throne. This Image has four arms, in two of them he holds the *Sankh*, and *Chakra*, with his third he holds his spouse, and the fourth is extended.

23. Figure uncertain, (Copper.)

A small Image, a priest of the sect of *Kapala*, adorned with every kind of ornament and sitting on a high bench, with his legs folded, and his hair plaited.

24, 25, 26, 27, 28, 29. *Alwar Murti,* (Copper.)

Small images of different *Alwars*, or ascetics and saints of the

Vaishnava religion and teachers of the doctrines of *Rámánuja*. The complete number is twelve, and they are usually found in the temples and dwellings of the sect.

30. *Lakshmi,* (Copper.)

A small Image, of the goddess of prosperity, consort of *Vishnu*, standing on a seat with a lotus flower in her right hand, and dressed with Indian jewels.

31. *Pattabhisheka Sabha,* (Copper.)

A set of eight small Images of *Ram* with his consort *Sita* on a throne, his brother *Lakshmana* moving the Chowrie or whisk of Indian Cow-tail, his other brother *Bharata* is in alto relievo on the back screen, and raising up the umbrella over his head; his third brother *Satrughna* is standing below *Lakshmana*; his friend *Sugriva* is standing with closed hands, his attendant Monkey *Hanuman* is standing near his feet: a bearded sage is also standing on the other side, at the time of his installation.

32. *Pattabhisheka Sabha,* (Copper.)

A large throne on which six images are fixed. *Ram*, is seated with his consort *Sita*; at his back, his brother *Satrughna*, is waiving the Chowri, *Bharata* is standing in the front; *Lakshmana* crrrying a bow on his shoulder, and making obedience to his brother with closed hands, *Hanuman* is also standing in front of *Lakshmana*, at the time of the installation of *Rama*, (see the preceding.)

33 and 34. *Lakshmi. Narayan,* (Copper.)

Two groups of three images, seated on a seat, with a back screen *Narayan* has four arms: in one of his left, he is holding his consort *Lakshmi* and in two more he holds the *Sankh* and *Chakra*, the fourth is extended: his attendant *Garuda*, kneeling down on his left knee, and supporting them on his shoulder.

35. *Lakshmi Narayan,* (Copper.)

A group of Images; the god *Vishnu*, holding his consort *Lakshmi* with his left hand.

36. *Garura,* (Copper.)

The vehicle of *Vishnu* in a human shape and standing with both hands closed, he is well dressed and adorned with the jewels and crown; in proof of his being a bird, the feathers are manifest on each arm.

37. *Sri Yantram,* (Copper.)

An Image, the goddess of wealth standing in the centre of a circle with four arms and fully dressed.

38, 39, 40 and 41. *Hanuman,* (Copper.)

Images of the Monkey *Hanuman*.

42. *Matsya Vigraha,* (Copper.)

An Image of a Mermaid; upper part human and lower a fish.

43. *Venkateswer,* (Copper.)

An Image, of an incarnation of *Vishnu*, worshipped at *Tripati* in the Coromandel Coast, he bears the emblems of *Vishnu*, or *Sankh* and *Chakra*.

44, 45, 46, 47 and 48. *Tandava Krishna,* (Copper.)

An Image of a dancing *Krishna*, see No. 18.

49. *Khelana Krishna,* (Brass.)

An Image of the playing or infant *Krishna*.

50 and 51. *Venu Gopala,* (Brass.)

Two Images of *Krishna* as the *Cowherd* in the attitude of playing on the flute.

52 and 53. *Gopala,* (Brass.)

Two Images of a similar description differently decorated.

54. *Kalinga Merddana,* (Brass.)

An Image of the youthful *Krishna*, treading on the head of the serpent *Kalinga*, whom he had destroyed.

55 and 56. *Gopi Devi,* (Copper.)

Images of two Cowherdesses.

57. *Jaya,* (Copper.)

An attendant of *Vishnu*, standing.

58. *Trivikrama avatar,* (Brass.)

An Image of *Vishnu*, with six arms, in two of them he holds the *Sankh* and *Chakra*, in two more a trident and a staff, and in the other two a string of beads, and a water jar.

59. *Sakti,* (Copper.)

An Image of a goddess, with eight arms bearing various weapons.

60 and 61. *Anna purná,* (Brass.)

Small Images of a goddess, a form of *Durgá*, seated, holding a brass spoon in her hand as if distributing food.

62. *Ganesa,* (Brass.)

A small Image of *Ganesa*, with a protuberant belly, and four arms, seated.

63. *Sabha Murti,* (Copper.)

An Image of a boy playing and dancing on his left foot, one of the objects of worship at *Chidambaram*, as an incarnation of *Siva*.

64, 65, 66 and 67. *Haya Greva,* (Copper.)

Four small Images of the demon *Hayagriva*, in various attitudes: a human body with the head of a horse.

68. *Kapála Muni,* (Copper.)

An Image of a priest of the *Kapala* sect; see No. 22.

69. *Baji Sura,* (Brass.)

A Trooper mounted with a child in his arms.

70. *A Bhuta,* (Brass.)

A Gigantic copper figure of an evil spirit, sitting with his arms and legs folded; brought from Java.

71. *Kanguli,* (Brass.)

A Figure of an old woman, with a string of beads, sitting.

72. *Rishi,* (Brass.)

A gilt copper Image, sitting in the manner of an ascetic the name is not known.

73. (Copper.)

A small gilt copper Image, seated with a screen, leaning his head on one side, name unknown.

74 to 77. *Bells,* of different sorts, found at Java. (Brass.)

78. *Guglet* brought from Java. (Brass.)

79 to 90. *Java Images,* no description. (Brass.)

91. *One Brass Chain,* brought from Java, (Brass.)

92. *The Hilt, of a dagger.* (Brass.)

93. *Two Covers,* brought from Java. (Brass.)

94. *Two small Articles,* names unknown. (Brass.)

95. *Tirthankara Pita Prabhu.* (Brass.)

A plate, divided into twenty-five compartments, each containing a figure in alto relievo. The group is that of the 24 *Tirthankars* with the last *Vrishabha*, in the centre, over his head is a hooded serpent. Besides these an additional row at the bottom contains some attendant figures whom the *Jaina* calls the *Dwara Pálás*, or door-keepers.

96. *Jaina Tirthakar,* (Stone.)

A small figure of a *Jain* pontiff sitting with his legs folded.

97. *Hanuman,* (Marble.)

A figure of *Hanuman*, bearing a mountain in one hand and a club in the other, he is trampling on and killing a giantess with his left foot. This image is gilt and painted.

98. *Buddha.* (Stone.)

An Image of *Buddha* of green stone, sitting and praying; over his head is a hooded snake, found in Arcot. It is more probably a *Jain* Image.

99. *Buddha.* (Copper.)

A large gilt Image, standing on a pedestal, wearing his garment,

and holding a book in his hand, it was found in the ruins at *Koimbhaconum*, the hair is curled. This is probably, by the dress, a *Buddha* figure.

100, 101, 102 and 103. *Hindu Images*, (Copper.)
Four figures of Hindu divinities, brought from Java,

104, 105 and 106. *Buddha Images*, (Copper.)
Three figures of *Buddha* divinities, brought also from Java.

ANTIQUITIES, ETC.

5 Large pieces of Sculpture on stones from Amaravati.
2 Long ditto.
2 Small ditto.
2 Statues of black stone (large.)
6 Stone Statues (small.)
1 Black stone vase.
9 Bricks from Babylon.
2 Inscriptions on stone, one in *Hala Kanara*, from Amaravati, the other in *Deva* Nagari, from Upper Hindustan.
2 Round stone weights, used by Hindu Athletæ.
3 Copper vases from Java.
4 Sets of copper plates.
1 China dice.
A quantity of beads, seals, rings, cylinders, &c.

*Report of Babu Rao, Maratta Translator to Col. C. Mackenzie, of his Journey to Pondicherry, Karacal, &c., along the Coast, for the purpose of collecting historical information, coins, &c., from the 24th December, 1816, to 27th May, 1817.**

December 24th, 1816.—Having received the money, ordered for my expenses from *Kavilli Venkata Lakshmiyah* I left *Madras* and arrived at *Vanien Chowdi*.

25th.—Thence proceeded to *Mahabalipuram* collected some

* This is given as a specimen of the reports furnished by Col. Mackenzie's native collectors referred to in the Introduction page 10. The original was in English but has been revised apparently by Col. M. himself.

coins, on the way at *Patipollam, Devanairi* and *Salvakupam* and the other places along the Coast where ancient coins are usually found.

26th.—By order I waited upon Messrs. Clark, Gwatkin and the other gentlemen, who were on an excursion here, they ordered me to shew them all the curiosities, accordingly I shewed them all the remarkable places as *Mahish Asura Mardhani* and *Ashta Grama Devati.*

27th.—Proceeded with those gentlemen to *Sadras* and shewed them the *Kasi Modu* or eminence where coins are found at *Kalipakam* on the further or south side of *Sadras;* at their desire I procured some ancient copper coins, which I shewed them: they did not return me the coins.

28th.—Mr. Clarke sent for me and expressed his wish to visit the *Mantapam** that was lately discovered on the south side near *Salvakupam* together with *Kassi Modu,* I accordingly went and shewed them all the curiosities there.

29th and 30th.—Having given every information of *Mahabalipur* to those gentlemen, in token of their satisfaction with my assiduity they offered me four star pagodas which I declined to receive for fear of losing my character with my master.

31st.—I proceeded by myself to *Salvakupam* and *Devanairi* and procured some coins. I then wrote a letter to my master and delivered it together with the coins and the account of the temple of *Cadambadi Devi,* into the hands of the Tindel Reddi.—(See Letter; No.)

January 1st, 1817.—I left *Mahabalipur* and arrived at *Sadras* collecting coins at *Kalipakam* and other places.

2nd and 3rd.—Thence I proceeded to *Alampara,* called upon the woman who had formerly discovered some Roman gold coins and had promised me any others she might find: she assured me that she had been searching every morning and evening with her bags but had not yet got any; as before when she had found two ancient gold coins, (supposed to be Roman,) on that height, she

* This temple, excavated in a solid granite rock was laid open by the removal of the sand that had covered it for ages on the ——— 1816, by Cols. Murray and Mackenzie, C. M.

made no doubt but that she might procure some other coins before I returned from *Pondicherry*; afterwards I assembled about 20 fishermen, and searching in the eminences, found some copper coins, beads, &c., &c.*

4th.—Thence I went to *Kunimodu*, where is a large ruined fort, and obtained some coins.

5th.—Thence I arrived at *Pondicherry* and at 2 gows south of it, collected coins upon different heights between *Kunimodri* and *Pondicherry*, waited on Lieut. Sim and delivered my master's letter to him, who on perusing it ordered me to come to his tent at the village of *Sorapet*, and promised to give me every assistance that I would require.

6th.—I left *Pondicherry* and went to the villages at 2 gows' distance west, waited on Lieut. Sim, who supplied me with some money on my master's account and sent a peon to accompany me to *Teruvakaira*† and to enquire any curiosities there, and to get particular accounts of them.

7th.—I left *Sorapet* and arrived at *Teruvakaira*.

The Tradition of this place relates that a *Rakshasa*, named *Vyaghra Asur*, son of *Chakra Asur*, formerly performed Tapas to *Chandra Sekhara Swami* in order to obtain the gracious visitation of that deity; god pleased with his devotion graciously appeared,‡ and desired him to ask what he wanted: he requested that he should be exempted from the trouble of death to which mortals are subject; the god accordingly bestowed the divine *Varam*, upon which the *Rakshasa* became arrogant, and became to persecute all the *Devatas*, who then complained against him before god, who thereupon

* For the Coins, MS Accounts, &c., collected on this Journey, see List at the end. C. M.

† Teruvakaira where the remarkable petrified wood is found. See Asiatic Researches, Vol. XI. C. M.

‡ The Hindu idea is that the deity propitiated by a severe Tapas of the Ascetic condescended in person to manifest his appearance and to confer the Beatific Vision on his much-favored Devotee. This apparition or appearance of the god in dreams chiefly is considered as the most distinguished favor and is the cause of the peculiar attachment of certain families to particular deities. C. M.

sent for *Badhra Kali* and ordered her to slay the *Rakshasa;* which she did; at that time the two sisters *Vairi* and *Mahishi* prepared.* *Laddu,* and offered them to the *Devatas* to release their brother from death. In proof whereof several round stones resembling cakes together with a great tree of stone the vestiges of the *Rakshasa* are still found upon the hill.

I went there and saw all the curiosities, the caverns, &c., procured accounts of them and of the *Devatams* by means of some aged people and *Pujaris,* besides I collected several pieces of the stony tree and cakes.

8th.—Thence I went to the village of *Vedur,* where is a *Devalam* and ten houses of the *Jainas,* visited *Vanacar Nainar* and *Apanda Nainar,* learned men there, and requested them to give me particular account of their Rajas and caste and of the old *Bastis,* accordingly they gave me a small cadjan book to copy, on which I employed a learned Bramin, who copied it off for me.

9th to 11th.—Leaving *Vedur,* I proceeded on my way to *Kaddalur* and arrived there; I bought some coins in the bazaar, and copied some inscriptions on stone in the *Devalam* of *Terupaipalur.*

12th.—I wrote a letter to my master and delivered it to Lieut. Sim to be despatched to Madras.

13th to 17th.—I left *Kaddalur* and arrived at *Verampatam,* north 8 miles' distant, where formerly *Palia Raya* and *Ponia Raya,* nephews of *Raja Tondaman* of the race of *Adivira Ram Pandian* built *Verampatam:* It is said that he had there a great fowl, called *Ponayen Savel;* it was of the height of an elephant and ornamented with a large iron chain on his neck; that its strength was so great that it could throw down a house by the flapping of its wings. This extraordinary circumstance being known to their uncle *Ray Tondaman* he considered with himself that some great danger would happen to his own fowls, and therefore killed the aforesaid *Ponayen Savel* by an arrow; then *Palia Raya* coming to the knowledge of this circumstance, made† war with his uncle,

* Laddu, round balls of paste of wheat, rice, &c. C. M.

† In every age, war, destructive war, has been fomented on causes not less important, from the fair Helena to the beautiful Rani of Oudipur or the village damsel. C. M.

and they both lost their lives in the battle at *Verampatam*, upon which *Ponia Raya* being greatly grieved at the death of his brother and of his uncle, placed a *Val* (or a large nail) on the ground, and sat down on the top, and departed this life.

Some time thereafter *Adi Padachi* and *Naili Padachi* and other Polligars came from the western country and peopled this place: Having procured the particular account thereof together with some coins, I returned to Lieut. Sim at *Pondicherry*.

18th.—Leaving *Pondicherry*, I proceeded to the *Talook* of *Trivadi*, with a letter from Lieut. Sim to Mr. Hyde, and obtaining the Collector's orders to the village people, I copied off a few stone inscriptions in the *Devalam* of *Teruvadi* wherein I could not find the year of *Salivahan* but only the month and date. As I considered useles for my master, I did not take off fac-similes, and I procured some account of the *Jainas* and *Kurumbas*, who ruled in *Tondir Mandalam*, together with some coins in the bazaar and arrived at *Pondicherry*, and on the 17th I despatched a basket containing the books, various stones, coins, &c., by a cooly to Madras.

February 1st.—I waited on Lieut. Sim, who gave me a letter from my master received from Madras, and told me that he was going to *Karical* and *Tranquebar*, and that I should hold myself in readiness to follow him to collect accounts and coins at those places, but that I should meantime prepare the account of *Devanampatnam*.

2nd.—I left *Pondicherry* for *Devanampatnam* 10 miles south of it; collecting coins on the road, on different heights.

3rd to 10th.—I went to *Devanampatnam* and enquired for ancient books of the establishment of that town, the people said that they had lost all the accounts and documents, &c., during the disturbances of *Hyder Ali*, upon which I collected about twenty aged men, from whom I procured accounts, together with some ancient coins, upon that height.

11th to 16th.—I copied the inscriptions that were in the *Devalam* of *Teruvenjepur* and *Verupapalur*, wrote a letter to my master, and delivered it to Lieut. Sim for despatch to Madras.

17th to 19th.—I was employed enquiring for the account of the ancient *Chola Rajas* and *Pandia Rajas* who ruled in *Tondir Mandalam*, from the learned men living at *Pondicherry*.

20th.—I wrote a letter to my master and despatched it to Madras by a cooly with a basket containing books, coins, and five kinds of earth, procured on the hill of *Tiruvenjepur* together with the account of *Devanampatnam* in the Mahratta language.

21st to 26th.—I was employed translating the account of the *Jainas* and the *Kurumbas* who ruled in *Tondirmandalam*, which I procured at *Truvakaira*, *Terawadi*, *Teruvenjepur* and *Devanampatnam* and other places, meantime I received a letter from Lieut. Sim, saying that I should first follow his baggage to *Karical*, and that the business which I had to do here, could be finished on my return from *Tranquebar*, I accordingly finished the translation and was ready to proceed.

March 1st to 3rd.—I was attending on Lieut. Sim, and delivered a packet containing the original and translation of the *Jainas*, for him to frank and despatch to Madras; and then took leave of him to go to *Karical*.

4th to 8th.—Leaving *Kaddalur* I proceeded to *Tranquebar*, six gows south by the way of *Sehetamber*, *Shi Ally*, and *Videswar Kovil*, collecting different coins in the bazaar together with the accounts of the *Chola* and *Pandia Rajas* from the learned people.

9th.—I waited upon Lieut. Sim, at *Tranquebar* who directed me to procure the account of the *Rajas* and some ancient coins there until he returned from *Karical*.

10th to 11th.—I proceeded to the different heights, procured coins, purchased some in the bazaar from the shroffs; I visited Mr. Allcur, who has a collection of different coins, and requested him to shew them to me, he desired me to come the next day and that he would shew me every thing as I wished.

12th.—I waited on Lieut. Sim and acquainted him about the coins of Mr. Allcur upon which he took me to Mr. Allcur's house, shewed me all the coins and told me to look out for any Roman gold or copper coins, accordingly I searched for about two hours, but could find no Roman coins.

13th.—Lieut. Sim gave me 10 star pagodas with a letter to Mr. Thackeray, Assistant Collector at *Tanjore*, in order to get a particular account of the *Puduvul Goporam* of *Buddha* which is situated about a quarter of a mile north of *Nagapatnam* together with the coins of *Karical, Nagur* and other places.

14th.—I left *Tranquebar* and went to *Karical* 5 miles south, I went by the sea side and searched for coins upon the heights* there but could find none, bought some coins in the bazaar.

15th.—Left *Karical* and arrived at *Nagapatam* at 8 miles south by the road of *Nagur*, collecting some coins on the way in the bazaar.

16th to 17th.—Waited on Mr. Thackeray and delivered Lieutenant Sim's letter to him who on perusal gave me an order to the village people, together with a peon, and ordered me to shew him all the histories and curiosities I am collecting in his district, with which I complied and took leave of him to go to the neighbouring villages.

18th to 20th.—I copied the *Sthala Purânam* of *Sunder* Raja *Swami* and *Kanyarohen Swami* of *Nagapatam*; and the *Silpi Sastram* or art of making statues for the *Bouddhas* and *Jainas* and constructing *Devalams*, &c., together with the account of *Puduvole Gopuram* which says that while the *Bouddha* Rajas were ruling in the commencement of the *Salivahan Sakam*, they built the temples at *Teruviyat, Kelananamchari, Nelapadi, Maradambat* and other places together with a large *Gopuram* at a quarter of a mile north from *Nagapatam* and carved the images according to the *Bouddah Sastram* and built a large town, performed every kind of ceremonies to the god, and ruled there; as the *Bouddhas* used to eat fish, there arose a great difference between *Hemasital Maha* Raja and *Amukha Varashen Maha* Raja who conquered them in four *Sastrams* and drove them out to *Khandy*† *Desam* (a foreign country.) At that period the *Baud-*

* The Heights so frequently mentioned are sand banks formed by sand drifts, and the accumulation of sand thrown in on the Coast by the convulsion and irruption of the Sea that at some remote period appears to have overflown the whole line of Sea Coast from ———— to ———— C. M.

† Khundy. C. M. Ceylon is probably intended H. H. W.

dahs threw all their property into the wells, hid their images under ground and run away. At that time a *Bouddha Sanyasi* named *Hemáwanta* finding no means of carrying off the property of the said *Puduvole Gopuram*, he hid it in several brass pots which he secured in the midst of the temple, placed a large Chakram,* on the top, and by virtue of his Mantrams it continually revolved with such a quick motion that no person dared approach it, and then fled away with the other *Bouddhas*.

After the *Bouddhas* had fled, and the *Jain* Government was established, many people tried to carry off the property from the said *Puduvole Gopuram*, but they could not; at last a Brahmin priest of the *Sri Vaishnava* sect named *Terumenje Alwar* came to this place and tried very much to obtain the treasures of *Puduvali Gopurum* but could not; he then enquired of some old people, by whom this *Puduvole Gopuram* was built, and in what part of the country they are now; they answered that in the commencement of the *Salivahan Sakam*, during the reign of the *Bouddha* Rajas, they built this *Puduvali Gopuram* but some time afterwards they were banished to *Khandy* country by the *Jaina* Rajas; about that period a *Bouddha Sanyasi* named *Hemawanta* secreted much treasure in that *Gopuram*, and placed a Chakram over it to guard the treasure, wherefore if you go to *Kandy*, the *Bouddha* people will explain to you the best means of procuring the treasury of *Puduvali Gopuram*. Accordingly he proceeded to the *Kandy* country visited the *Bouddha Sanyasis* who then enquired of *Terumenje Alwar*. "Who are you and from whence do you come?" *Terumenje Alwar* replied, "That he came from *Chola Mondalam*." The *Bouddha Sanyasi* enquired, "Did you ever see our *Puduvali Gopuram* at *Nagapatnam* which is surrounded by a large *Chakram* on the top?" *Terumenje Alwar* answered, "The *Chakram* that revolved round on the top is entirely stopt." The *Boudda Sanyasi* said "As that country contains a great abundance of plantain trees, the *Chakram* has stopt;" He then enquired "Whether the *Mohara Cullu* (or great stone slab of the gate) is still stand-

* Chakram. Sans. literally signifies a wheel, the tradition is that this wheel was armed with sharp edged tools on all sides and by its rotatory motion debarred all approach. C. M.

ing or not," *Terumenje Alwar* answered, "It is placed." Then the *Bouddha Sanyasi* said, "As the country is *Punji Perta* (or abounding with cotton), it is placed;" Afterwards the *Bouddha Sanyasi* asked "Whether the *Garbha Guddi* and the *Ponyaru* or steps of the tank *Kamala Ayala* (or *Teruvalur* were completed;" he answered "Yes they are completed," The *Bouddha Sanyasi* said "As there are plenty of *Vralmin* in that country it is therefore completed.

Terumenje Alwar keeping these things in his heart, came to *Nagapatam* collected one or two hundred men got some plantain trees and planted them round the *Chakram* on the top of *Puditvali Gopuram*, by which the movement and virtue of the *Chakram* was entirely stopt. *Terumenje Alwar* then entered into the temple, broke down the first *Ankanam*, and carried off all the valuable property upon carts. On arriving near the village of *Terukonagudi*, the morning broke, whereupon he buried the treasure and sat down there with his people. The villagers coming with their bullocks in the morning to plough, desired his people to get up; but *Terumenje Alwar* told them, "This is our own place: no one can plough here without our consent" Whereupon there arose a violent dispute among them which lasted till 5 o'clock, then *Terumenje Alwar* pronounced a malediction that "No water should spring in that *Null*" and as this quarrel was not settled in a satisfactory manner he cursed that "No disputes should ever hereafter be settled in this place" as he was troubled here for want of sleep, he cursed, that persons under a tamarind tree should not sleep during the night in this place. All which continues till this time as described in the following *Tamul* verse:

Wuranda Kanner	No cool water ever spring
Varumgada Palli	Nor sleep fall under the tamarind during night
Tirada Vallaku	Nor claims be ever adjusted
Terukanaguddi	At *Terukanaguddi*.

Next morning *Terumenje Alwar* carried off all the treasure, to the southern country and established several *Devalams* together

with said *Kamal Alayen* and *Vrihadiswar Kovil* and established there all kind of worship and festivals, &c.

A particular account of these, and of the *Jainas* and *Bouddhas* is particularly detailed in the *Kyfiyat.*

Four months ago as an inhabitant of the *Devalam* of *Kanyarohana Swami* of *Nagapatnam* named *Sabhapati* was ploughing at a quarter of a mile east of *Puduval Gopuram,* the ploughshare struck against a *Bouddha* image which was highly gilt; the man from its glittering appearance thought the image was of gold, and willing to avail himself of his good fortune, he went directly and acquainted the *Stanikulu* and took them to the place; the image was taken up and carried into the *Devalam* on a certain night, and finding on examination that it was only gilt, they produced to rub off the gilding, 8 or 10 pagodas' weight in the gold, intending to rub off the rest and then to melt the image into brass pots secretly to save their character and prevent its coming to the knowledge of the Circar people. Hearing of this, I immediately went to the *Devalam,* visited the *Stanikulu* and requested them to shew me the image, but they denied any knowledge of such image at first; I then went to one *Timmapiah* the head inhabitant there and acquainted him of the circumstance, together with the accounts I had received of the place of the image, and promised him a reward for assisting me to get access to the articles, but after much pains to discover the image, he told me he could not discover it.

Resolved however to trace the facts I sat down before the gate, and after much discourse with the *Stanikul,* he produced the image which they agreed to dispose of for sixteen or twenty star pagodas, upon which I advanced them two pagodas and promised to pay the rest within fifteen days. Having thus settled, I acquainted my master by letter, thereof. Meantime some other head *Stanikul* having got notice of my negotiation, went directly to the *Devalam* and saw the image, and coming to my lodging, they returned the money advanced declaring that they would never agree to sell the image even for thousands. I thereupon resolved to wait for my master's orders before I should apply to the Collector; but acquainted *Venkat Rao* the head Seristadar of

the Cutcherry, and meantime forbid the *Stanikul* to melt down the image, (as we were apprehensive of) without the Collector's permission; I went myself to the place where it had been dug up, and employed four coolies to dig to the depth of a man but finding only a stone image of *Bouddah* and two covered *Bouddha* wells, I suspended further search and returned to my house.

21st.—I went to the village of *Nelapadi*, six miles west, where, during the Government of the *Bouddha* Rajas, a large *Nagar* had existed and in a *Devalam* according to the *Bouddha Sastram*, two stone images had been placed, and worshipped with all kind of ceremonials. At present the *Devalam* is entirely destroyed and sunk to the earth, and only the two images remain, their faces towards one another; there I visited some *Jaina* people and enquired for the ancient history of the place; as they were inimical to the *Bouddhas*; they would give no direct answers, and only said "they understood nothing of these things save what regarded their own religion," therefore I took down some account of the *Jainas* from these people.

22nd.—Thence I went to *Kelanamemchari*, where I found some old *Pandarams* and enquired for the ancient histories and traditions of the *Chola* Rajas, *Chera* Rajas and *Pandia* Rajas, and they gave me some account of *Cuna Pandia*, *Somasundar Pandia*, &c.

23rd to 30th.—Thence I proceeded to *Terwallur* by the way of *Teruviat* and *Maradambat*, &c., there are some stone images of *Bouddha* of the height of from one or two men. Formerly during the Government of *Virya Vadenga Solen*, son of *Manuneta Solen*, a widow of the *Tondaman* caste that was living at *Adi Yeka Mungul Gramam*, one mile east of *Teruvalur*, had a son, whose parents had buried much treasure in that village: when the lad was of an age to read in the *Pallicutam* it happened that a certain *Panchangi* (or Calendar Bramin) named *Sundariah* who used to go to the neighbouring villages to rehearse the *Panchángam* in the way of his calling, on the road passing by where the treasure was hid, he repeatedly met the *Pisachi* (or *Demons*) that used to watch there, who appeared to him like sepoys: at their meeting he used to repeat to them the *Panchángam* as he returned to his

own house; in this manner it continued for some time; the *Demon* at last said to him "Why do you come here every day to read the *Panchángam?* What benefit do you expect from us?" The *Panchángi* answered, that "He wanted nothing but their favor." The devil then told him "There is a certain widow's son who reads in the school in this village, whose ancestors buried a great deal of treasure in this place. We are demons, and are therefore guarding it here, if you go to him, and bring a draft from him for the sum you require, we will give you the money." The *Panchángi* then went to the widow's house, saw the young lad and desired him to shew his writing; but the boy being young was not able to write but from that time the *Panchángi* used to feed him and give him instructions in the Alphabet, &c., and having obtained some knowledge, he one day told the boy to write upon a *Cadjan* leaf an order for a thousand pagodas payable to the *Panchángi* in order to see a specimen of his handwriting: the boy accordingly wrote this and the *Panchángi* carried and shewed it to the *Demons* who immediately paid the sum. This continued for some days, the lad grew up day by day, and obtained the complete favor of the *Chola* Raja and a very lucrative employment; at the expiration of some time, the Raja having raised an army against the *Kalinga* Raja left the charge of his Government to the youth, conferred on him the title of *Karanákar Tondaman* and marched to the northward.

Meanwhile the circumstance of the hidden treasure came to the knowledge of *Karanákar Tondaman,* who went to the aforesaid place took possession of the whole treasure, built the temple, *Muntapam,* &c., at *Teruvallur* distributed abundance in charity, placed several inscriptions on the south, west, north and east walls of the *Karanákar Tondaman;* from that time the place where the treasure was buried is generally called *Gadaram Kundam.*

Virya Vadengan having conquered the northern country, returned to *Teruvallur* where he saw all the charities of *Karanákar Tondaman* and desired him to fix the charity in his name as he was ruling instead of him; this he refused saying "he could not;" afterwards the Raja asked him to give to him the charity of the

water of *Kamal Alayem* where the cattle drank at noon time, to which he would not agree, whereupon the Raja was highly enraged and caused the head of *Karanákar Tondaman* to be taken off.

When the Rajah returned from the northward, he brought with him the images of *Vigneswar Durgá* and *Mahishasura Mardhani* and placed them in the *Devalam*, wherein they remain to this day.

I also took a complete copy of the *Kamal Alaya Mahátmam* of *Teruvallur*, an account of these Rajahs is particularly given in the *Kyfiyat*.

I thereafter went to *Dipamgeddi* a village five miles west, where formerly during the Government of *Chittarasu* and *Puvarasu* the *Jain* Rajahs built a *Devalam*, with seven courts and walls and set up an image, and peopled or founded the *Gramam* and established festivals, &c.

While it was so, on a certain day the *Jain* people intending to make a procession in the village, lighted many flambeaus and went into the village; but the neighbouring *Palligars* came with their followers, attacked them, raised a great disturbance, extinguished the lamps; from that time the village has been generally called by the name of *Dipam Guddi*.

Afterwards in the *Salivahan Sakam* year 1522 in the cycle year *Plavah* a certain *Jain Sanyasi* named *Manibhadra*, finding this ancient temple at *Dipam Guddi* in ruins, reared a new and smaller one, built about twenty houses for *Jainas*, and established worship without procession in the village (*Gramam*.)

About six months ago a *Jaina* named *Mailvadhar* proposing to form a well for the use of the *Devalam*, began to dig up the soil; at one man's depth, they discovered an earthen pot full of small brass images of *Párswanáth Tirthankar* which they secured in the *Devalam*; when I went there understanding this circumstance I went to the said *Mailvadhar* and requested him for the sight of the articles, I asked him for some of the images at a certain price, which he would not agree to, but at last with difficulty I got one.

I there obtained some account of *Dipam Guddi* together with that of the images that were found in the earth near the *Devalam*; while I was preparing to go to *Teruvalur*, an inhabitant thereof

named *Tandava Rayen* gave me notice that at half a mile south was a place, where was buried abundance of treasure by *Kulut-tunga Solen;* accordingly I proceeded thither and employed four coolies to dig to the depth of a man, but I could only find some earthen pots and some round black stones, &c.

April 1st to 7th.—I went to *Rajamanar Guddi* and copied the *Sthala Puránam* of *Raja Gopal Swami* together with the particular account of the *Jaina Devalam* there.

It says that when *Maredatta Maharaja* was ruling at *Rajamapur* he prepared to celebrate the festival of the goddess *Chenda Mari* in the month of *Chittree,* before all the courtiers; he then ordered a *Taliari* named *Chandra Karmen,* to go out of the town, and seize one male and one female and bring them directly to be sacrificed to *Chendamari* in order to perform the rites of the festival. At that time one *Sudhátáchari* attended by his *Sishya* (or disciples) 500 in number happened to halt in the said *Devalam,* who had permitted two of his disciples, a male and a female named *Abhaya ruchi* and *Abhaya-mati,* to go without the town to take their food and to return directly; the *Taliari* meeting them seized and brought them to *Maredata Maharaja,* who was much pleased and took a sword in his own hand before *Chenda-mari* the goddess; then the whole of the courtiers blessed the Raja and requested them to be sacrificed soon; meantime they both said " You being a *Raja Chandra* or cold like the moon, ought to support all people as your children." The Raja was much surprised to see the boldness of the young men, laid down his sword and enquired of them, " What is the reason that you assumed the *Bramhacharee Vrittam* in this youthful state," they answered, " Our circumstances ought not to be explained to such a cruel person as you are; but only to virtuous people, therefore mind your business". The Raja becoming fearful, prostrated at their feet, and earnestly entreated them to explain their circumstances at full length, saying that they will no doubt obtain *Kailasam* on hearing their circumstances: they began as follows:—

" While *Asoka Maha* Raja was ruling at *Vujainpatnam,* he had a son named *Yasodhar* by his consort *Chandramati,* whom after he had attained the age of sixteen years he got married to a

Princess named *Amurtapati*, who bore him a son named *Yasomatteyen*. On a certain evening, while *Asoka Maha* Raja was sitting with his wife on the top of his palace, a thick cloud gathered in the sky, and in a moment afterwards disappeared. Then *Asoka Maha* Raja considering that life was uncertain, left his family, installed his son *Yasodharen*, and went himself to the woods to perform *Tapas* (or penance.)

Afterwards while his son *Yasodhar Maha* Raja was ruling over the *Rajyam* on a certain day as he was in bed with his consort *Amartapatti* in the palace about 4 o'clock in the morning a *Mahaut* (or elephant-driver) named *Ashtabhanga* began to sing very charmingly. *Amurtapatti* hearing this beautiful song, become enamoured of him, and immediately sent one of her female slaves, named *Gunavati* to bring him to her—she went there, and finding that it was a nasty elephant-driver was singing, she came and acquainted her mistress of it, who then said "Whomsoever a woman has fixed her affections on, he is the husband, therefore go and bring him to me immediately;" the slave accordingly went and brought and introduced him.

After the expiration of some days *Yasodhar Maha* Raja finding that his wife had not that affection and regard for him that she had before, began to watch her, and on a certain day the Raja found his consort with the said *Ashtabhanga* but considering that it was not proper to kill such a sinful woman with the *Val* (or sword) that he held in his hand, which was only to be drawn against renowned Rajas like himself, went away to his palace; next morning, he went to his mother *Chendramati* and told her that he last night dreamt that the brightness of the moon had quitted her, and had conjoined itself with the darkness of *Rahu*; *Chendramati* answered "As the dream is a very bad one, you must sacrifice several fowls and sheep to the goddess *Chendamári*." *Yasodhar Maha* Raja shut his ears with both his hands at hearing such sinful words. *Chendramati* said "The person that refuses to obey his mother's orders is not honest." Saying this she ordered him to make a fowl with floor, and sacrifice it to the goddess *Chendamári*; he accordingly made a fowl with flour, and painting it like a real fowl, a *Demon* that lived in the neighbourhood,

entered its body, and in the month of *Alpissie* on *Ashtami* (or the eighth, the first quarter of the moon on Tuesday in order to perform according to his mother's directions, the Raja having taken his sword and no sooner cut off the head of the fowl before *Chendamári*, but the *Demon* that was inside crying out like a fowl fell down and died, the Raja then being very uneasy at hearing the voice of the fowl, swooned away, and considered that he must be absolved from this sin by any means, by performing *Tapas* (or penance) in the woods.

This circumstance coming to the knowledge of *Amritavati* she came to the Raja and said, " As you are a chief among *Kshetrias*, I beg you will forgive my fault, instal your son *Yasomatti*, and be pleased to dine with us in his house, after which you may proceed to the woods to perform *Tapas*;" having thus satisfied him she called him to her house, mixed some poison in the milk, served it up to her husband and mother-in-law, who after drinking it, both died, and she gave a loose to her amorous pleasures with the said *Ashtabhanga*.

The Raja having died with the sin of having killed a fowl of meal, attached to him, was reborn as a pariar at *Vindhanagar* and his mother as a bitch in the *Karad Desam* and after their death, having passed their souls into different births as porcupine, sheep, snake, crocodile, and having died often, they were at last born as fowls at the house of a pariar at *Vujeni-patnam*, who some time afterwards presented the fowls to the Raja who then delivered them to the care of *Chendakarma*.

While it was so on a certain day, the Raja and his Queen, went to the woods on an hunting excursion: seeing *Muniswar* there the Raja requested him to tell him what had passed and what was to happen; meantime the said fowls having prostrated to the *Muniswar* stood before him with their wings closed; then *Yasomati* took a sword called *Sapta Bhadi* and cut off the fowl's heads, on which they immediately entered the womb of a certain Queen: after which a boy named *Abhaya Ruchi* and a girl named *Abhaya Matti*, were born. In our infancy we went to *Sudhatáchári* and learning all his particular circumstances, we obtained the rules of a *Bramhachári* and came with *Sudhatáchári* accompanied by

his five hundred disciples to your Raja *Mahapuri Patnam.* To-day *Sudhatáchári* having ordered us to go to town to take our victuals, and return immediately, and accordingly when we were on our way, your *Taliaree* came, seized upon, and brought us to your majesty; as we killed a fowl made of flour, we have been born in so many different shapes and have undergone all this trouble. *Máridatta Maharaja,* hearing this circumstance, was seized with fear and postponed the sacrifice, meantime *Chendamari* having appeared in her original form prostrated herself to them and ordered her disciples not to kill any fowls or other animals hereafter, but to offer the five kinds of food, from that time the *Jainas* do not kill any animals: the particulars of this are stated in the *Kyfiat* of *Raja Manor Guddi.*

8th and 9th.—Proceeding by way of *Nachar Guddi,* I arrived at *Kumbhakonam,* collecting some coins thereof from the shroffs.

10th.—I visited the chief priest of *Sankar Achári,* expending four Rupees on fruit, &c., to introduce myself, and requested him to give me a copy of the copper inscriptions he had in his *Matthan,* but some of the *Kayesthalu* (or managers) of the *Matthan* directly denied that there were any inscriptions on copper plates, being afraid of losing their original documents which they had saved through many years from the destruction of different wars. I encouraged them much assuring them that I would take no original but only wanted a copy; they answered if I assured them that only a copy was to be taken, and that I would give them a recommendation to my master regarding their discontinued *Jagir,* and obtain their restoration of any of the discontinued villages, that he would get me a particular account of the *Cholen, Cheran* and *Pandian* together with that of the *Rajahs* of *Bijanagur* as he was the *Guru* of all *Rajas.* I accordingly gave them a recommendatory letter; then confiding in my assertions that I had only come to copy inscriptions, and collect historical information he was much pleased, and promised to get me a particular account of the *Rajas* that had ruled from the commencement of the *Kaliyugam,* he took me into his *Agraram* and shewed me about 125 copper *Sasanams* each contained in five or six plates: he gave me a copy of two, presented me with a piece of cloth worth five

Rupees, and gave me leave, promising to get me a particular account of the *Chola Rajas* together with several coins, if I recommended him personally to my master at Madras, and got any assistance to recover their discontinued villages.

11th.—I went this day to the *Mattham* of the *Lingam Katti* people, visited the *Sanyasi* thereof and requested him to give me a particular account of *Mattham*, sect and the different titles derived from the several Rajahs; accordingly he gave me two books, viz.

1st. *Bharani* which contains an account of *Utu Kuten*, a *Vidwan* (or learned man), who became a convert to the *Lingam Katti* sect, and composed different *Slokams* or hymns to *Virabhadra*.

2nd. *Sthala Puranám* of the *Mattham* of the *Lingam Katti* sect, in which a detailed account of their sect is given; how they acquired different titles when and by whom this *Mattham* had been established, how many disciples of this *Mattham* and what Rajas had composed *Grunthums*.

After I had copied these books, I returned the original to the *Sanyasi*, who then told me that he was the chief or high priest of all the *Lingam Katti* and *Kurambers*, &c., that are in the country from *Ramnad* to *Benares*, he was able to get for me a particular account of the forty-eight *Chola Rajas* and sixty-four *Pandia Rajas* and *Kurambers*, with their dates; together with the *Matsya*, *Kurma*, *Varáha* and other gold coins for 2 or 3,000 years back; upon which I desired him to get me the aforesaid accounts, &c., he promised that he would prepare the greatest part of them very soon, and send them to Madras, by his *Kayestha* (or head manager): after making this promise, he told me, that he maintained himself by an annual contribution levied on his followers from several years: after the Hon'ble Company have sequestered the country, many of them are still obedient, and pay the allowance, but some are refractory, and decline giving the customary allowances, and at times, if he attempts to punish them according to their religion, they threaten that they will complain against him to the Judge of the *Zillah*, who will in that case send for both, and make them stand equal without regarding the quality of the priest, and enquiring the matter: for fear of this dishonour he

takes no notice of the refractory conduct of his disciples: he therefore wishes to have some document from the Hon'ble Company authorizing him to receive the annual allowance from his disciples. As the *Kurambers* that ruled in *Tondir Mandalam* and other places were all his disciples, he promised to procure me a particular account of them with dates within a month, together with some gold coins.

12th.—From thence I went to the village of *Chola Maulega*, three miles west, where

Karical Solen,	*Klottunga Solen,*
Manu Alenda Solen,	*Jembagi Solen,*
Manuneta Solen,	*Virya Vadanga Solen*
Alaparamda Solen,	AND
Kaveri Karaconda Solen,	*Carur Solen*

having built a large fort, containing *Devalams*, palaces, &c., peopled the town and governed there for several years, but the forts, &c., are now entirely destroyed and there is only a *Konam* (or corner) of the wall of the palace of the *Chola Rajas*, the account of which is stated at full length in the *Kyfiyat*.

13th.—I went to *Teravanguli* four miles further west; formerly in the Government of *Kaveri Karakonda Solen*, the *Caveri* river being left to run at its pleasure was encroaching and destroying several *Gramams*, the Raja resolved to construct embankments on both sides the river, to restrain its inundations, and proceeded to the westward, as far as *Sargagiri Parwall* and began to build embankments extending as far as the sea, when he had completed the embankments as far as *Teruvangali* a great *Bila-dwáram* or hollow and cavity of the extent of half a mile appeared into which the water plunging disappeared; he tried very much to lead off this water, but could not, he then went to some ancient people who dwelt there, and prostrated himself before them, and requested them to explain the remedy; they replied "In. the village of *Catur*, a *Rishi* named *Harunda' Maha Rishi* performs *Tapas* under a *Kota* tree, if you go there and consult him, he will tell you how to overcome this difficulty: he accordingly went thither and visited the *Rishi* and prostrated to him and acquainted him of all the particulars, the *Rishi* answered. "Either a king like you, or

a *Rishi* like me should jump into that hollow, and on being buried in it *Caveri* will flow on forward;" accordingly taking leave of the *Rishi* he came by the *Billadwar*, and prepared to jump in. Meanwhile the Queen coming to the knowledge of this, immediately went to the *Rishi* and prostrated to him, who blessed her with *Dirgha Sumangala Bhava* or may you live as a family woman until your death. She prayed to the *Rishi*, and said, "May your blessing not be in vain, but my consort is now ready to jump into the *Billadwaram*, (abyss) if he does so, your blessing will be fruitless. The *Rishi* then immediately went to the *Billadwaram*, and no sooner threw himself into it than he was swallowed up, and a small *Lingam* rose there of itself; upon which the Raja was enabled to complete the embankments founded, several villages, &c., and ruled there, the detailed account whereof is mentioned in the *Kyfiyat*.

Waited at *Kumbhakonam* to get the account of *Nemi Iswar Tirthankar* of the *Jainas* and to procure coins, &c., and on the 16th I wrote a letter to my master and despatched it to Madras, I also wrote a letter to Lieutenant Sim to *Karacal*.

I left *Kumbhakonam* and went to *Tri Bhuvanam* and *Madhyarjunam* wrote the particular accounts of those places together with the copies of eight inscriptions on stone. I then wrote a letter to Lieutenant Sim to Pondicherry and on the 19th at noon I received a letter from Lieutenant Sim enclosing one from my master, ordering me to come directly to Madras after receiving ten pagodas from Mr. Thackeray on his account.

20th.—Leaving *Teruvadhura*, I proceeded to *Mayavaram* to the Collector, who already proceeded to *Nagapatnam* after having left the said ten pagodas with his head *Serishtadar*, with directions to give them to me; as soon as I went to the Cutcherry, the *Serishtadar* delivered the ten pagodas, after taking a receipt from me in the name of St. John Thackeray, Esq.

21st.—I arrived at *Nagapatam*, and shewed all the books, &c., to Mr. Thackeray which I had procured in his district according to his desire; I afterwards went to the *Devalam* visited the *Stanikulu* and asked them to give me the *Bouddah* image for sixteen

pagodas, but they gave me a direct answer saying "That they will never sell the image not even for thousands," when in the interim of acquainting the Collector with this circumstance, and of waiting for orders from my master to purchase the image, I requested the head *Serishtadar* to give strict orders to the *Stanikulu* not to melt or sell it without the Collector's permission.

May 1st and 2nd 1817.—I halted at *Nagapatnam* to collect coins at *Nagar* and *Terumalraypatnam* and other places.

3rd.—I wrote a letter to Lieutenant Sim to Pondicherry and also to my master at Madras, went to the Collector took leave from him, and leaving *Nagapatam* with his best compliments to my master I arrived at *Tranquebar*.

4th.—I waited on Mr. Camœrar and took leave of him, I purchased some coins in the bazaar.

5th.—Leaving *Tranquebar*, I proceeded and arrived at Pondicherry by the way of *Chitambaram* and collected some accounts and coins in the bazaar there.

7th.—I waited on Lieutenant Sim and shewed him all the accounts I had collected. On the 7th he gave me seventeen pagodas which settled the balance of the account for fifty star pagodas; he gave me orders to return to Madras, meantime I received a letter from C. V. Lechmyah directing me to purchase the *Boudha* gilt image and return soon to Madras. I then considered with myself and reflecting that if I go to Madras without the image, I may incur the displeasure of my master, I determined without any consideration of the heat or other inconvenience to return to *Nagapatam* first. I communicated my intentions to Mr. Sim, and that I was ready to go to *Nagapatam* to get the image, as I have taken much trouble to procure it, whereupon he immediately gave me a letter to Mr. Thackeray, and I went home.

10th to 18th.—I left Pondicherry and arrived at *Nagapatnam*, on the 18th, I waited on the Collector and delivered Mr. Sim's letter, and acquainted him of the circumstances of the *Bouddha* image. The Collector told me that if I could get the consent of the *Stanikulu* and brought the image to him, he would endeavour

to get it for me; on which I went directly to the *Devalam*, visited the *Stanikulu* and urged them much; before this they had weighed the image and found it weighed 187 seers, they had consulted together and agreed that the image should not be given to any gentleman under 187 star pagodas being, at the rate of one pagoda per seer, as it was very curious. This I heard with great uneasiness and was considering with myself how to procure it; trusting in God I went in the evening to some of the *Stanikulu's* relations and told them I would give them a reward of three or four pagodas if they came before the Collector and declared that they were heirs of that *Devalam* and would agree to sell the image according to the bazaar price; having settled thus I took those people to the Collector's house. Mr. Thackeray sent for the *Stanikulu* and asked "Will you dispose of the image at a fixed price," they said "yes," on which the Collector told me, if I came in the morning, he would give me the image: next morning the other *Stanikulu* hearing of this, about forty or fifty of them in number came to the *Cutcherri*, to acquaint the Collector, that they had not agreed to sell the image: meantime I went and paid my respects to the Collector who sent for his head *Seristadar*, *Venkat Rao*, and settled the price of the image at twenty-five star pagodas, and took an agreement from me for that sum and delivered the image into my care. I immediately employed four coolies to carry it to my house, I also wrote to my master enclosed in Mr. Sim's letter and despatched it to *Pondicherry*.

19th to 23rd.—On the 19th I left *Nagapatnam* and arrived at *Pondicherry* on the 23rd, and waited on Lieutenant Sim shewing him the image, and took his leave to go to Madras.

24th and 25th.—Thence I arrived at *Alampara* and visited the old fishwoman, who had promised to get Roman gold coins, although she had tried every morning and evening she had not been successful, yet however she hopes to get some very soon, and promises to bring them to me to Madras. I then employed some fishermen and tried till one o'clock upon that height and procured one Roman copper coin, and some others; I desired the woman to endeavour to find some Roman gold coins and returned to my place.

26th and 27th.—I left *Alampara* on the 26th and arrived at Madras on the 27th.

29th.—I waited on my master and delivered the image, &c., to him.

30th.—From the 30th May to the 2nd June, I was employed in completing my report from 24th December, 1816, to the 27th May 1817, which was finished on the 2nd June.

INDEX.

ABBREVIATIONS.

A. *Arabic.*	J. *Javanese.*	P. *Persian.*
B. *Burman.*	K. *Canara or Karnata.*	S. *Sanscrit.*
H. K. *Hala Kanara.*	M. *Malayalam.*	Ta. *Tamul.*
H. *Hindi.*	Mah. *Mahratta.*	Tel. *Telugu.*
Hin. *Hindustanee.*	Or. *Orissa.*	

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